

THE BIBLE ADVOCATE

AND HERALD OF THE KINGDOM

THY WORD IS TRUTH

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

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There is The Lord.

"If God be for us, who can be against us?" Rom. 9: 31.

"There is so much against us," we have said,
Hung down our hands and drooped our head;
But we forgot
There was the Lord—for us against all odds,
The foe of foes, the God of all gods;
His name we reckoned not.

"There is so much to do," we said and sighed,
Gave up all hope and failed before we tried.
We did not count
The hand divine, the feet by which we run,
The eye, the heart of the Almighty One,
The wings by which we mount.

"There are so many risks, misjudging friends
And tattling foes—the mischief never ends."
But we left out
The God of truth, who promises to right
His constant ones, proved faithful in his sight.
God lives and loves—why doubt?

Man, when you cast the figures of your life,
The enemies that meet you in the strife,
You are undone

If you omit the mighty Lord of all,
At whose one arm all earth and hell must fall—
Match all your foes with him.

There is the Lord, whoever fails and flies,
His hand is full and every need supplies—
Write down his name!

You need not add another—need not call
For other helpers—he is all in all—
His help his, blessing claim.

—Sel.

A Solemn Question to Sunday Keepers.

A. B. SLOAN.

It is with the kindest of feeling and interest in your eternal welfare that I ask your careful consideration of this question. You are well aware that two different days of the week are being kept for the Sabbath; the days are Sunday, the first day of the week, and Saturday, the seventh day. Now in all the Bible we find that God has given us but one weekly Sabbath, sanctified and set apart; only one day to be kept holy, and told us to remember and keep it holy. Consequently but one of those days can be the true Sabbath, the other but a counterfeit. Now let me ask you the solemn question in the sight of God, who sees and hears all we do and say; and before the God that made and gave us the Sabbath and the God before whom you and I shall soon be judged. Which is the counterfeit? Will you say the seventh day, the day on which God rested from all his creative work, and blessed and sanctified? Gen. 2: 1-3, and the day that God commands us to keep holy, and wrote it on tables of stone with his own finger, and declares it to be his day? Tells us to keep it holy, for or because after his great creative work upon the first six days of the week he had rested on and blessed it, thus making it the Sabbath and memorial of his great work of creation. See Ex. 20: 8-11; 31: 18. And so would stand as long as the creation stands, of which it is a memorial. See Ps. 135: 18. Will you, oh will you say, this is the counterfeit Sabbath?

Bidville, Ark.

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SPIRITUAL blessings are of far greater value than temporal blessings. God is always blessing us with what we need. He knows just what it is. What might seem to us a blessing, perchance would prove a curse,
—H. A. Mitchell.

The Kingdom of God.

THE proposition now before us, is that "The Kingdom mentioned in Dan. 2: 44, was established on the first Pentecost after Christ's resurrection." In denial of that proposition, I begin with a verse of scripture that will be the basis not only of my argument in denial now, but also in affirmation of my own propositions that are to follow. This scripture is Psa. 103:19; "The Lord hath prepared his throne in the heavens: and his kingdom ruleth over all," "His kingdom ruleth over all." The kingdom of the infinite God, embraces the infinite universe. This earth is included in that kingdom of the Lord's that "ruleth over all."

When the earth was created, and man in uprightness upon it, it was all essentially of kingdom of God. The word translated "upright" in the Scripture, "God hath made man upright," is precisely the Hebrew word, "Israel;" meaning "Prince of God": who has "power with God," and who by this power with God "prevails." Man was created in the image of God, and was crowned with the glory of God. And in that character of "Prince of God" he was given the dominion "over all the earth," and everything upon it. The man, the world, and all, was thus made to abide forever in righteousness. And the man having the dominion over it all only as a "Prince of God," only as one having power with God, and only by this "power with God," "prevailing," the kingdom and the dominion of the world was essentially of that kingdom of God that "ruleth over all." But the man lost the kingdom and the dominion and himself. All was swallowed up in the sin that was brought upon the world by the man's yielding to Satan. By this yielding of man, Satan seized the dominion of the world; and so himself became the "prince of this world" not as "Prince of God," but essentially and only as "prince of this world," as "the god of this world," of this new and strange "order of things" here. Luke 4: 5, 6; John 14: 30; 2 Cor. 4: 4; Eph. 2: 2.

But God did not leave this new order of things, this new principedom, to reign uninterrupted. Immediately he broke it up with the all-significant word to the new "prince," "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head." There was the promise of the Deliverer, "the desire of all nations," and by him the deliverance of man, the dominion, and the world itself, from all the power and dominion of the usurper of the kingdom of the world. Gen. 3:15; Hag. 2:7; Rom. 16:20. In the promise to Abraham this glorious prospect was opened up anew: "Lift up now thine eyes and look from the place where thou art, northward and southward, and eastward and westward, for all the land that thou seest, to thee will I give it, and to thy seed forever." "To Abraham and his seed were the promises made. He saith not, And to seeds as of many, but as of one. And to thy Seed, which is Christ." And "the land"

that Abraham saw that day was the whole world as it comes redeemed to him in that promised "Seed, which is Christ." "For the promise that he should be heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." This Abraham knew, and so ever looked for a "better country, even an heavenly," and "for a city which hath foundations, whose builder and maker is God," rejoicing and glad to see the "day" of Christ, as in the promise. Gen. 13: 14-16, Acts 7: 6; Gal. 3: 16; Rom. 4: 13; Heb. 11: 16, 10; John 8: 56. God brought the children of Abraham and of Israel out of Egypt, then to give to them, to Abraham, and to his seed, "the land," according to the promise. For "when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt"; and God brought them out to give to them the land. But through unbelief they threw it all away, both in the wilderness and in Palestine. They rejected God and chose a man to be their king that they might be "like all the nations." 1 Sam. 8: 7. Yet even this awful mistake of putting a human kingdom in the place of the kingdom of God, the Lord in his mercy would make to turn as a blessing to them in making that kingdom in David and Solomon, to be a type of the kingdom and glory that was promised in the seed of Abraham, and the seed of David. But again it was all thrown away. Even "Solomon in all his glory" took the lead in throwing it all away. Acts 7:17; Ex. 6:3; Psa. 81: 10-15; 95: 7-11 Heb. 3: 7-19; 4: 1-11.

And still by the prophets God held forth the promise of the coming kingdom of the world. The word by Micah, who lived and prophesied in the day of Amos, Hosea and Isaiah, will be sufficient here. "And thou, O Tower of the flock, the Stronghold of the daughter of Zion, unto thee shall it come, even the first dominion: the kingdom shall come to the daughter of Jerusalem." Micah 4: 8. The first dominion and kingdom in that dominion and kingdom of the world as at the first, and that was lost; but which is to be redeemed and restored by the Deliverer, the Stronghold of the daughter of Zion, the Tower of the flock of all the redeemed.

Now this and this alone: this first dominion and kingdom of the world: is the kingdom of Dan. 2: 44; and this kingdom and dominion, and no other, is solely the kingdom of God of the whole book of Daniel. It is just the kingdom of the world, and no other. However, do not misunderstand me. I do not say that there is no kingdom of God as relates to the church. Indeed the true church of God is the kingdom of God. But this church which is the kingdom of God, was not begun at Pentecost. There was the church in the wilderness. Acts 7: 38. And what I am saying is, that the kingdom of God as relates to the church is not at all the kingdom of God of Dan. 2: 44. Even admitting all that Brother Love claims for the church and Pentecost as to the kingdom of God, it still stands true, that none of it, nor

all of it, is in any true sense the kingdom of Dan. 2:44.

Not in any place in the whole book of Daniel, does the kingdom of God mentioned have any reference to the Church, but in every place refers and relates only to the kingdom of the whole world. This is certain and plain, in this very chapter—the second—in which is the verse—44—that is the pivot of the proposition now under discussion. See it; the great image that King Nebuchadnezzar saw in his dream, in its respective parts designated—head of gold, breast and arms of silver, sides of brass, legs of iron, and feet of iron and clay mingled—symbolized and represented only kingdoms of the world. And they were world-kingdoms; each part in its day.

The head of gold symbolized the kingdom of Nebuchadnezzar and Babylon. And that was the kingdom and the dominion of the known world of that day; for the word is, "Wheresoever the children of men dwell, the beasts of the field and the fowls of heaven hath he given into thy hand, and hath made thee ruler over them all." Next of the silver and of the brass, it is said to King Nebuchadnezzar, "After thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth." Thus the second and the third kingdoms of this chapter are universal world-kingdoms, just as was the first. And the fourth is the same, as to nature and extent. "The fourth kingdom shall be strong as iron, forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these [gold silver, brass, etc.], shall it break in pieces and bruise."

These four, then, being each of them, the universal world-kingdom or empire of its day, in the nature of things are four successive universal kingdoms; and in history are the the four mighty empires of Babylon, Medo-Persia, Grecia, and Rome, in succession from 606 B. C. to 476 A. D. And the fourth one—Rome—was to be divided. For "whereas thou sawest the feet and toes part of potter's clay, and part of iron, the kingdom shall be divided. . . . And as the toes of the feet were part of iron, and part of clay . . . they shall mingle themselves with the seed of men; but they shall not cleave one to another." Vs. 41-43. The fourth kingdom was the world-kingdom of Rome, and was the kingdom of this world in its day. This one being "divided," the divisions of it would just as certainly be kingdoms of this world; and all the divisions together would compose the kingdom of the world of their day of power; as truly as did each of the four universal empires in its day of power.

