

THE BIBLE ADVOCATE

AND HERALD OF THE COMING KINGDOM

THY WORD IS TRUTH

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

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The Midnight Cry

A. B. SLOAN.

JESUS, thou hast given us waymarks,
As we travel through this land,
That will tell those who're watching,
When thy coming is at hand.

Now for years we have been watching
Signs on earth and in the sky;
That we think have shown us plainly,
That thy coming draweth nigh.

But it seems that thou didst tarry
Till in sleep, we've closed the eye;
Help us wake now and be ready
For the startling midnight cry.

Help us rouse, our lamps examine,
Lest that we should find them dry,
And in darkness we be weeping
At the solemn midnight cry.

May our lamps be burning brightly,
All around us cast a ray;
Guide poor sinners now in darkness
To the strait and narrow way.

May we hastily shout to others,
Wake, Oh sleeper, wake or die;
For the signs proclaim we'll shortly
Hear the solemn midnight cry.

Bidville, Ark.

Report of Campmeeting at Gentry, Mo.

L. L. PRESLER.

Concluded.

AT 3 P. M. Bro. Blackmon spoke from Matt. 25: 34, giving new thoughts and additional testimony concerning the second advent, showing the subject to be inex-

haustible, and at his appearing and kingdom "the king shall say to those on his right hand, Come, inherit the kingdom prepared for you." But those on the left hand will hear the awful sentence, "Depart from me, ye cursed." He dwelt upon the kingdom of Christ, proving from Dan. 2: 7 that God would set up a kingdom in the last days, and that it would be given to Christ and the saints of the most high, and that the whole earth is to be the location of the kingdom, and so we pray, Thy kingdom come; thy will be done in earth as it is done in heaven." It was a good sermon and was well received, and was in harmony with the preceding subject.

At night the writer spoke on the kingship of Christ, John 18: 37, a previous request having been made: "Pilate said, Art thou a king then? Jesus answered, thou sayest that I am a king." "To this end was I born" said Jesus. End means object, design or purpose: so then God has an object and a purpose in seating his Son on the throne of David. His reward is with him and his work before him, said the prophet Isaiah. His work as king upon the throne is the restitution of all things spoken by the holy prophets. He is to be KING OF KINGS AND LORD OF LORDS; i. e., Christ is to rule over kings, and all dominions shall serve him and the heathen are to be his inheritance, all of which cannot be true if all are killed and destroyed at his coming. He will rule with a rod of iron, not over the saints, for they are to rule with him, and if all people are destroyed, and the earth desolate, then there will be no one to rule over, and no throne upon which to rule and judge the people. May we be overcomers and sit with him on his throne in his glory.

Monday 28th. Morning worship 6:30. 9 A. M. conference session. 11 A. M., preaching by Bro. Whitehall from 2 Tim. 2: 15, Paul instructing Timothy to "study to show himself approved of God, rightly dividing the truth." A very important subject for the ministry. Our brother taught us that it was our duty to search for truth; carefully investigating the Scriptures that we may have the right understanding of God's word. Jesus said, Search the Scriptures, and to

the believer he said, Ye shall know the truth and it shall make you free; and he prayed that the disciples might be sanctified through the truth. The wise man said, "Buy the truth and sell it not." In order to preach the truth, one must know the truth. The sermon was logical and to the point.

3 P. M., Bible reading by H. T. Whitehall, Lesson, Christ's mission. It was a well arranged lesson and full of instruction, and all were well paid for the time taken up in the study of so important a subject. At night Bro. Blackmon spoke from John 10: 30, "I and my Father are one," presenting the oneness and unity of God and his Son in the purpose and plan of salvation. The Son was so willing that the plan of his Father should be perfected that he became obedient unto death, proving that the will of the Father was the will of the Son. The words of God were the words spoken by the Son. "He that receiveth the testimony of the Son, has set to his seal that God is true," for he testified "I am the Son of God," and the Father testified "This is my Son." Many good thoughts were presented in the discourse.

Tuesday, 29th, Morning worship 6:30. 11 A. M., the writer spoke from 2 Cor. 1: 20, showing that God's purposes and promises are sure, and are yea and amen. His name is Jehovah, the I AM THAT I AM, the everlasting Father, and the eternal God. Therefore being eternal, can give eternal life in an eternal inheritance. His word proceeding from him is therefore eternal and cannot be destroyed or pass away. Having set and fixed times in the accomplishment of his purposes, they too, cannot be altered. He is infinite in knowledge, declaring the end from the beginning.

3 P. M., Bible reading by Bro. Whitehall, Christ's mission continued, giving new thoughts and adding link to link in the chain of evidence concerning his divine mission as Prophet, Priest, and King. These Bible readings were very profitable, bringing forth the best thoughts of the teacher and the class.

At night Bro. Jones spoke on Christ the way. Our brother did justice to the subject, showing how Christ did the complete will of God. and magnified the law and made it honorable. He, himself walked every step of the way, and is with us every step of the way to lead us every step of the way. Knowing every step of the way, he is able to direct us, and keep us each step in the way. Good attention and interest was given.

Wednesday 30th, morning worship 6:30. 11 A. M., Preaching by Bro. Whitehall, on the "Righteousness of God in the gospel revealed from faith to faith." Rom. 1:17. More valuable testimony and evidence was given in this sermon relating to the gospel which is the righteousness, the power, and the wisdom of God to all that believe. It was an able discourse and well presented.

3 P. M., Bro. Jones spoke on God's love to the world in the gift of his Son. This was another feast of wholesome spiritual food, showing the divine love of our Father in so great a gift. Greater love was never manifested. Our hearts just went out to God in strong love as we listened to the wonderful story of love. **How we ought to love God for he first loved us.**

At night Bro. Nichols spoke on the resurrection. Another feast of good things so full of comfort. A glorious subject and ably discussed. Our aged brother forgot his infirmity, and entered into the merits of the subject heart and soul with his old time vim and energy. The people were inspired and comforted by the hope of life beyond the grave, when death will be swallowed up in victory. O what will it be to hear the trumpet sound and answer to its call, waking up out of sleep and going to meet our dear Savior.