And these divisions of the fourth kingdom are ten; according to the number of the toes of the feet of the image. For the Scripture specifically distinguishes the toes, in the interpretation: "Whereas thou sawest the feet and toes, . . . the kingdom shall be divided. . . . And as the toes of the feet . . . so the kingdom." Thus it is certain that the "kingdom" of

Rome was "divided" according to the number of the toes, into ten kingdoms that were established in Western Europe in the very place and territory of Rome proper from 351 to 476 A. D., this part of the vision and prophecy was as exactly fulfilled as were the parts relating to the four universal kingdoms of Babylon, Medo-Persia, Grecia and Rome, each in its period. And thus it is certain that every part of the vision and prophecy relates solely to the kingdom of the world as it has been held in succession by the respective world powers. And this brings us to verse 44, and to "the kingdom" of that verse, which is the pivot of the proposition before us and that verse says; "And in the days of these kings shall the God of heaven set up a kingdom."

By every word, and idea, and thought, of the vision and prophecy, this "kingdom" of verse 44 is "a kingdom" of the world, as truly as is any of the preceding ones of this whole vision and prophecy. The place of this kingdom is precisely the same place as that of all the others—only this world. This kingdom displaces all before it, just as each of the others displaced the one that was before it. The one of "iron" broke "in pieces" the one that was before it. This one that the God of heaven "sets up," breaks in pieces and consumes all that are before it. The only difference between this one and the others of the same vision and prophecy, is that this one is "a kingdom" of God, instead of being a kingdom of man, and it "stands forever" instead of only for a period of time.

This truth is confirmed by the visions and prophecies of all the rest of the book of Daniel. Each succeeding line of prophecy in the book, covers the ground of the one before it, giving not only more particulars of each power, but also additional matter. In the seventh chapter is the next vision and interpretation. The same ground of the four great empires, and of the ten kingdoms succeeding the fourth, covered as in the seventh chapter here by ten horns corresponding to the ten toes. But following the development of the ten kingdoms, represented by the ten horns, is the story of the coming up among them of "another little horn, before whom there were three of the first horns plucked up by the roots." This horn continues 1260 years, till "the judgment was set and the books were opened," when "they shall take away his dominion to consume and to destroy it utterly. And then succeeding all this, the word of the vision is, "I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all peoples, nations and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." That is precisely the Kingdom of Dan. 2; 44; as to succession and place and time, and every oth

er feature and idea and thought. And when the interpretation and fulfillment of the vision and prophecy comes, it is that the "kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

That and that alone is "the kingdom mentioned in Dan. 2: 44." That and that alone, is the kingdom which "in the day of these kings" "shall the God of heaven set up." It is "the kingdom under the whole heaven"; the kingdom of this whole world. It is the kingdom of the Most High under the whole heaven; the kingdom of God of this whole world; as when man and the world were made in the glory of God; which was swung away in the darkness and evil dominion of the "prince of this world": which was promised to the "Tower of the flock, the stronghold of the daughter of Zion"; which was conquered and won, and is to be redeemed by the Prince of Life, who is now soon to receive to himself and for his people this glorious kingdom of God of this whole world; when he shall make it, with all things, new, and the glory of the Lord," and "the knowledge of the glory of the Lord, shall cover the earth as the waters cover the sea;" when "the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose," and "joy and gladness shall be found therein, thanksgiving and the voice of melody"; when "the wilderness shall be like Eden, and the desert as the garden of the Lord," and "they shall dwell safely in the wilderness and sleep in the woods; when "the tabernacle of God shall be with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God"; when "God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away, and I will make them and the places round about my hill a blessing, and I will cause the shower to come down in his season—there shall be showers of blessing."

That is the Kingdom of Dan. 2: 44.—*A. T. Jones in That Debate.*

Pouring Oil upon the Troubled Waters.

S. V. GRIM.

HOW TO KEEP THE SABBATH.

MUCH has been said on this subject. I would like to say something upon this subject, but abler pens have written upon this subject. My brother, my sister, what shall I or what can I say to edify and build us up in the most holy faith of the gospel of the Son of God. There are extreme views taken by some parties upon all subjects, religious or practical. In their zeal they go too far without mature thought. I have thought

that middle ground is the safe ground to occupy; that is, between the two extremes is where the truth will be found, are we able to find the truth upon this important subject, How to keep the Sabbath. Bear with me my brother, my sister, while I talk a little. I believe with my whole heart in keeping the commandments of God and having the faith of Jesus. I do not believe in going out to do servile work on the Sabbath, such as chopping, plowing, hoeing, planting, driving team for gain, but if we can meet for worship on that day and keep it as a sacred day to the Lord, a holy sanctified rest day to the Lord, we should do so. O brother, sister, if any day is to be kept, which there is, keep that day above all days. God made that day and rested in it, and Jesus said it was made for man, made at the end of the six working days, and is the seventh day of the week. God rested and was refreshed. Ex. 31: 17. Let us do the same, rest and be refreshed.

There is nothing hard or unreasonable about it, but for our good I do like that day. It brings me so near to the Lord. My brother, my sister, keep it, it will do you good, it is a day of rest for you, and no burden, and by keeping the other nine strictly as God directs, it will do you good as it doeth the upright in heart, and in keeping the commandments of God they will lead you to the joys of the world to come, and lead you through the gates into the holy city, and you can't die any more. Praise the Lord, for the bright prospects of the life to come. O may we be an inhabitant of that beautiful city of God. Amen.

Now we will come down more to the domestic affairs of how to keep the Sabbath. Certainly the sisters can bake that they bake the day before the Sabbath, as directed, unless sickness or some other unavoidable thing should arise to hinder. We have a reasonable God to deal with, but will in no wise clear the guilty.

In regard to keeping the passover God told Israel if they were away and could not keep the passover on the 14th of first month they could keep it on the 14th of the second month. He is the same God today. Unavoidable things we cannot help.

Inasmuch as considerable has been said about milking the cow on the Sabbath, let us reason a little. One brother says, Let the calves have the milk on the Sabbath day. This is not reasonable. Almost as much labor to turn the calf with the cow and then separate them, as simply to milk the cow. Generally the calf is raised by hand and not let to the cow, and then let a cow that gives a large flow of milk go 24 or 30 hours without milking in hot weather, and some cannot retain their milk hardly 12 hours, would be very injurious to the cow. What did Jesus say to the wicked Jews when they were accusing him of breaking the Sabbath? He said you will lead an ox or an ass to watering on the Sabbath, or if an ox fall into a pit they would go straitway and pull it out on Sabbath day.

The impotent man Jesus healed and told him to take up his bed and walk. The Jews said, This is the Sabbath, it is not lawful for thee to carry thy bed. He answered, he that healed me said, Take up thy bed and walk. These things are labor as much as to milk from one to three cows, and certainly the stock had to be fed and cared for. Jesus magnified the law and made it honorable, as it was foretold he would. A large poor family with one or three cows is a great blessing to them. Let them bake before the Sabbath and the rich milk will make them a cheap Sabbath food with what they have baked. God has blessed us with these cows and made them to give us a great flow of milk, and think we should receive the blessing from his hand for our good and the comfort of the cows. Now dear brothers and sisters in Christ, I have not written this for controversy. I see no room for controversy in this, but have written in love and the fear of God and for our good, trusting I have poured oil upon the troubled waters for those who seemed worried along the way. Be of good cheer. Your brother, looking for the better day.

Central Station, W. Va.

The Duty of Encouragement.

"SAY to them that are of a fearful heart be strong." Isa. 35:4.

An important part of our debt to all with whom we come in contact is the duty of encouragement, or "heartening," to give the English equivalent for a word whose romantic origin may serve to disguise its meaning from the superficial.

It may be said that a good many persons require repression rather than encouragement; and certainly we cannot be expected to waste much sympathy on those who are already endowed with sufficient self-esteem and are armed with excessive assurance. But there are numbers of timid souls to whom a word or even a look of encouragement makes a wonderful difference. No one can have taught, even occasionally, as an amateur, without realizing the power and leverage of encouragement. and in our dealings with our children, with servants, with our inferiors in age, opportunity, or station in general, as well as with sensitive, diffident, or nervous persons, the experience is repeated and reinforced.

To encourage is just one of those small duties that we are apt to overlook or delegate to some one else because they are small. It is in a special way the province of the tactful, but it is a minor kind of tact, one of the most easily-acquired manifestations of that supreme gift. The first step is forgetfulness of self, and thought for others; the second a genuine desire to make each person we meet as happy as it is in our power without encroaching on nearer and more positive duties.

Encouragement by no means implies flattery. To flatter is, indeed, the poorest kind of encouragement, for it leads our—I had almost said victims!—to a false estimate of their own powers, and to a spurious self-

satisfaction, based on a misconception of their real strength and weakness. But true encouragement should be based on comprehension, and bestowed with discrimination. The utterances of the coiner of base-metal phrases very soon lose currency.