Thursday 31st, morning worship 6:30. 11 A. M. the writer gave a talk on the time of harvest and the time of reaping, Matt. 16: 27, showing the events to transpire from the sign of the Son of man in heaven to the return of Christ and the saints to the earth. Two classes to be gathered, hence two gatherings, and two sets of reapers, one gathering the wheat and the other the tares. The saints gathered and taken to the sea of glass, being delivered from the wrath to come or the great time of trouble; but the tares are gathered and cast into the winepress of the wrath of God.

3 P. M. Bro. Jones spoke on Work in grace and growth in grace. He presented to our minds a very high and exalted standard in Christian life and character as the aim and objective point to be obtained by the Christian. He told us how easy it was when God was in us and using us to his glory; and this will he do for all that will let him use us to that end, making us perfect men and women in Christ; and doing for us more than we can think or ask. It was a very encouraging and strengthening sermon.

At night Bro. Whitehall spoke from Gal. 3: 9. The preaching of the gospel to Abraham, saying "in thee shall all nations be blessed." The Gentiles were to be justified through faith and receive the blessings promised to Abraham, then all who are of faith are children of Abraham through Christ. God blessed them in turning every one away from their iniquities to serve the living and the true God. No difference now, Jew or Gentile, bond or free, for all are children of God by faith in Christ and receive justification from sin through the precious blood of Christ. Friday, Sept. 1st, morning worship 6:50.

Friday Sept. 1, at 11 A. M., Brother S. W. Mentzer having arrived, spoke to us on "Our Hope," from the answer to Peter's question, "What shall we have therefore." Jesus answered, saying, "That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." A pointed question was asked by the apostle, he speaking for himself and the others with him. The answer was just as pointed as was the question, and is the answer of the Christ telling his apostles of their future reward. The question uppermost in our minds, then, is what shall we have? Jesus says to the overcomer, "Ye shall sit with me upon my throne." A home is embraced in the promise, eternal, beautified by the best possible surroundings that man can conceive of for his happiness; with no sorrow, sickness, or death. The sermon was full of hope, transporting our minds from earth to Eden. The best of attention was given.

3 P. M. Bro. Nichols spoke from Luke 20: 24, "Caesar's superscription on the penny." A very important subject for our day, as there is a move on float to call upon us to obey man instead of God. Our brother made plain our duty to our country in that which be-

longs to it, but we must render to God that which rightly belongs to him above all rulers. He demands of us obedience to his holy law. The discourse was practical and meat in due time.

At night the writer spoke on the Third Angel's Message, Rev. 14: 9. The proclamation of a solemn warning against the worship of the beast and his image and receiving his mark in his forehead or in his hand. They who thus worship and receive the mark will receive the wine of the wrath of God poured out without mixture into the cup of his indignation. His wrath is contained in the seven last plagues. The seven vials are poured out upon those who worship the beast and his image, Rev. 16. The two horned beast, the U. S. A. makes the image to the beast, (Papal beast), demanding worship and the reception of his mark. A warning precedes punishment. Now is the message, or warning, preached; the wrath, or plagues, are future. May we all take heed.

Sabbath Sept. 2nd, morning worship 6:30. 9 A. M., Sabbath School. Five classes, SABBATH SCHOOL MISSIONARIES were used with lesson for that day. The attention and interest in all the classes were good, and the teachers were good instructors. Valuable instruction was derived from the lesson.

11 A. M. Bro. Jones spoke on how and where the Christin lives. Rom. 1: 17. "The just shall live by faith." It was presented to us from the Scriptures how to live the faith. Christ being lifted up we look to him and live, hear and live; speak and live; feel and live; and to one who cannot look, or hear, or speak, or feel, then taste and live. With all our senses we live by faith. Where we live. Being dead with him we live with him; and he is the best and finest one to live with, for he don't twit us of our mistakes, but forgives us of our wrongs. O what a blessed Savior, how he helps us to live, and how nice it is to live with him all the time, then let us not separate ourselves from him. The sermon was another feast of good things. pointed and logical.

3 P. M. Bro. Whitehall spoke from Eph. 3: 6. The Gentiles made fellow heirs and of the same body, and partakers of his promise in Christ by the gospel. This was a mystery in Christ, not so well understood in other ages, but it was revealed to the holy apostles by the Spirit. The blinded Jews failed to understand this and could not see how the Gentiles could be the seed of Abraham and partakers of the blessings and the promises, yet God had said, I will bless all families of the earth through Abraham and his seed. It did not come the way they expected it, but the unsearchable riches of Christ contained the fact that poor Lazarus was to be carried to Abraham's bosom and become his child. The sermon was good news to the believers in Christ, who were once strangers to the promises of God, having no hope.

4 P. M. Young People's meeting conducted by Lowren Smith. The service consisted in songs and declamations, and short talks by some of the young men. No meeting received greater attention and interest, and all were well pleased with their exercises, for they acquitted themselves with credit. They did well considering the short time in which to prepare. Such a service is an important feature in the campmeeting, and should occupy more time and greater attention should be given to the development of these bright young talents, for soon they will take the place of the older workers. Young men, the Lord has a place for you to fill right now, so prepare yourself for the Master's use.

At night Bro. Blackmon preached on the text, "Remember Lot's wife." It was an admonition for us to remember the counsels of God, and to always bear in mind that God means just what he says, and that it is dangerous to trifle with his commands; for surely retribution will overtake the disobedient. The discourse was well presented. May we heed the lesson.

Sunday, Sept. 3rd, morning worship 6:30. 9 A. M. last session of conference. 11 A. M. Bro. Nichols spoke on the subject, God and the Bible. Rev. 3: 18. A very appropriate subject for this day and time, when higher criticisms and infidelity are prevalent. The Bible was honored and magnified, and God's name exalted. God is still worshiped and his word accepted, notwithstanding all the objections and criticisms against the book and its Author. Our brother recited a case in which there was nothing left of the Bible but the cover. Glad to know that God is able to protect his Word and us.

2:30 P. M., Bro. Mentzer, by request, spoke from Mark 16: 15, 16, showing the importance of baptism and its place in connection with the gospel of salvation, after which a large number repaired to the river, in which nine converts were baptized into Christ by Bro. G. W. Richards. It was a solemn scene, and a joyful gathering at the river side, and long to be remembered. May these dear souls ever be faithful, press on to victory, and receive a crown of life when Jesus comes.