Sympathy lies at the root of all encouragement, and, more particularly in the case of our equals, silence and the listening faculty are almost as potent. "It is such an encouragement to talk to you," is a phrase often heard by good listeners, in whose case the encouragement given has been passive rather than active.

If we bear in mind that every one needs sympathy, and most of our fellow-beings encouragement as well, and can contrive to bestow both without becoming obtrusive, we are fulfilling part at least of our duty in this world. A few words graciously spoken to a young girl just entering society, or to one whose entrance has been deferred until age has intensified the diffidence of youth; an encouraging smile to a servant, striving, perhaps unsuccessfully, to please us; a brief expression of thanks to a stranger who has rendered us some causal service; how they smooth the rough places of life, and yet how easy they are, if we only remember!

A list of the great achievements that owe their being to a timely word of encouragement might startle and amaze us, and would surely fill us with humility. How much more perhaps, a knowledge of the burdens lightened and days made happy by encouraging words of our own spoken in season!—*Sel.*

Ingersoll's Testimony of the Truth of the Bible.

J. NUESCH.

Dear Brethren and Sisters:—My hand is becoming somewhat unsteady. So while I yet can write I will write to you again of matters concerning which I do not know whether any one else has ever written of. This time I will bring in some of the writings of Ingersoll. You have heard of that most popular of recent atheists in our country who turned thousands away from ever reading the Bible anymore. And I doubt not that his bad influence has caused graft and fraud and robbery to be committed by many who are inclined thereto by their evil disposition—since their consciences were seared and they had no more the fear of the Almighty.

R. G. Ingersoll denied the existence of any supernatural power. Aside from some history and some moral precepts he viewed the Bible as nothing else but a depository of superstition and deception. He challenged everybody to prove the contrary. And yet I am going to show that Ingersoll himself—by the words of his own mouth did show that he was mistaken, and that he gave as grand a testimony of the truth of the Bible as can be found—himself (but died without knowing it).

Ingersoll repudiated every miracle. He says, "Your miracles are too old. The witnesses have been dead for nearly two thousand years. Their reputations for truth in the neighborhood where they resided is wholly unknown to us. Do not send us to Jericho to hear the

winding horns nor put us in the fire with Shadrach, Meshach and Abednego. Do not compel us to navigate the sea with Jonah. . It is worse than useless to show us fishes with money in their mouths and call our attention to vast multitudes stuffing themselves with five crackers and two sardines. We demand a new miracle and we demand it now. Let the church furnish at least one or forever hold their peace." So said Ingersoll—and the Pharisees who were present and saw the works of Christ attributed them to the power of Satan and thus sinned against the Holy Ghost. And they asked Jesus to show them a sign from heaven. But Jesus gave them a sign of prophecy by predicting his death and resurrection, saying that he should be three days and three nights in the bosom of the earth. From passover or preparation day (14th Nisan) during the first or great day of the feast of unleavened bread—also sometimes called the passover feast (15th of Nisan) then what we now call a Friday (16th of Nisan) and then during the Sabbath (17th of Nisan) until near its close and rose near the end of the Sabbath, see Matt. 28: 1. Peter likewise points to prophecy as the greatest of all signs: for no one knows the future but God. Only a supernatural wisdom could make the biblical predictions of the fall and rise of nations and the fall of paganism (4th century), the desposition of the Jews and their preservation, and the dissemination of the gospel of Christ and its great conflicts and victory etc., seen by all men and witnessed by the nations. Therefore after having spoken in his epistle of Christ's glorious transfiguration, Peter says, "We have a more sure word of prophecy." Prophecy stands fast, it never failed and cannot be attacked and its testimony increases more and more the nearer we approach the second coming of Christ. Now I want to follow the Savior and Peter in this matter. I want to cite prophecy of things greater than any of those local or personal miracles which Ingersoll has doubted. I shall point to facts that are open before us all, and unrefutable—facts which that atheist has acknowledged himself—facts which were announced nearly two thousand years ago by the foreknowledge of God—facts concerning our times, not local but universal, known everywhere, and I wished that this article could be seen by them who published some of Ingersoll's lectures in the secular papers and who thus helped him in sowing seeds of infidelity.

Mark the first, that in all the lectures of Ingersoll the word prophecy can never be found, not even as much as once (he shunned it as much as Catholics do) and not one of all "orthodox" preachers and Jewish rabbis who attempted to answer Ingersoll's challenge has referred him to any prophecy that I ever saw. Those D. D's., were as "Dumb Dogs that cannot bark." Isa. 56: 10. Sleeping shepherds who not even noticed that the great atheist showed his error by his own mouth. But, the main cause of it is, they do not know

what and where the Church of God is that teaches the commandments of God. They know only the so-called "orthodox" counterfeit.

Here is the passage: Ingersoll says, "During that frightful period known as the "Dark Ages" faith reigned with scarcely a rebellious subject. Her temples were "carpeted with knees" and the wealth of nations adorned her countless shrines. The great painters prostituted their genius to immortalize her vagaries, while the poets enshrined them in song. At her bidding, man covered the earth with blood. The scales of justice were turned with gold, and for her use were invented all the cunning instruments of pain. She built cathedrals for God and dungeons for men. She peopled the clouds with angels and the earth with slaves. For centuries the world was retracing its steps—going steadily backward to barbaric night! A few infidels—a few heretics cried, "Halt" to the great rabble of ignorant devotion and made it possible for the genius of the nineteenth century to revolutionize the cruel deeds and superstitions of mankind."

Are those words in substance the very words of the revelations of God? Did not God foretell the Dark Ages, the 1260 prophetic days, when his true church was in the wilderness, when no true Christian could appear and preach in public? In that time there were no other teaching (or prophesying) witnesses of God before the world but only the two tyrants—state and impure church (the so-called orthodox) which in union tormented the people. Only those two tyrants had the power and liberty to teach God's word; but they did it only in part and mingled it with abominable doctrines of their own; and whosoever stood and opposed them were killed. State and orthodox church (Roman, Greek and so-called Protestant together) were teaching the same papal doctrine that was set up at the council of Nicaea. That homoousian doctrine became the pretext for their inventions and errors and they mixed these Bible truths. Therefore those public witnesses of God were not clothed in white linen of righteousness, but in sackcloth, as it is written in Rev. 11:3. And not more than one soul in 40,000 could read in the Dark Ages, but they followed blindly the doctrines of the two cruel witnesses who ruled over them. What a terrible time that was! Rev. 11: 3-6. And even toward the end of that period when the so-called Reformation appeared, the power of the two witnesses was not yet broken. State and orthodox church were thenceforth only in different sects, but they taught the same system and still continued in union to teach or prophesy, and no man could oppose them; for they had power to kill their enemies and plague the earth until the 1260 prophetic days were ended. As witnesses of God "they built cathedrals for God" and as cruel tyrants they had machines of torture and burnt their enemies at the stake, or drowned them or exiled them: Servetus—Geneva, Baptists—Zurich, James—London, Karlstadt—Saxony,

And when the predicted time of their great power was finished, then—so reads the Bible—"the beast that ascendeth out of the bottomless pit shall make war against them and shall overcome and kill them," Rev. 11:7. Who is the beast of the bottomless pit? It is a power which is based only on theories, it is that power which is at war against any belief in God and which now exercises such great influence over the "ten horns" (the present governments) and causes them to agree with its demands to destroy the power of the state churches, especially in the public schools: See Rev. 17:16:17. God's word says, they "shall make the whore desolate and naked and burn her with fire." This is that power which arose first in the French Revolution at the end of the 1260 years (prophetic days) and which arose again since then and has hurt the false church in France, Italy, Portugal, and in a less degree everywhere else. The power of the infidels has taken away the strength of church and state unions and although atheism ridicules also the truth yet has it given us religious liberty so that the people of God can now preach the truth. This is what Ingersoll declares, and it is the same thing which God has predicted by the Revelation of Jesus which John sent to the seven chief congregations in Asia. Read Rev. 11:8.

Malvern, Ark.

Concluded next week.

The Name of God.

THIS name of God is given to that eternal, infinite, perfect, and incomprehensible Being, the Creator of all things, who preserves and governs all by his almighty power and wisdom, and is the only proper object of worship. The Bible assumes and asserts the existence of God. In the beginning God created the heavens and the earth, and is itself the most illustrious proof of his existence, as well as our chief instructor as to his nature and will; it puts a voice into the mute life of creation, and not only reveals God in his works, but illustrates him in providence: displays the glories of his character, his law and his grace, and brings man into true and saving communion with him; it reveals him to us as a spirit, the only being from everlasting and to everlasting by nature undervived, infinite, perfect, and unchangeable in power, wisdom, omniscience, omnipresence, justice, holiness, truth, goodness and mercy. He is but one God, and yet exists as the Father, the word, and Holy Spirit; and this distinction of three in one is like his other attributes from everlasting. He is the source, owner and ruler of all beings; foreknows and predetermines all events, and is the eternal Judge and arbiter of the destiny of all true religion, has its foundation in the right knowledge of God, and consists in supremely loving and faithfully obeying him

C. G. H.

Fairview, Okla.

Noah's day and Ours.