At night Bro. A. T. Jones gave a talk on Church Federation, presenting undeniable facts. The first Federal Council of the Churches of Christ in America, was held in Philadelphia, Pa., Dec. 2 to 8, 1908. It was composed of 400 delegates from 32 churches, and 18,000,000 members, representing a population of 50,000,000. They say "The time has come when the churches may and must know every individual in the entire community as accurately as they now know their own membership." With Protestant Federation, and Catholic Federation; and these two united in International Federation, and then aided by civil authority, our liberty will be gone. Then woe to those who keep the law of God and faith of Jesus. Sunday legislation is one of the avowed objects of the Federation. The World's Christian Citizenship Conference held at Philadelphia, Pa. Nov. 16, 1910, was composed of 2,000 delegates. The discourse was replete with live thoughts for a thinking public, and it is high time to be awake to transpiring events. Bro. Jones gave us meat in due season.

Monday Sept. 4th, morning worship, 6:30 A. M. Thus the camp of 1911 closed with thanks to God for so good and so successful a meeting, praying that he would keep those who have just started to serve him; and that our Father in heaven would guide and keep us all until he comes to reward us for our labors of love in the Master's cause. The parting hand was given, each feeling better and wiser for Christian associations.

And now, brethren, let us not forget the lessons we learned, but go to work as never before, for the night is approaching. In conclusion will say, I have not written this report for those who were present, for they need no report, but for those who were not present. You were not forgotten, but remembered in our prayers, and we know you were praying for the success of the camp, and so we pray for each other in the Lord; then let us work, watch, and pray till the Master comes, and may the protecting care and blessing of God our Father rest and abide with all till we meet again. Your brother.

Signs of the Times.

J. NUESCH.

SOME scientists taught that the heat of the sun is decreasing, but this summer points to an increase. Because of the recent agreement some people think France is going to lean toward England. But Ezekiel's prophecy which speaks of a union of the house of Togarmah with Russia adds to it many others, including Libya, which now is French territory. Notwithstanding all the hindrances which England contrived against it, the Bagdad road which is built by German capitalists will soon be finished, and thus the great Euphrates valley connected with Europe—and by virtue of the Potsdam agreement Russia is building a road on to it deep into Persia. They have set their eyes upon Turkish Asia to gain territory for the development of agriculture and commerce. The nations of continental Europe (foremost Germany and Austria) will be Gog the prince of Rosh, and with him they will rush to that great war which is to come just preceding Christ's second advent. The preparations for said war and the causes to bring it about have now been under way already for several years. The merchants of Tarshish, England, the Lion, with its young lions, its colonies including the United States, are going to fight against the continental powers of Europe which are going to be in league with Russia. England and its allies are going to be friendly toward the Israelites, but those other nations hate them; and they hate also England. The time of the two confederations is at hand—the preparations are proceeding with haste. Both coalitions are striving to gain the dominion of the world—but it will be in vain: the ships of Tarshish shall be broken and only a remnant of Gog's army shall escape. God shall make an end and give the whole earth to Christ and his saints who shall administer the pure law of God.

In spite of outward appearances the differences between France and Germany will be settled. The present stiffness of France is because of its financial advantage over Germany which caused such a run of the people to get their deposits out of the banks, and the politicians know very well that the agreement between England and France was more the work of England than of France. Those who know the French know that they still have more antipathy against England than Germany. France was already for many years an ally of Russia, and at last all the European powers will stand up against England. Likewise the hatred of Russia against the Israelites is shared by all Europe. Although there is no outward or visible persecution against the Israelites anywhere (anymore) except in Russia, yet there is everywhere the same aversion. But as nevertheless open persecution against Israelites has ceased in the seat of Europe so it must also cease in Russia in spite of the Tsar and all his ignorant and deluded and superstitious people. For the Duma, the national assembly, has so declared, although it also cherishes the same antipathy. For as it is in France

so it is also in Russia and in Portugal and elsewhere, that the governing power (although it is said to be in the people,) gradually falls into the hands of the so called "modernists" and infidels. And behold, this is according to God's word, see Rev. 17: 16, 17. Instead of the former aristocracy and "clericals" these so-called literary men are at the helm, and nearly all are atheists or infidels who care nothing for the so-called orthodox church or any religion (except when they want votes), and they destroy the power of the orthodox church, even contrary to the wish of the majority, their constituents, the common people. They proclaim religious liberty in spite of the feelings of the lower classes, and in Russia also in spite of the Tsar.

The Tsar and his family, two of the grand dukes and the dowager empress, and others, have given their support and have abetted and scattered all over Russia the works of Lutostansky, the man who revived the fables of the Dark Ages about ritual murders committed by "Jews" (Israelites—for the two tribes are in Spain, Portugal and North Africa). He published that the "Jews" did kill the boy Yuschinsky in Kiev, and that the "Jews" are secretly killing every year Christian children for the passover feast, and mingle their blood with the wine and the unleavened bread. Whether the Tsar believes it or not—anyway it served his policy against England and the Jews to abet this lie to inflame and prejudice his people against the Jews and England. In the last days he will make his expedition against Palestine to conquer it as Ezekiel foretold. In those books (which the Tsar allows to be scattered,) whereby the ignorant people believe that the Jews are the most abominable people on the earth, the author (Lutostansky) also takes up the theories and vagaries of Anglo-Israelism and gives them for undisputed truth, and tells the people that the English are pure-blood Israelites, that they are of the same nation who is guilty of such crimes. He deals out the legend of the stone of Scone, and that the English kings are direct descendants of the Jewish kings, and he tells the people that the English people arouse the unanimous indignation of the entire civilized world by their monstrous instincts and greed. The friends of darkness in Russia, the enemies of the truth have quoted Lutostansky's writings also before the Duma, and assailed the Jews in disgusting terms before that body. But the leading members opposed the said falsehoods, and so did also bishop Michael. And Alexander Amphitheatrov a famous writer, said, "Let us unite and destroy this great shame of the Russian people. It is time for us in the Jewish nation not only to wash off the blood from our hands; it is high time to overpower the slaughter from which the splash of blood reaches us. And above all, and first of all, we must lead away from the slaughter the deceived, the ignorant Russian people who are demoralized by criminal instigation."

You see, brethren, religious liberty is going to spread also in Russia—the union of state and orthodox church is losing ground there also—the same as anywhere else,

There are about six millions of Israelites in the Russian empire. This means something. It will soon be so that nobody shall touch their flesh and property any more although the antipathy against them will remain until the day when the Tsar will attempt to invade Palestine.

The Revelation has foretold the present reign of infidelity through which the decline of the power of Babylon and the great increase of political and religious liberty have come, and the last great event before our Lord's second coming is the slaughter in Syria of Gog's great army. Divine prophecy foretold it so plainly that it is easy to see that those things are at hand. It is just as easy to see this now as it was to foresee the fall of the great power of regal despotism, and especially that of the papacy shortly before the French Revolution, for the signs were there to proclaim it. Lord Chesterfield was the first writer that apprehended it. He wrote already in 1752 to his son: "I do not know what the "Lord's anointed, his vicegerent upon earth, appointed by him and accountable to none but him for his actions," will either think or do, upon these symptoms of reason and good sense, which seems to be breaking out all over France; but this I foresee, that before the end of this century, the trade of both king and priest will not be half so good as it has been." Russel thinks the millennium will begin in 1914. Some talk and speculate a good deal about the prophecy of a certain female "medium" in 1849; for, so far, two thirds of said prophecy are fulfilled. Certainly no one knows the future but God. Man can only expect certain events when the signs of the great prophecies which God has given are coming up. To foretell so precisely the revolutions among the nations and the history of the church as it is given in the Bible, no one else but God could do it. But God sometimes used wicked people and wicked spirits as Balaam and the false prophet of Bethel and the apparition before Saul at Endor. As to the aforementioned medium it is this: In the revolution of 1849 prince William of Prussia fled to England. Queen Victoria was a spiritualist, and a certain medium was often consulted by her relations and courtiers. This medium was asked concerning the German prince, and she said he would become emperor of Germany. As to the time she said, Take the figures in the present year number and add them to it. Thus 1849-1-8-4-9-1871, and this is the year in which he will become emperor. Then she was asked, how long he should remain emperor. She answered, Until his death. Upon asking when this would be, she answered, Take the number of that year and add its figures to it. This will be the year. Thus: 1871-1-8-7-1-1888. She then was asked how long the German empire was going to last? She said take that year number and add its figures to it, and that will be the year of the end of the German empire: 1888-1-8-8-8-1913. This is certainly strange. The first two prophecies were fulfilled. William became emperor in 1871 and died in 1888. Therefore many think the third will also come true. But whether or not (it may or may not be,) we know from the exact fulfillment of the Bible and the present state of the ruling spheres which point to it, that the time of Christ's return is at hand whenever that war breaks out in the east.

Where are we and What are we Doing?

A. B. SLOAN.

WE will not dwell at length upon the first question, believing that we as a people holding the name of the Church of God, see that according to the signs we are down very near to the end of this world; and so believing, what are we doing? or I will bring it a little more direct, like it will have to be in that great day of judgment, when each one will have to give account for him or herself, What am I doing? In accordance and in support or in harmony with the belief that we are really almost down to the close of time, when there will be no more time to warn this world of its soon and awful coming destruction; no time to warn or plead with even our dearest ones, but the time when it will be said, He that is unjust let him be unjust still, and he that is filthy let him be filthy still. Yes, my dear brethren and sisters, in harmony with this solemn and awful thought and expectation, let us each one ask the question, What am I doing? not how earnestly some one else is laboring to save poor souls from this awful coming destruction; not the sacrifices others may be making in labor or means, and their whole heart in this grand and glorious soul saving work; but according to the means and ability or talent that God has given me, and for which I will soon be called before God to give an account for how I have used them. What am I doing? or to get right down to the root of the matter, the cause of action, where is my heart? for where your treasure is there will your heart be also, says our living Savior; and we know where his heart was, and we must be the same in heart, mind and love or we cannot be an heir with him. So where are my heart and treasures? Is my heart with treasures that cannot be destroyed? or is it with earthly treasures that will soon be worthless? Stop with me here for a few moments, try to contemplate the great change that will soon take place in all earthly governments. Our land deeds or titles will not hold good. All our properties or treasures, even our gold and silver, though we had millions would be worthless, would not buy us one foot of land or standing room in the new earth, the kingdom of God. Good then is the advice of our dear Savior, to not lay up treasures on earth, but in heaven, where they will never be destroyed. Oh my dear brother, have you any treasures laid up here? do you not want to use them while you can use them for God in the grand cause of saving souls by helping to herald the glorious gospel of salvation, the good news of the soon coming kingdom and warn the world of its coming doom? In so doing you will be changing your treasures from earth to heaven, you can change some of your earthly titles for a title or inheritance in the glorious and never ending kingdom of God. Oh dear ones, just think of saving souls for this glorious and eternal inheritance. It was Christ's life work here on earth and his whole heart was in it

for he even gave his life that we might gain it. Yes, dear brother or sister, he gave his dear life for you. Oh such love. And Oh what are you giving to him? Oh dear brethren, we must give him our whole hearts, Jesus tells us to love God with all our heart, mind and strength. This, Oh this is the conclusion of it all, with our hearts full of the love of God, we, like Paul, will count all earthly things but loss, as refuse, as worthless that we may win Christ, we will delight in all his commandments. It will then truly be more than our meat and drink to do his will, our whole hearts will be glad to place our treasures there. Oh, we will count it a blessed privilege to give to the Lord. Yes, we will thank God that he has given us means and talent to use in his cause. We will pray with all our hearts, Thy kingdom come and we will work as though we believe it will soon come. Oh God help us each one to awake and sleep not as do others, and realize where we are, and work with the zeal that those closing moments of time demand.

Bidville, Ark.

A Sabbath Rest.