L. CANTER.

As it was in Noah's day, so will it be in the coming of the Son of man. Men are no less wicked now than ever men were in the days of Noah. 1260 years the world has been in the hands of Satan. Satan has had power given him 1260 years. He has used his power in deceiving the nations of earth. All these many years God has had a people. Satan has never lost an opportunity to get in his work of deception, and has never failed to find his willing subjects in the sectarian churches of the land. Thousands have yielded themselves to be slaughtered at his command. Souls have all these many many years been on sale or on exchange for world's pleasures. Satan has purchased every one all on the first bid. The devil says to them the pleasures of this world are all mine; follow me, he says, and you will inherit all that belongs to my kingdom. The world, he says, is mine. Be my obedient servant, and where I am there ye may be also. You will see he can quote Scripture and get men and women to believe he is Christ, and can easily blind the eyes and lead you at his will. He knows just how to capture you at his will and how to get control of your wills. This was thoroughly shown away back in Noah's day.

Albuquerque, N. M.

Judgment and Plummet.

J. F. WILLIAMS.

"Judgment also will I lay to the line, and righteousness to the plummet." Isa. 28:17.

Extreme, greatest, utmost, Webster. Then why should any one object to a brother going to the extreme when the Lord laid the line and fixed the plummet for us to go to. But the trouble with some is that they don't go to the line and plummet, while others go beyond the line, and that is what Adam did when he ate of the tree that God commanded him not to eat. He went beyond the extreme; but if Adam had only come to the extreme he would have looked up the tree of life and ate of it and would have left the tree of knowledge of good and evil alone. I believe that God knows what is best for man, and I don't wish to go any farther than God says for me to go. God layed the line and man will do well to stop at the line. We all know it was for eating that which God commanded Adam not to eat that brought death on man, so then we had better watch for the line and plummet in everything lest we go beyond the line. Yours, believing in going to the extreme and no farther.

Ft. Gibson, Okla.

"To die is gain." This doesn't mean when you go into your grave at the end of life but when you die to your self-life you in like measure gain the divine life.—*Sel.*

THE BIBLE ADVOCATE

"The Entrance of thy Words giveth Light."

STANBERRY, MISSOURI, SEPTEMBER 12, 1911.

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

The Camp Meeting.

THE Campmeeting just closed at Gentry was as good as ever held in the cause, and the attendance was as large or larger than usual. Early in the meeting brethren and sisters came in and others came up to the close of the second week. The greetings of the brethren and sisters were cordial and encouraging. Isolated ones came to hear the preaching of the word, all came to get their spiritual strength renewed. The good Spirit of the Lord pervaded the assembly and flowed from heart to heart. Those who had long been in the truth were glad to recount historic days, and so to take courage for remaining days. The young people were taking part in the meeting, and at the close of the meeting nine others, two of them in middle life and the others children of the brethren and sisters, were baptized into Christ, giving the seal of their faith in him and confirming their hopes for the kingdom of heaven. How good it is to see the children going forward to serve the Lord for themselves and give their hearts and affections to the Savior.

Then there was the preaching and listening to the spoken word from those who can set it forth in its clearness and power. Besides those who usually take part in the preaching services all were interested to hear Bro. A. T. Jones, of Battle Creek, more lately of California, whose pleasing address and concise reasoning made all feel that it was good to be there. Some one who was there will report the services, telling you at what time the different sermons were preached and the subjects of discourse. The brother who thus reports the meeting renders the ADVOCATE readers a valuable service, informing you of the doctrinal lines followed and the evidence of the truthfulness of the same. Thus we see on what a firm foundation we stand and are more and more established in the faith once delivered to the saints.

The testimony meeting spoke for the spiritual life of the brethren and sisters and the close attention given to the sermons showed the interest taken in the truths of Scripture presented. All this shows that the Church of God people are an intelligent class, who worship God in spirit and in truth.

The new tent proved its good qualities and seated a larger audience than has attended our campmeeting for some years, the audience being largely composed of the brethren and sisters, as well as the town of Gentry giving us a large attendance. This was because the truth was so ably presented, and Bro. Jones' pleasing

manner in discourse. We had the heat of summer and the dust of roads was great until very near the close of the meeting a moderate shower fell, both cooling the air and laying the dust. This country has suffered from drouth this summer to some extent, but the moisture has been sufficient to bring fair crops of grain, though only a light crop of vegetables. We thank the Lord for his blessings of temporalities and also for his grace.

We take the campmeeting as a means of grace, to further us on in the divine life and to renew our spiritual strength.

At the last preaching service of the meeting Bro. A. T. Jones gave us a very interesting discourse on the Federation of Churches, showing the danger therein to religious liberty, now impending and threatening the people of our nation, and also of others also. How it is insidious in its workings while pretending church union and advancing Christianity. Thus with a federation of churches and power gained by political favor there follows persecution and the loss of religious liberty.

The campmeeting was highly enjoyed by all present, harmony prevailed, and the brethren and sisters were encouraged in faith and hope.

The Gentry Camp Meeting.

I had the pleasure of attending the Camp Meeting at Gentry, and it was a pleasure. The meeting was good all the way through, from the first meeting to the last it grew better and better. And each camper was saying, I wish that Brother A. could be here. Oh! I do wish Sister B. were only here, etc. And by this, all who were not there can see that they certainly missed a benefit and a blessing.

The camp was in a pretty grove. The weather was pleasant all the time. And when, toward the last the dust began to be annoying, there was sent a beautiful rain through half a night that made everything perfectly beautiful and pleasant till the close.

The people of Gentry, it would seem, almost all came to the meeting at night: and especially Sunday nights. They came with a real interest and listened with the best of attention; and wished us all the blessing of the Lord, and good success always and everywhere when we departed. I am glad that I could have a part in and of this good meeting.

ALONZO T. JONES.

Camp Meeting.

THE Gentry Sentinel has the following editorial notices of the meeting, first of August 31, and September 7, for which kind notices we are very grateful to the editor and publisher:

The Annual Conference of the Church of God is being held in our city park. These people have their tents pitched in our beautiful park and the village of tents presents a beautiful sight, especially at night with the many twinkling lights. The meeting began last Thursday night and will continue over next Sunday

night. The large tent in which the services are held is generally well filled at each service. There are a number of ministers and their wives, of the faith, present, and so there are different men to listen to each evening. The subjects handled are ably discussed and instructive to all. The following ministers are present: H. T. Whitehall, L. L. Presler, A. T. Jones, E. G. Blackmon, J. H. Nichols, M. B. Ellis, Jacob Brinkerhoff, G. T. Rodgers, G. W. Richards.

The tent meeting closed Sunday night, with Eld. Jones discoursing on Church Federation. The speaker spoke for two hours in opposition to the scheme, which according to his views, was one of the worst things that could happen to American institutions. Mr. Jones will continue the discussion of these subjects at the Pleasant Hill church, near Enyart, until about the 18th of this month. He is an interesting speaker. The meeting was one of the best ever held at this place, and the largest attendance, there being about 10 campers on the ground. The discourses by the various preachers in attendance, were generally able and the subjects handled in a thorough manner. Several united with the church, and the ordinance of baptism was administered to nine converts Sunday afternoon. The Sentinel voices the sentiment of our people when it extends an invitation for the conference to visit us again next year.

The Temple Service.

WE have no knowledge of an actual building in heaven called the heavenly sanctuary, and having two rooms, one called the holy place and the other the most holy. And knowing nothing of the existence of such literal building in heaven of course we know nothing of Christ occupying the whole or any part of his time since his ascension into heaven in doing any sort of priestly cleansing work in either apartment of said supposed building called the heavenly sanctuary. We regard the services of the Levitical priesthood as a tutor, an instructor, a schoolmaster to educate us to receive the work and teachings of Christ. And understand that the work of Christ previous to his death was represented in the Levitical service by the priestly work done in the first apartment of the tabernacle built by Moses; and that the ascension of Christ into heaven after his resurrection was represented in the Levitical service by the high priest going once a year into the second apartment of the tabernacle, called the Most Holy. And that the veil between the two apartments represented obscurity between this life and the life to come, which "veil of the temple was rent in twain from the top to the bottom" when Christ died; (Mark 15: 37-38) signifying that the obstruction between this life and the life to come was broken, the way opened, so that with the eye of faith we may see through and beyond the veil of death into the glorious future and behold Christ associated with the Father in the reign of holiness and righteousness in the earth. S. S. D.

The Kingdom of Heaven.

THERE is being a multitude of preaching about the kingdom of heaven, or the kingdom of God, going to heaven at death, or to their reward. But is it so? Seeing that Satan entered the garden of Eden where Adam

and wife were put to dress and to keep it. How long were they to keep the garden? Just as long as they kept the command of God. Was he not already in the kingdom of God? Did he have to die to go to heaven or hell? God didn't say so, and the serpent said, the day ye eat your eyes shall be opened: ye shall not surely die. She took of the fruit thereof and did eat, and gave also unto her husband with her and he did eat. And their eyes were soon opened and they saw they had lost the right to dress and to keep the garden any longer. They were ashamed and hid themselves from the presence of the Lord. Satan gained the victory over Adam, and Adam eats his bread in sorrow instead of happiness. Sorrow instead of life; death. And when death came he couldn't go back to the garden of Eden again. God had not promised him of going to heaven or to hell of torment, only back to the ground, to dust, to wait. It is a delusion to think our friends at death are going to heaven or torment, seeing Adam lost all right to life and home, and we are partakers of the same. 1 Cor. 15: 22.

What has Satan been doing since he was in the garden of Eden? Then Satan answered the Lord, and from going to and fro in the earth and from walking up and down in it. Job 1: 7; 2: 2; Luke 4: 6; 1 Peter 5: 8; Rev. 12: 13, 17; 12: 9; 20: 8.

When will the seed of the woman bruise the head of the serpent? When will Satan give up his claim of the kingdoms of the world? Luke 4: 5, 6. I saw in the night visions and behold one like the Son of man came with the clouds of heaven, and there was given him dominion and glory and a kingdom, and his kingdom shall not be destroyed. Dan. 7: 13; Micah 4: 8; Isa. 11: 4; Luke 1: 32, 33. Behold, he cometh with clouds, and every eye shall see him. Rev. 1: 7. Then shall the king say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Matt. 25: 34. And he has made us unto our God kings and priests, and we shall reign on the earth. Rev. 5: 10. The kingdoms of this world are become the kingdom of our Lord and of his Christ, and he shall reign forever. And the devil that deceived them was cast into the lake of fire and brimstone. Where has Satan's captives been all this time? Some say in heaven or torment. How is that, when Isaiah says they are dead and dwell in dust? 26: 19; Ezek. 37: 12; Dan. 12: 2; Hosea 18: 14. The Church of God believes the holy prophets. It is in the future to come. What dees the faithful witness say? Marvel not at this: for the hour is coming in the which all that are in the graves shall hear his voice and shall come forth. John 5: 28.

The faithful of all ages looked to the time when Satan would have to give up all his claims on the kingdoms of this world. How many are looking for the rightful owner to come and restore all things? In these days of pleasure and fast living, are there any signs of the coming of the king coming in his beauty? Has the Church of God begun to look up and lift up her head for her redemption? Is the fig tree shooting any yet? Is not summer nigh at hand? Watchman, look and see. Glorious things are spoken about thee, O Church of God. Watch, for you do not know the day and hour your Lord doth come. S. H.

Ottumwa, Ia.

Thy Will be Done.

THY chastening hand, my God,
Is laid on me—
Help me to murmur not,
But thankful be.

Yes, thankful for the love
That seeks to chide
My wayward heart, and bring
Me to thy side.

Whate'er thou sendest me
Is for the best,
In thy sweet promises
My soul shall rest.

Then, Father, grant me grace
From sun to sun
To bear my cross and say,
Thy will be done! —Sel. by J. Nuesch.

Missouri Conference.

THE Twenty-eighth Annual Conference of the Church of God convened at Gentry, Mo., Aug. 28, 1911, Bro. G. W. Richards, president, being present, opened the first session by prayer. The conference was declared open for business. The first thing in order was the appointing of a committee on membership as follows: G. T. Rodgers, J. H. Nichols and P. C. Walker. Conference adjourned to call of chair, to give committee time to report.

SECOND SESSION

The second session of the conference convened at Gentry, Mo., Aug. 29, 1911. Prayer by Bro. Nichols. The committee on membership reported the following names as members of this conference and motion was moved and seconded that the report be received and committee discharged: G. W. Richards, W. C. Rodgers, P. C. Walker, S. A. Moore, A. G. Walker, F. C. Robinson, Jasper Moore, G. T. Rodgers, E. G. Blackmon, A. B. Sloan, J. H. Vandever, S. S. Davison, J. T. Williamson, I. N. Rogers, J. W. Osborn, Charley Williams, R. A. Winchester, Jacob Brinkerhoff, Samuel Poff, J. H. Nichols, Chrisanna Walker, W. A. Combest, J. B. Denham, J. C. Poff, F. M. Lippincott, A. N. Dugger, Esther Smith, Agnes Bennett, Lowren Smith, F. B. Rodgers, S. E. Corbett, W. A. Hughes, A. F. Dugger, A. F. Nichols, E. N. Manning, Elisha Marshall, D. P. Moore, L. L. Presler. It was moved and seconded that all brethren members of the Church of God including Bro. A. T. Jones, be allowed to take part in the deliberations of this conference. Motion was made and seconded that the chair appoint all committees. Moved and seconded that the chair appoint a committee of three to revise the by-laws of the Missouri Conference. These motions carried as read. Committee, A. G. Walker, G. T. Rodgers, Jacob Brinkerhoff. A report of purchasing the tent and the money paid and pledged for the same was given by the executive committee as follows: Money pledged for tent \$231.20, and \$214.20 paid in,

Sent to Baker & Lockwood, June 14, \$54.17, and the tent came to Stanberry and upon inspection sent the remainder, \$108.35; total 162.50. Sent to Sears, Roebuck & Co., for three lamps, \$2.49, and 85cts express, 65cts for bell pole; total \$3.99. Total paid out \$166.49, balance on hand of tent pledges \$47.71; \$17 not paid in. Motion made and seconded to adjourn to call of chair. Motion carried.

THIRD SESSION

Third session of the Conference of the Church of God convened at Gentry, Aug. 30, 1911. Opened by singing and prayer by Bro. A. G. Walker. The session began by reading minutes of previous sessions. Letters from Brn. A. B. Sloan and J. T. Williamson were read. The chair appointed a committee on resolutions as follows: L. L. Presler, Jacob Brinkerhoff, J. H. Nichols. Committee on renewing and revoking credentials of ministers A. G. Walker, W. A. Hughes, M. C. Poff. Committee on revising constitution and by-laws reported as follows: "This conference shall be composed of all the members in good standing in the territory of the Missouri Conference, and its officers shall consist of president, vice president, secretary, treasurer and executive committee of three, of which the president shall be chairman; said officers shall be elected annually by a majority vote by ballot. Motion was made to adjourn to call of chair carried.

FIFTH SESSION

Fifth session of the conference convened at Gentry, Mo., Aug. 31, 1911, by singing and prayer by the president. This session was taken up entirely in debating the needs of the cause, in which many brethren took part and the reading of letters from Sister J. Smith and Bro. R. E. Caviness. Motion was made and carried to adjourn to call of chair.

SIXTH SESSION

Sixth session of the conference convened Sept. 1, 1911, singing and prayer by Bro. W. C. Rodgers. Committee on renewing and revoking credentials of ministers reported as follows: Jasper Moore, G. T. Rodgers, E. G. Blackmon, A. B. Sloan, J. H. Vandever, S. S. Davison, J. T. Williamson, G. W. Richards, I. N. Rogers, S. A. Moore, J. W. Osborn, Charley Williams, Amzy Williams, R. A. Winchester, Jacob Brinkerhoff, A. N. Dugger, L. L. Presler, Samuel Poff, J. H. Nichols, James Friend, Calvin Smith, A. H. Stich, J. A. Nugent, F. C. Robinson, R. J. Rayner; for license, G. B. Randall, J. G. VanNostrand. Moved and seconded that the report be received as a whole. Motion carried.

Motion moved and seconded that we proceed with the election of officers. The ballot was spread and Bro. G. W. Richards received the unanimous vote. Motion was made that the formal ballot be declared informal, and declared Bro. Richards duly elected. Moved and seconded that Bro. W. C. Rodgers be elected vice president. Moved that Bro. P. C. Walker be elected

secretary. Move carried. Moved and seconded that Brn. A. G. Walker and F. C. Robinson be elected as members of the executive committee. Moved and seconded that Bro. S. A. Moore be elected treasurer. Move carried. Motion was made and seconded that Bro. W. B. Gearhart be elected delegate to General Conference. Move carried. Motion made and carried that Bro. J. B. Denham be elected alternate delegate to General Conference. Motion made and carried to adjourn to call of chair.

SEVENTH SESSION

Seventh session of the Conference of Church of God convened at Gentry, Mo., Sept. 3, 1911. Singing, and prayer by Bro. Jacob Brinkerhoff. Minutes of last session read and approved. The treasurer being ready to report the report was considered; the amount received for tents and pledges, \$175.63. Amount paid out \$167.35; balance on hand \$8.28. Motion made and seconded that report be received. Move carried. The committee on resolutions report the following:

WE your committee, submit the following:

RESOLVED, That it is the united voice of the members of the Church of God assembled at Gentry, Mo., that we express thankful praise to our Father in heaven, and his Son, for the word of life and for the preservation of our lives during the past year, and that we appreciate the privilege of this Campmeeting, and for the bond of peace and brotherly love manifested, to each other, having met for no other purpose than to worship God in spirit and in truth and to edify, strengthen, and encourage each other, and to rescue the perishing; to the intent that the cause of Christ may be built up, and the word of God magnified in the earth for his glory.

Be it further Resolved, That we highly appreciate the BIBLE ADVOCATE and SABBATH SCHOOL MISSIONARY, for they are potent factors for good, as missionaries in new fields, in the dissemination of Bible truth; and we extend words of praise and encouragement to the editor and helpers who have so faithfully discharged their duties.

Resolved, That by way of remembrance, we stir up the minds of the brethren in all places to contribute, according to their several abilities and means to carry on the work of bearing forth the gospel of the kingdom of God.