S. E. PRICE.

To notice the most of the people in their homes on this day one would suppose there really was no Sabbath; and I think that even church going people believe that now there is no Sabbath rest obligatory upon us. Preacher Jones, pastor of the Church of Christ here, once said on this that "many people believed there was no divinely appointed Sabbath for those of this age, but such had not studied their Bibles to a good effect." But when talking on first day sabbatizing the next Sunday he said, "As for Sunday sabbatizing we had no divine command; we would for this have to turn to the fathers." What a mistake to try to instill it into a congregation that they sabbatize on a day without a divine command after telling them that a divine command was necessary to its importance. One is not surprised to find the greater part of the people paying reverence to no day at all, especially since it has become common for ministers to teach that the divinely Sabbath was not calculated for us, but only for the Jews; that the ten commands were all annulled at the cross; and so ease their mind and consciences for laboring on the day God had taught by example and precept that we should not labor.

But when we read Heb. 4: 9-11, I fail to see how they can feel clear to work on this divinely appointed day. In our common version we read, "There remaineth therefore a rest for the people of God," but the margin reads "keeping of the Sabbath. And the American Version, Revised Version and Emphatic Diaglott reads, "There remaineth therefore a Sabbath rest for the people of God." Now if there still remains a Sabbath rest and there is no divine command for any other day except the seventh, and a command expressly for that day saying in it we should rest in honor of him

who in six days created heaven and earth, and himself rested on this same day which he afterwards told us to rest on, then what day is this Sabbath of rest which is appointed for the people of God. Besides, the next verse gives us the example of Jesus for keeping God's appointed day. He says (verse 10) For he (Jesus) that is entered into his rest (eternal rest) hath himself also (on the same day when here) from his work as God did from his (at creation). Then we have a warning left us to "give diligence to enter into that (weekly) rest that no man fall after the same manner of unbelief (as some of Israel did) verse 11. Then the next verse tells us of the wisdom and power of God that we cannot hide anything from him, for he knows all our thoughts and intentions, and that everyone and their intentions are known to him and the impossibility of deceiving him.

I once showed the importance of keeping the Sabbath to an unmarried lady till she said she was convinced and if she ever had a home of her own, "I will keep it" she said. After a time she was married and professed a Christian life in her home, but did not as she had promised obey God in this. She wrote me of her trials; she felt so sad most all the time, and how she wept and sought God in relief, and asked what I thought was the reason. In reply I reminded her of her promise and she turned her feet off of this command, and next letter brought me the peace of mind which she had experienced since obedience. I hope and pray she has, and may remain faithful that she may as Jesus has enter into that eternal rest that awaits the people of God.

The rest of this chapter is devoted to giving encouragement and advice that we may ever be able to find help and receive grace and mercy that we may endure to the end. And Jesus says, "But he that endureth to the end the same shall be saved." Matt. 24: 13.

Jehovah's Weekly Cycle, to Establish the Sabbath.

IN this article we find the origin of the weekly cycle—a cycle recognized by all nations, both ancient and modern; and yet, unlike the day or the year, it is traceable to nothing in nature, and indisputably owes its existence to the Creator's work and rest.

The seventh day is the distinguishing characteristic of this cycle. It occupies so important a place in it, that among the Hebrews it gave its name to all the days of the week, thus: the first day into the Sabbath, the second day into the Sabbath, and so on until the seventh day, which is called the Sabbath. We can see the significance of these titles for the days of the week when we remember that the word Sabbath means rest, and that the Creator's rest was a rejoicing in his new creation. Hence each day's work must have constituted a step into that rest; and when at the close of the sixth day God ended his work, the heavens and the earth being finished, he entered with all his intelligent creatures into the fulness of his rejoicing, thus constituting that day his Sabbath, for in it he rested, and was refreshed. Therefore wherever the weekly cycle is found, the Sabbath must exist.

We read that the Sabbath was made for man—man-kind; and the steps by which it was made are: first, God rested; second he blessed; third he sanctified, or set it apart. God is no respecter of persons. Having blessed and set apart the Sabbath for all men, he must have made it known to Adam, thus giving it to him, and through him to all his posterity. To have failed to notify man of the sanctification of the day, would have been to make himself responsible for its desecration; and yet there are those who claim that the Sabbath was not made known till the law was spoken at Sinai, and then it was given to the Jews only. This would indeed be a strange way to proceed,—to make bless and sanctify a day for all mankind, and then to say nothing about it until more than one third of earth's history had passed, and then to give it to only one small and comparatively insignificant nation. Against this idea we have the fact stated above, to wit, that nearly every known nation, ancient and modern, recognized the weekly cycle, and very many of them called the seventh day the Sabbath, or by an equivalent term.

That men marked time by the use of this cycle before the flood, is shown by the record of Noah, of whom we read in Gen. 8: 6-12, that to ascertain the condition of the earth's surface he first sent out a raven, then a dove a first and second time, and that in each instance he waited seven days or a week. That the patriarchs enumerated time by cycles of sevens, in both days and years, is shown by the account of the experience of Jacob in Gen. 29: 18, 27, where we find him working seven years as a compensation for each of his two wives, with a week of festivities intervening.

This system of enumerating time we afterward find incorporated in the Jewish economy in the weekly cycle marked by the Sabbath; in the week of years marked by the seventh, sabbatic year, or year of release; and in the seven weeks of years, followed and marked by the year of jubilee.

Coming down to the time of the deliverance of the children of Israel from Egyptian bondage, we find that Pharaoh charged Moses and Aaron with turning the people away from their work and making them rest—sabbatize from their labor. It is quite evident from the account given in Exodus, fifth chapter, that Moses was teaching the people to observe the Sabbath. To prevent this, Pharaoh ordered more work to be laid upon them, not furnishing them straw as formerly, but requiring them to gather stubble instead, and at last, to exclude the possibility of their keeping a day, he decreed that they must deliver a certain number of bricks every day, and the marginal reading of verse 13 conveys the idea that they could not deviate from this rule in "the matter of a day in his day." Thus as servants in Egypt they were not allowed to keep the Sabbath. Moses refers to this fact in Deut. 5: 14, 15, where he urges the Israelites not to deal with their servants as they had been dealt with in Egypt, but to allow their servants to rest with them on the Sabbath day.