Resolved, That inasmuch as those who come to the campmeetings with their children receive the blessings and encouragements together with the bringing of their children to Christ, so we urge all the brethren with their children to come, bringing ourselves and them under the influence of the gospel of the Son of God, uniting the family and the church together for greater work in the Master's service.

WHEREAS, Our dear Brother A. F. Dugger, has fallen asleep in Jesus, during the past year, be it Resolved, That we deeply feel our loss, he being an able and efficient minister of the word; we therefore express our sympathy to his family, rejoicing in the hope of the resurrection from death to life.

This ending the business of the Conference, a motion was made to adjourn, *Sine Die*.

PHILIP C. WALKER, Sect.

DAVID said, "I shall not want." God gives us not only what we need but what we want. God saves us from all unholy desires and we feel satisfied with holy delights.—*Sel.*

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

A. D. RUST.

JEAN ROUSSEAU

Was born in Switzerland in 1712. He was an eccentric French author; read the Bible and Plutarch and many novels and became a Roman Catholic; died in 1778. He left the following tribute to Christ and the Bible: "Can it be possible that the sacred personage whose history the Scriptures contain be a mere man? Where is the man, where is the philosopher, who could so live and so die without weakness and without ostentation? When Plato describes his imaginary righteous man, loaded with all the punishments of guilt, yet meriting the highest rewards of virtue, he exactly describes the character of Jesus Christ. What an infinite disproportion between the son of Sophronicus and the son of Mary. Socrates dies with honor, surrounded by his disciples listening to the most tender words—the easiest death that one could wish to die. Jesus dies in pain, dishonor, mockery, the object of universal cursing—the most horrible death that one could fear. At the receipt of the cup of poison, Socrates blesses him who could not give it to him without tears; Jesus, while suffering the sharpest pains, prays for his most bitter enemies. If Socrates lived and died like a philosopher, Jesus lived and died like a God. Pursue the books of philosophers with all their pomp of diction. How meager, how contemptible are they when compared with the Scriptures! The majesty of the Scriptures strikes me with admiration."

BENJAMIN DISRAELI

Was born in London in 1805. He was an eminent English statesman of Jewish extraction; an author and member of Parliament. He was the author of the Reform Bill which enfranchised nearly a million men. He became prime minister and died in 1881. Disraeli said: "The wildest dreamers of their rabbis have been far exceeded. Has not Jesus conquered Europe and changed its name to Christendom? All countries that refuse the cross wither, and the time will come when the vast communities and countless myriads of America and Australia, looking upon Europe as Europe now looks upon Greece, and wondering how so small a space could have achieved such great deeds, will find music in the songs of Zion and solace in the parables of Galilee."

LORD BYRON

Was born in England in 1788. He was careless and indifferent, but turned his attention to reading fiction and history. He was classed amongst the great poets of his day. Married at 27; joined the Greek army at 36; became a member of the house of lords and died in 1824. Lord Byron said: "If ever man was God, or God man, Jesus Christ was both." Opinions of Renan, Diderot and Pecant will be next.

No Life Beyond this Without Christ.

E. G. BLACKMON.

GOD has favored us with the promise of eternal life through the gift of his own dear Son. "But the gift of God is eternal life through Jesus Christ our Lord," Rom. 6: 23. Without this promise man would have been dead—dead to all eternity. Man himself has no inherent immortality or eternal life, or else the apostle Paul would never have spoken the above language. Neither would Jesus have used the following words: "He that believeth on the Son hath everlasting life [in promise]; and he that believeth not the Son shall not see life, but the wrath of God abideth on him." John 3: 36. Eternal life through Christ is only to be given to those who seek for it. To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life. Rom. 2: 7. God alone hath immortality. 1 Tim. 6: 16. Then it is certain that no man now in this present life has any immortality whatever, only in promise through Christ. The wages of sin being death, which rest upon all of Adam's posterity, not one soul could live or have any life beyond this present life without Christ having come and died for man's sins, and rose again from the dead. See Rom. 5: 8-19; 4: 25. You see Christ rose from the dead for man's justification to life; for man has no life beyond the grave without Christ. In this consists the gospel, the saving power of God, that saves us from the tomb, that brings us through a new creation to a life immortal, that we have no part of now. Thank God for his promise of eternal life through his dear Son.

And so I am only now a candidate for immortality, eternal life, and shall continue to seek for it until my last work here on earth is done, and then when Jesus, who is the rescuer of my life from the grave, shall come in his glory to reign, I shall have that promised new life, and shall ever live and reign with him.

Brethren, I do thank God for the gospel of Christ, which is the power of God unto salvation to every one that believeth. And I believe it, and having met its conditions I am a child of God, secured with the promise of an everlasting life, to begin with Jesus when he shall come to be glorified in his saints at the last day of this age. It is not enough to say that we believe the gospel, every condition of it must be met with thankful believing hearts. To us every condition of it means or presents to our minds the great love, mercy and grace of God. Christ is the author of eternal salvation unto all them that obey him. Heb. 5: 9. Christ, the gift of God, is God's grace, favor to us. And it is Christ, the grace of God, that bringeth salvation that hath appeared to all men, teaching us that denying ungodliness and worldly lust, we should live soberly, righteously, and godly in this present world. Titus 2: 11, 12. Christ, the grace and gift of God, hath demanded that we repent and believe the gospel, and that except ye repent ye shall all likewise perish. See Mark 1: 15; Luke 13: 1.

God's plan of salvation from this life of mortality to the life of immortality through his dear Son is already ordained or fixed, and it remains for us to accept of this saving grace of God by meeting every condition or command of God connected with it. When we through love to God, willingly do this, God's promised grace and righteousness through the gift of his own dear Son becomes ours as imputed righteousness of God, who is the only justifier of all those who believe in Jesus. Rom. 3: 26; 4: 24, 25.

There can be no life beyond this life in either heaven or burning hell (as pictured out by false theology), unless Christ be risen from the dead. And if Christ be not raised your faith is vain and ye are yet in your sins. Then they also which are fallen asleep (died) in Christ are perished. 1 Cor. 15: 17, 18. This could not be so if popular theology be correct, that every man has an inherent immortal soul that never dies, and which they say leaves the body at death; and if good goes off to heaven with God and the holy angels. If the good have inherent immortal souls that go to heaven at the death of the body, as they claim they do, and are conscious of real happiness in the presence of God, why should they care as to whether Christ had risen or not, or whether there ever be a resurrection or not, as their inherent immortal souls never die nor go to the grave; how, I ask, could they be dependent upon the resurrection of Christ to live again beyond the tomb when they already have eternal life within themselves that does not depend upon a resurrection to live on to all eternity. In this case they could not have perished. If such theology be correct then the apostle Paul failed to know what he was talking about. But the dead are dead to all knowledge, love and happiness is the teaching of God's word from beginning to end, and if man ever lives and thinks again he will have to come again from the silent grave. And he can never have immortality unless he lives for it. Amen.

Goodman, Mo.

The Sabbath Day Holy.

T. M. WILLIAMS.

"REMEMBER the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant nor thy maidservant, nor thy cattle, nor stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." Now we see that according to this command God made the Sabbath in his creative work. He made it by resting on it. So according to what some claim Christ had to do away with part of his Father's creation. They say that he done away with the Sabbath, but they can't prove it, for Christ kept his Father's command-

ments; therefore he kept the Sabbath day too, and he commanded the people to keep it also. For we notice in Matt. 24:20, that the blessed Lord tells them to pray that their flight would not be in the winter, neither on the Sabbath day. So we see according to his statement there that he did not want them to have to break the Sabbath day by being driven from Jerusalem on that day, and having to take that long journey, too, on the Sabbath. Now we notice in Heb. 4 that Paul says if Jesus had given them rest would he not afterwards have spoken of another day. There remaineth therefore a rest to the people of God; for he that is entered into his rest he also hath ceased from his own works, as God did from his. So, brethren, we see that Christ did not give us another day to keep than the one that God gave us, and I thank God that we still have the Sabbath. God said, Be ye holy, as I am holy. To be holy we must keep the Sabbath, if we are holy, for God kept the Sabbath and commanded us to keep it also. Your brother in Christ.

Boaz, Ala.

To the Law and to the Testimony.

J. F. WILLIAMS

I AM of Paul. 1 Cor. 1:12. It is being said of some that they believe that Paul's teaching is sufficient for them. Then I will say, dear brother, did you not know that Paul believed and taught all the law and the prophets? But this I confess unto thee, that after the way they call heresy so worship I the God of my fathers, believing all things which are written in the law and the prophets. See Acts 24:14. We having the same spirit of faith, according as it is written, I believed and therefore have I spoken. We also believe and therefore speak. 2 Cor. 4:15. So, then, it is evident that Paul believed and taught all the law and the prophets, for he said unto the elders of the church at Ephesus, that he had not shunned to declare unto them all the counsel of God. Acts 20:27. But some seem to think that we are only to take heed to the ten commandments found in Exodus 20th chapter. But who would dare say that Lev. 18 and 11 chapters are not the counsel of God. So if these chapters are the counsel of God the elders of the church had better take heed to themselves and to all the flock over which the Holy Ghost hath made them overseers to feed the Church of God, which he hath purchased with his own blood: for God says his counsel shall stand. Isa. 46:70. But some of the people don't want the elders to teach all of the counsel of God, and I am made to think of what the Lord told Isaiah to write. The Lord said, Now go, write it before them in a table and note it in a book, that it may be for a time to come forever and ever, that this is a rebellious people, lying children that will not hear the law of the Lord, which say, to the seers see not, and to the prophets prophesy not unto us right

things, speak unto us smooth things, prophesy deceits. Isa. 30:8-10. We know it is not a pleasant thing to be told of our sins, but we had better be told of them now and repent of them than to meet them in the judgment. Some men's sins are open before hand going before to judgment, and some men's they follow after. 1 Tim. 5:24. And I for myself do not wish to be the judge of other men's conscience, but I wish to take care of my own.