"In harmony with the thought of their knowledge of the Sabbath while in Egypt, we find it recognized as an existing institution shortly after they entered the wilderness; for thirty days before they reached Mt. Sinai, we find them observing the Sabbath in connection with the gathering of the manna, while God by a double miracle—that of giving the manna for six days and withholding it on the seventh, and by keeping it sweet on that day while it would spoil and become worthless, if kept over any other day—was pointing out a definite day as the Sabbath. Thirty days after the giving of the manna, God spoke his law amid the thunders of Sinai; and then to the Sabbath was accorded its place in the very bosom of that code, which was given to that nation to be preserved by them, and by them to be passed on to other nations as the Creator's moral law for all time.

"Then have we not clearly found that the Sabbath was made for mankind? that a knowledge of it was given to all nations? that the blessing of God placed in it was laid at the door of all peoples throughout all ages, to be accepted or rejected by them, as it is today? God is no respecter of persons. His Sabbath is still for mankind, a hallowed blessing."—*Signs of the Times*.

Jefferson on the Words of Jesus.

FEW greater men than Thomas Jefferson ever lived. He it was who drew the Declaration of Independence; he was plenipotentiary to France; secretary of state under Washington; and president two terms, administering the government in perfect harmony with his cabinet, and retired with the love and confidence of the whole people whose wishes he refused to gratify by accepting a third term as their president.

January 9th, 1816, Jefferson wrote to Charles Thomson, in which he said: "I too, have made a wee little book . . . A more beautiful or precious morsel of ethics I have never seen; it is a document in proof that I am a real Christian, that is to say, a disciple of the doctrine of Jesus." This document consisted of a collection of Jesus' words from Greek, Latin, French and English, excluding all extraneous matter, leaving only the fragments, which he clipped out and arranged in parallel columns in a little book of which I have a copy. January 29, 1815 he wrote to Chas. Clay as follows: "And, although they appeared as but fragments, yet fragments of the most sublime edifice of morality which had ever been exhibited to man." Again, in 1813, in speaking of Jesus' words, in a letter to John Adams in which he speaks of pruning out the extraneous matter, Jefferson said: "There will be found remaining the most sublime and benevolent code of morals which has ever been offered to man." Introductory to Jefferson's "morals of Jesus," page 15.

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THE BIBLE ADVOCATE

"The Entrance of thy Words giveth Light."

STANBERRY, MO., OCTOBER 3, 1911.

JACOB BRINKERHOFF - - - - - EDITOR.
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One Day Above Another.

THE 14th chapter of Romans is used by some people as evidence against the obligation of the Sabbath, and is taken as liberty to observe any day in place of the seventh day, and that the service will be acceptable to God. Because Paul speaks of the observing of days, and says, "Let everyone be fully persuaded in his own mind," our opponents on the perpetuity of God's law take it that God now in the Christian dispensation has thrown down the former distinction of days and the Christian may observe any sacred day or not, just as he chooses, and so the first day is as good as any day to keep holy. And so now when first day keeping has become popular and much of the professed Christian world discard the Sabbath of the Lord they take this Scripture to uphold them.

But an examination of the chapter does not mention the breaking down of the Sabbath and say that something else will do as well. The ancient Sabbath of the Lord is not the subject under consideration, and because there is liberty for the observing of some days, or to let it alone, some people ignore the Sabbath and the law of God. Now if this was a revoking of God's law and Sabbath the language would be plain enough to be understood. We always protest against taking Scripture from its connection, and so we should here. The church at Rome was made up of converts from the idolatrous heathen and partly from Jewish converts to Christ. The heathen observed festival days and holy days, days dedicated to the worship of different heathen deities, and on embracing Christianity instead of throwing aside the worship of heathenism and keeping only the Sabbath of Jehovah they wished to retain the observance of their customary festival days and dedicate them to Christ, and some of them to saints and retain their festival days, and this is one way that so many church and holy days came into the church. To give them Christian names and have a festival occasion was their idea of service. In the first century of the Christian church there was a great amalgamation of worldliness with Christianity which lowered service and helped to bring about the Great Apostasy.

It was a part of the heathen worship to offer meat to the idols, as though the idol could partake of it. As the meat was replaced with other and fresher offering it was sold in the market. To the Christian convert it was a question whether it was proper to eat it, or should it be considered defiled and unholy. To the Corinthians Paul is very direct about this, in chapter 8

says it is a matter of no consequence, for an "idol is nothing;" and that this meat is proper to purchase and eat. It was not a question of the kind of animal that the meat consisted of, but the question of eating of meats was whether it had been offered to idols or not. So to the Romans we have it in chapter 14, and in the opening of the chapter Paul is discoursing concerning the propriety of eating those meats offered to idols.

Then Paul comes to the observing of days, and it all has to do with the changing from idol worship to the service of Christ. One man esteemeth one day above another. One of those days. It is of no consequence. Let every man be fully persuaded in his own mind. If it were the Sabbath or a substitute for the Sabbath it would not be so lightly esteemed, but would be of more importance. So Paul says, He that regardeth it to the Lord, and he that does not regard it is of the same consequence. He concludes that if we live we live unto the Lord, and if we die we die unto the Lord; in either case we are the Lord's. Be very sure here, that if this were a case or a point in the Sabbath question it would not be placed of so little consequence whether we observe it or not. One thing here is specific that we are creatures of influence, no man can live unto himself, for we have influence and are to some extent our brother's keeper, and as followers of Christ should let our light shine to help those on whom our light falls, to glorify God. And in this same connection Paul assures us that we must stand before the judgment seat of Christ. That is where we are now standing. We are making our records, and when our life work is ended our cases will be made, and judgment rendered, as he says to the Hebrews, 9: 28, It is appointed unto man once to die, and after that the judgment. Now is the time to serve the Lord, and to worship him in truth as well as in Spirit. The festival Sabbaths of the Jewish dispensation are not of binding obligation on the saints scattered abroad, if the former national church had maintained its existence and location those days would have been appropriate for that people, but for the people taken out of the Gentiles they were of no more virtue than were the holy days of the Gentiles, though turned to the worship of God, and given Christian names. But Jehovah's rest day and moral law had stronger foundation and is of perpetual obligation, and are not the subject of consideration in Rom. 14. Christ came not to destroy that law, Matt. 5: 18, nor does faith in him make void that law, Rom. 3: 31.