Christian Delight.

C. H. WETHERBE.

HE who says that he is a Christian, yet acknowledges that he has no delight in worshiping and serving God, may well conclude that he is not a Christian. What shall be said of a child who never has any delight in rendering any sort of service for his parents? We would say that he is a very unnatural child, and is not worthy of being cared for by his parents. But a true child does have the best kind of delight in waiting upon his parents and doing the things which please them. The Psalmist says to believers, "Delight thyself in the Lord." The late C. H. Spurgeon, of London, said: "The thought of 'delight' in religion is so strange to most men that no two words in their language stand further apart than 'holiness' and 'delight.' To them, religion is service, duty, or necessity, but never pleasure or delight. But believers who know Christ, understand that delight and faith are so blessedly united that the gates of hell cannot prevail to separate them. They who love God with all their hearts find that his 'ways are ways of pleasantness, and all his paths are peace.' Such joys, such brimful delights, such overflowing blessednesses do the saints discover in their Lord that, so far from serving him from custom, they would follow him, though all the world cast out his name as evil.

Do you have such a delight in the Lord? It is a great deal worse than a pleasing interest in the affairs of one's church. It means much more than a pleasure in advancing the particular religious beliefs which one maintains. It is even more than happiness in one's finding truths in the Bible which seem to support his theories. It is a real gladness for the high privilege of serving God. It is a joy in making sacrifices for him. Such delight leads one to do more for God than he would do for any human being. It leads one to deny himself of certain things which might stand in the way of his pleasing God.

FOR twenty cents we will send ADVOCATE three months to any one whose name and address our readers may wish to receive it. This is a very good way to get the paper and the truth it contains before the people. Continue to send names and addresses that the ADVOCATE may continue to go to new readers. We keep these names on a separate list and discontinue them at the end of three months unless they are renewed.

From Sister A. A. Burfiend.

Dear Brother Brinkerhoff, and all of like faith:—As I am alone, no one of like faith to talk over the goodness of God and the mercies of our dear Savior on this beautiful Sabbath day, by faith my eyes are fixed on Jesus, and my trust is in God. I have prayed long and loud that we might sell out here and go where we could meet with those that have the truth to be with to worship; it is so discouraging to live alone in trying to live up to the mark of the high calling to make our election sure. I do rejoice in God's love and thank him for all his goodness and benefits. Praise his holy name! I do believe he has heard my prayers and will open a way for me to be blessed with the privilege of meeting with the dear ones that are trusting in the merits of his love. But I am sure that God will never leave or forsake me while I am trusting in his grace. Oh for grace to trust him more, I care not for the wealth of this world. I am striving for a home in the earth made new. If we can only get the tent here in California and be blessed with preaching it surely will be a great help and many a soul saved. Let us all do our duty and help all we can, is my prayer. Your sister.

Perris, Cal.

From Brother J. H. Ayrhart.

Dear Brother Brinkerhoff, Editor of BIBLE ADVOCATE:—As it has been a long time since I wrote anything for the Letter Department, I take this opportunity to write a few lines for our good paper, the BIBLE ADVOCATE, which we all prize so highly for the good instructive articles and letters it contains. I would much rather read the letters of others than to undertake to write one myself; but if all would do that way and excuse themselves there would be no letters, and we would lose track of one another. My long silence is no sign that I have lost my interest in the cause of the blessed Master. But to the contrary, as the days and years go by my faith expands, as I think of the goodness of God to me and mine, and meditate upon all of his precious promises to the faithful and obedient followers of Christ, the Lord. Dear brethren and sisters, let us be found faithful and set a good example before our neighbors, that they may see that we are what we claim to be. The Campmeeting is now a thing of the past, and we hope it was a good one, and the seed of truth sown at Gentry may yield an abundant crop for the Master. We would have been glad to be there, but it was our lot to stay at home; old age and poor health keep us close to home. But we want to so live that we may be permitted to enter the camp of the saints spoken of in Rev. 20: 9, and where congregations ne'er break up, and the Sabbath never ends. Oh blessed hope! Yours for the truth.

Dedham, Ia.

From Sister Emma A. Pence.

Dear Brothers and Sisters of the ADVOCATE family:—I want to say to you, this beautiful Sabbath morning, that I am strong in the faith once delivered to the saints, and enjoying many of God's blessings, although alone in keeping his holy day. Of our four children only two keep all of God's commandments. Pray for them that they may prove faithful to the end, and the others be brought to a saving knowledge of their Lord and Savior Jesus Christ. We were so glad to see the name of Eld. J. H. Nichols in the Letter Department of our paper some time ago, and hope God's richest blessings are resting upon him and his loved ones. Also Bro. I. N. Kramer, in last ADVOCATE, and many others, who have cheered us with words of love and hope. Only the lonely ones, battling for all of God's law, can know and realize what it is to keep the Sabbath while all around them are working or seeking pleasure, perhaps part of one's own family being among that number. Oh, dear brothers and sisters, let us pray more earnestly for the salvation of the young people of our faith, and especially for the conversion of those yet out of the ark of safety. Everything points toward our Savior's return, and my earnest desire is to be ready, with my family, to meet him with joy and gladness. I ask an interest in your prayers for me and mine, and may God bless all the household of faith. Your sister in Christ Jesus.

Wheatland, Wyo.

From Sister Lizzie Bennett.

Dear Brethren and Sisters of the Household of Faith:—This is my first attempt to write a few lines to our good paper, the ADVOCATE. I think this is our duty as well as a grand privilege. I don't know as I can say anything that will be interesting, as there are so many good writers for the ADVOCATE, but I can say that I am still striving to gain a home in the kingdom of God. We have no church here yet, but we meet at the Puckett school house and have preaching quite often. We have two young ministers here; one is my son Brother Stith and Brother Calvin Smith. Pray for them, brethren and sisters, that they may grow in the knowledge of the truth that they may be able to take the places of some of our ministers who are getting old and will soon need younger ministers to take their places. Bro. E. G. Blackmon and Bro. James Friend came down from Goodman, stayed over Sabbath and Sunday. Brother Blackmon preached Sunday night on the two laws, and made it very plain. One sister stepped out to keep the commandments of God and the faith of Jesus. We have Sabbath School every Sabbath; Bro. Calvin Smith is our teacher, and he is a very good one. I realize that I am ignorant, but I am not going to give up trying to make my home in the kingdom of God, for if I miss that I

have lost all my best days here. I am going to make them more profitable than in days gone by, for I realize my days are gliding swiftly by, and no telling when or how soon that day is going to overtake me. I am determined to do more for the Master's cause. Let us all be more faithful and more earnest workers and more like our Blessed Savior. Brothers and sisters, pray for my dear children that they may all come out to keep the commandments. I ask an interest in all of your prayers that I may ever live a true Christian life and meet you all when Jesus comes.

Anderson, Mo.

From Bro. C. H. Munro.

To the Brethren Scattered Abroad:—Once more I will try to write a short letter for the ADVOCATE, for I like to see the Letter Department well filled. I am glad to see the cause of the Master moving onward. I see the Missouri tent is in the field, and I suppose the Southern tent is or will be in a few days at Ft. Gibson, Okla., with Bro. J. F. Williams in charge, and I can say for him that he is a workman that needeth not to be ashamed, for he has the truth and knows how to divide it. Now brethren, let us put our shoulder to the wheel and see if we cannot get the car of Zion to rolling, if we really believe as we preach that Christ is at the door, and that the Gentile times will soon come to an end. Do we show the world that we believe what we claim to by the way we look after the things of this life, and let the things of the kingdom suffer loss for the want of our attention? Now brethren, as the Southern tent is a reality, let us see to it that it is kept in the field the most of the time, as we have a climate that will admit of tent meetings all winter (farther south), and as we have to have ministers with the tent let us make preparations for their support. Let all who can and feel like doing so send their assistance to Bro. J. F. Williams at the tent now at Ft. Gibson, Okla., or to the editor, and he will forward it on to the tent workers. It might be well for those that are not able to help at present to say what they will help between now and the first of December. I will put in \$5 towards the work. Let us see if we cannot get a conference here in the South, and come to a better understanding of each other and of the needs of the cause. I would be glad to hear from any one in regards to this matter, and so would Bro. Williams. Let us hear from the brethren in Oklahoma, and see if we can't be of some help to each other.

I am glad to say that I am strong in the faith of the soon coming of Christ to this earth again. I ask an interest in your prayers that I may hold out faithful unto the end, and as Paul said, receive a crown of glory at his coming. Your brother in the blessed hope.