Reality of the Future Life.

FIRST, is there a future life for man? "Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come." 1 Tim. 4: 8. Future reward requires a future life. If rewards are real, the life must be real. Spiritual life could not enjoy substantial rewards. That the future life is real

is plain to be seen by what God has promised to those who attain unto it. The promise to Abraham was the whole earth. Rom. 4: 13. Eden restored is the only Bible hope for man. Everything we have to do with in this life is real so far as we are able to discern. When clothed upon with immortality it is fair to suppose we may understand things that we do not now know. "I shall know, even as I am known." All life is of God. Future life is alone through Jesus. Man by sin lost life, and the whole race of humanity went into death. real death. Jesus our Lord, came a real man. He really died, tasting death for every man. He really arose from the dead that he might as really bring all men from death.

There perhaps is no one thing connected with salvation that requires more faith than the reliving of the dead. This is plain to be seen by the different ways men offer substitutes for the resurrection of the dead. Some believe that man has always existed, and will always continue to exist; that he only passes from one condition to another—a reservoir of souls. Others think man's identity is in the spirit, and so he never ceases to be. Others deny the resurrection of the body, and believe in a spiritual resurrection. The Bible hope is, "Thy dead men shall live, together with my dead body shall they arise; awake and sing, ye that dwell in dust." Isa. 26: 19.

Jesus said, "Ye shall see Abraham, Isaac and Jacob in the kingdom of God." They must be real to see them.

Again Jesus said, Ye shall sit at my table, in my kingdom, and eat and drink with me. That is real or it is nothing. "That I may cause them that love me to inherit substance." Prov. 8: 21. That God's people might believe in the possibility of a resurrection of the dead in the future, examples have been given in the past by the prophets and apostles and Jesus.

Elijah raised the child. When they tried to bury a man in the grave where Elisha was buried, the man came to life. Peter raised Dorcas. Jesus raised Lazarus, the widow's son and Jarius' daughter. God hath given assurance unto all men in that he hath raised him (Jesus) from the dead.

Ours is a real hope, big with immortality. We are to be real beings. Eden restored will be the face of the earth renewed, the curse removed, death gone forever. John saw it in vision. Rev. 21. What possibilities will then be within the reach of man. Now his days are so few, he just begins to live, and then death overtakes him, and all his plans are frustrated. But in that world life will be just as real, measured only by eternity, and with every desire satisfied; for man's desires will all be in harmony with God. He can enjoy unending bliss with saints and angels, Jesus and the Father. What a wonderful hope is ours!—*L. F. Baker in World's Crisis.*

Be not Conformed to This World.

WE must influence the world or the world will influence us. We must act or we shall be acted upon. If we do not try to straiten the world to the standard of right, the world will bend us to the standard of wrong. The fashions, the follies, the maxims, the customs, the practices of the world exercise a moulding influence on all who yield to their power. If we are to withstand these influences, we must plant our feet on the Eternal Rock, we must oppose the current of world-

ly influences, even though we resist unto blood, striving against sin; and we must be steadfast, unmovable, always abounding in the work of the Lord. If we are passive and listless we shall be overcome; we must actively oppose those influences which seduce us or assail us; we must neither be beguiled by earth's blandishments nor swept away by its rushing tides. We must stand fast in the faith.

The spirit of the world is the spirit of concession, compromise, and conformity; but "all that is in the world" "is not of the Father," and is contrary to the truth of God and to the word of Christ. If we are to be Christians we are "not of the world;" if we are followers of Christ the world will hate us as it hated our Master. Let us learn to take his yoke, knowing that if we do follow him, the world will reject us and despise us, but God will honor and bless us, and if the world shall crucify us here, the Master will crown us by and by.—*H. L. Hastings.*

Two Experiences.

TRIBULATION and peace, the one in the world and the other in Jesus Christ, constitute a joint inheritance upon the part of the Christian in this world; but the fact that we are thus harnessed to a double experience of pain and pleasure is no reason why we should renounce the relation. We cannot afford to give up the peace we have in Jesus because the world gives us pain. Tribulation is the common lot of the Christian in this world, and we should not murmur because of its painfulness, but remember that its disciplinary influence is good. These experiences of trial work out for us a far more exceeding and eternal weight of glory. All the millions of saints whom John saw in glory went up through great tribulations. Paul says, "We glory in tribulation also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." We would rather have the peace of Jesus, even though it be associated with the painful inflictions of the world, than to have all else that is desirable and be without it. Indeed, we would rather have the two together, just as they are jointly bequeathed, because he wills it so. His sweet will is ours.—*Telescope.*

WHEN we say that the way to get young people to the church is to make the church interesting, I am afraid that we too often mean that the way to do is to make it entertaining. Did you ever know the theater to be a successful means of governing conduct? Did you ever know the most excellent concert, or series of concerts, to be the means of revolutionizing a life? Did you ever know any amount of entertainment to go farther than hold for the hour that it lasted?

If you mean to draw young people by entertainment, you have only one excuse for it, and that is to follow up the entertainment with something that is not entertaining, but which grips the heart like the touch of a hand. I dare say that there is some excuse for alluring persons to a place where good will be done to them, but I think it would be a good deal franker not to allure them. I think it would be a great deal better to simply let them understand that that is the place where life is dispensed, and if they want life, they must come to that place.—*Ex.*

Canaan.

FAIR Canaan, land of rest,
Home of the pure and blest,
Thy name I love.
Fair Canaan, land of light,
Land where there is no night,
Home of the robed in white,
'Tis thee I love.

Blest Beulah, married land,
The pure and good shall stand,
Within thy walls;
No sin shall enter there,
Nor pain, nor want, nor care,
Oh, land beyond compare!
Of thee we tell.

For there is life's fair tree,
'Tis there we'll Jesus see,
And with him reign.
'Tis there we'll meet again,
Those who in death have lain,
And shout the victory gained
O'er death and sin.