Gentry, Ark.

Books and Tracts for Sale.

The Two Laws, by A. C. Long, 8 pp., 2cts.
Baptism, by J. T. Williamson 16pp, 5c per copy.
The Restitution, by A. F. Dugger, 16 pages 3 cts.
Tilting System, by B. F. Purdham, 8 pp., price 2c
Future Punishment, 28 pp., 2 cts, by S P Whitney.

AN Old Habit, by C. S. DeFord, 4 pages price 1 cent.
The Thief on the Cross by H Warner 8 pages, 1 cent
The Week, by A. J. Eychaner, 32 pp., price 5 cents.
Repentance, 8 pages, 2cts, 20cts pr doz, by H. T. Whitehal
A Talk to the Children, by A. F. Dugger 32 pp 5 cent
The Two Kingdoms, by B. F. Purdham, 12 pages, 2 cents
The Second Coming of Christ, 16 pp. 3cts, by J Brinkerhoff
The Future Home of the Saints, by W. C. Long, 32pp., 5 cts.
Modern Prophets and Prophecies, by Harlan P. Peck, 48 p, 8 c.
The King of the North, who is it? By E. F. Sheffield, 47 p., 10cts
The Importance of Keeping the Sabbath, by L. Neal, 14 pages, 3 cents.
Begotten Again, or Born Again—Which? by David Nield, 16 pp., price 3 cents.
The Desolation of the Earth examined and refuted, by A. F. Dugger, 14 pp., price 3cts.
The Aldm (Kansas) Discussion between P. W. Shick and W. C. Long, 128 pp., price 15 cts,
A Sermon Submitttd to the Opposers of God's Law, by E. G. Blackmon, 14 pages, price 3 cents.
The Change of the Sabbath, Who Authorized It? by A C Long, 16 pages, 3 cts, 30 cents per dozen.
Why I Observe the Sabbath, the Seventh Day of the Week, by Jacob Brinkerhoff, 16 pp. 3 cents.
Conditional Immortality, 32 pages, 5 cents, by E. E. Rogers, an excellent treatise on the subject,
Christianity in the Light of Reason, by J Nuesch Sr., 118 pages, historical and theoretical, 30 cents.
"Points of Difference" between the Church of God and S D Adventists, by A. F. Dugger, 88 pp, 10 cents.
Is it a Literal Fact?—By A. F. Dugger, the parable of Rich Man and Lazarus 16 pp. price 3 cents.
Meat for Thinking Minds, Apostles Commission to preach the Gospel, by H T Whitehall, 28 pages, 5 cents.
Christian Materialism, showing man's entire material composition, by Jacob Brinkerhoff. 16 pp. Price 3 cents.
Songs of Truth, 258 pp, songs of our faith and hope. with written music. Price 40c. per copy, \$4 50 per dozer.
The False and the True on the Law, by Eld. W. L. Crowe, 32 pp., price 4 cts, An explanation of Paul on the Law.
The Gospel of the Sanctuary, by E. P. Dexter, 35 pages 10 cts
Its Bible application and false theory of S. D. Adventists
The Coming King; Watchman, Where are we? Second Coming of Christ, by S S Davison, 13 pages price 3 cents.
An Open Letter on the Sabbath Question and Other Points of Faith, by a Railroad Conductor, 46 pages, 10 cents.
The Bible or Roman Catholic Catechism. Which? 8 pages on the Sabbath Question, by E. G. Blackmon, price 2 cents.
The Bible Student's Assistant, a compend of Scripture reference of the Doctrines of the Church of God, 48 pages, 1 Oct.
Rome in Prophecy, by I N Kramer, Its Religious Phase and Tendency, in Papal and Dual-imperial form, 28 pp 10 cts.
Thoughts on the First Day of the week. 16 pp, by A. F. Dugger, showing its absence of sacredness in the Bible. 3 c.,
The Bible Sabbath Defended, by A F Dugger, 3rd edition, 120 pp, large type, large pages, author's portrait, 30 cents.
Sunday as Sabbath, 48 pages, by A. D. Rust, origin and history of Sunday and how it displaced the Sabbath. Price 10 cts
Bible Teaching of a Future Life in the Kingdom of God, and History of Temple at Jerusalem, Alpheus Davison, 122 pp. 25c.
Truths; Past, Present and Future, by E. S. Sheffield, 16 p on Prophecy, with an outline of the world's prophetic events 3 cts.
The Good Friday Problem, showing from Scripture, astronomy and history the crucifixion on Wednesday, and Resurrection on Saturday, by David Nield, 16 pages, price 3 cents
Comparison of the Early Writings of M E G White with Later Publications. showing the supressions and omissions in the late publication of them by A. C. Long, 16 pages, pr 3cts

The Bible Advocate

THE CHURCH OF GOD PUBLISHING HOUSE
 JACOB BRINKERHOFF EDITOR.

STANBERRY, Mo., SEPTEMBER 12, 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.

AT present we have a lack of matter on the fundamental principles of our faith, in order to keep up a good representation of our doctrines. Now is when we need the help especially of our "missionary" patrons.

We must now say that there has been enough written on the subject of how to keep the Sabbath. Not that it is an improper subject, for it should be kept holy. But too much is being said about the domestic chores, such as milking the cows on Sabbath. We shall have to discontinue this subject.

THE use of Meats for Food has been overdone by some in the columns of the *ADVOCATE*, some matter unreasonable, some unscriptural, some having been misunderstood, and it will be necessary for the present to discontinue that subject. So will have to retain or return what we have on hand.

IN Business Proceedings of Missouri Conference a statement is made of the money expended for purchase of tent, with balance of \$47. That balance was paid to Tent Committee for running the tent, on being put into the field. After Campmeeting the tent was sent to Bro. Blackmon, at Goodman, to hold tent meeting there.

THE *ADVOCATE* is desired for a missionary paper, to act as an agent in setting forth our faith and doctrine. This is a worthy object for it, and much is said for it in that capacity by some. But do those who have most to say thus help to supply the *ADVOCATE* with that kind of reading matter? The editor sometimes has a lack of original.

BECAUSE we publish a note that every writer in the *ADVOCATE* is responsible for his or her own writing and sentiments, some people seem to think it is an invitation to write anything and get it published in our columns. But we are not that liberal or anxious for controversy, and we have sometimes published matter against our best ideas of the case to give the writers a hearing. But courtesy does not require that we go so far as to publish everything that may be sent.

Brother Brinkerhoff: I will make a note of our meetings at Pucket School house, Sabbath night, 12th, and Sunday at 11, and at night, and Bro. Blackmon, Bro. Friend being with us, and assisted in meeting. We all enjoyed their visit very much, and on Sunday night a sister of the Baptist church took a stand with us, and said she would keep the commandments with us. And on the night of the 19th I preached to a good audience at Lone Star. Good attention was given.

A. H. STITH.

Notice.

THE State Conference of the Church of God of Iowa will convene at Marion, Iowa, September the 29th at 2 P. M., for the transaction of such business as may come before it and will continue over Sabbath and Sunday, and possibly through the following week. We are expecting Elder A. T. Jones with us on that occasion. We trust that we will have a goodly representation from the southern part of the state on that occasion.

B. F. WHISLER, President.

Notice.

THE General Conference of the Church of God will convene at Stanberry Oct. the 12th at 2 P. M., for the transaction of such business as may come before it for the ensuing year. We would like to have the Conference committee on hand at the opening of the meeting to arrange matters so that there will be no delay. We want to have as much preaching as possible during the time of the meeting. Come brethren, all that possibly can, and give us your presence and your counsel.

S. W. MENTZER, President.

Receipts.

O E and C J Adams tent work \$2; A H Stith \$2; Jerry Davidson for Mrs Mary McKinley \$1; W A Hughes for S B Lowe \$1, for Lijah Wright, Mrs Jane Snook, Russell Hughes, and Chris Merrick 80cts; Jasper Moore \$1; J H Nichols for A W Nichols 50cts; M E Greenly \$2, tithes \$2, Stanberry Church \$1, Sarah A Stilson for Mrs Alpheus Leach 50cts; Charles Moore payment pledge Stanberry Church debt \$10; Mrs J W Niles \$1.50; T M Williams 40cts tracts; Mary Dunks 65cts tithes, John Dunks tithes 35cts; Avy M Phillips tithes \$16; A A Manning \$2; K D Carson \$2; Jerry Davidson tract 5 cts, S B 35cts; Sarah Marshall \$2; L L Presler \$1; W A Combest for Zilla E Brown \$1; A C Moore \$2; S W Mentzer payment pledge Southern tent \$10; P C Walker \$2, for Mrs W R Neal \$1, for Charles Parks 20cts; Martha Ayers S B 35 cts; J H Ayrhart tithes \$7.50; J Nuesch for Charles Parker 20cts, for Adolph Schmitt 20cts, Southern Tent \$2, P W \$3, Calif tent \$1.50; Lucy C Alden tithes \$1; S E Price Southern tent \$1, tracts 16cts; C A Reynolds 60cts tracts; Fred Hawthorne \$2; T M Williams 20cts tracts; W C Rodgers \$2.

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.