Loved Zion, glorious home,
We watch, and wait, and long,
For that blest day,
When God's name all shall fear,
His laws obey with care,
Oh, age, beyond compare,
For thee we pray.

The light begins to dawn,
We're nearing home, sweet home,
Lord Jesus come.
We long thy face to see,
From sin to be made free,
The world has need of thee,
Come, quickly come!

—Lilli H. Willis in *Restitution*,

Making America Catholic.

SKILLED in that diplomacy which both recognizes and creates favorable opportunities for advancing the interests of the Papacy, the leaders of the Roman hierarchy in America have been successful in planning such public functions as would bring together the dignitaries of their church and the highest officials of the state. Disavowing any desire to unite Church and state, and professing the highest regard for the American principle of separation of the two, these promoters of the Catholic faith do yet with consummate skill seek to secure the benefit of governmental influence in behalf of their cause. A religion consisting so largely of form and ceremony, and making so much of outward display, lends itself most readily to this method of propagation. We have already directed attention to the characteristic shrewdness in the management of ecclesiastical affairs which has been exhibited in establishing the annual Pan-American Thanksgiving service at St. Patrick's church in this city (Washington), and we now chronicle another event which marks the progress of the Roman hierarchy in their announced purpose "to make America dominantly Catholic." The return of the time appointed for honoring the soldier dead of the nation was turned this year into an opportunity for glorifying the principles of the Papacy, and for adding another band to those which already hold the highest officials of the present administration under the influence of the papal representatives. On Sunday, May 28, for the first time

in American history, the idolatrous sacrifice of the mass was publicly celebrated on governmental ground in Washington City in the presence of a great throng of people, with the President of the United States and other leading men of the nation occupying the chief places of honor. The nature of this function may be clearly perceived from these extracts from the reports given in the daily press:—Exceeding in splendor and magnitude any outdoor religious service ever conducted in the District, the memorial mass, celebrated on the monument grounds yesterday morning as a tribute to the soldier dead of the nation, was attended by an assemblage of 30,000 persons. It was the first field mass ever celebrated in Washington. President Taft was a reverent participant in the solemn services. The mass in commemoration of the patriot dead of the country, was calculated to strike a responsive chord in all hearts. The service on the monument grounds, and the parade which preceded it, were an unusual intermingling of the civic, the military, and the religious. The monster parade which moved through Pennsylvania Avenue to Fifteenth St., and thence to the shrine at the foot of the Washington Monument, was an awe-inspiring spectacle.—Washington Post.

With all the solemn pomp and ceremony that the liturgy of a great church affords, in the presence of the President of the United States, and at a scene of wonderful animation and varied color, the first military field mass Washington has ever known was celebrated in the shadow of the Washington Monument. According to the police, 30,000 people were present. In the ensemble were priests clad in black cassocks and white surplices, the celebrant of the mass, and the deacon and subdeacon wearing golden chasubles, choir boys in purple cassocks, and acolytes in cassocks of bright scarlet, and uniformed men of a dozen different colors or color combinations. When the sermon was finished, the celebrant again took his place before the altar, and the mass proceeded. The chalice was uncovered, and the wine placed in it for consecration. After the singing of the credo and the offertory by the choir, the most solemn part of the mass began. As the officiating priest lifted the chalice and host over the heads of the kneeling multitude at the elevation of the mass, the notes of a bugle rang out three times in the silence.—Washington Times.

Under the shadow of the monument erected to the great first president of the United States, in the presence of his illustrious twenty-sixth successor, President Taft, with all the splendor of ritual, glory of liturgy, eloquence, and earnestness of its celebrants that the oldest of Christian churches knows so well how to display, there was paid a tribute to those who died to help preserve the civil and religious liberties that citizens of the nation enjoy, which, in all of its varied aspects, marks a religious event unrivaled in the history of the city. From black cassocks to the purity of alb and surplice, there ranged every color and color combination and the crowd that pressed tightly to the restraining

ropes was dazzled with the purple of the cassocks of the choir boys, the golden chasubles of the celebrant and his assistants; the scarlet of the acolyte, and, beyond the military uniforms, the colors of the civilian dress, while throughout it all and above it all waved the restless red, white, and blue from thousands of flags that were borne by the patriotic men, women and children who marched in kaleidoscopic billowings over the spacious grounds, that were all too small, as, with bands playing, thousands of school children, marching two by two, Corcoran cadets, national guards, soldiers, United Catholic societies, veterans of the Spanish American war, poured into the Ellipse from all directions. . . .

On his (the President's) arrival, Rev. James Smythe, who was assigned to special attendance on the President, took his place. Flags waved from thousands of hands, and lusty cheers resounded from all parts of the field in greeting President Taft. Near the President's box was a national District guards, while near to the altar, and on the clergy's side, was drawn up a company that aided in the celebration.—Washington Herald.

To one who is familiar with the history of the Papacy, these paragraphs will be very suggestive. They call to mind some of the Old World exhibitions of pomp and splendor which have marked the growth of papal influence in those countries where the state has been subservient to the church, but they make new reading in the history of this republic. This public mass will have a greater influence over the future of those now living than over the condition of the patriotic dead. Having gained this vantage-ground, the Roman hierarchy will use it as the basis for further achievements in the same direction until the representatives of the nation will find themselves inextricably entangled in the snares of the Papacy. The preacher of the day, Rev. E. D. McDonnell, did not confine himself to a eulogy of the dead, but, as was to be expected, took advantage of the occasion to exalt the Roman Catholic church and to place his own interpretation upon the presence of the President of the United States at a Roman service. From the pulpit, which was only a few feet from the box occupied by President Taft, the speaker addressed these words to the chief executive:—"Mr. President, you honor us by your presence here today; we are grateful and appreciate it. And you should be here today not only to show respect to the memory of the dead, but also to show your sympathy with the great work that the Catholic church is doing for this country; for no matter what may be said of the faith she teaches, this much all just men must grant her, that she is one of the most conservative elements in our land. She stands on the side of God and God's law against atheism and infidelity; she stands on the side of law and order and authority against socialism and anarchy; and her children respect you and all legitimately constituted authority not merely because of personal qualities you or they possess, but because they have been taught that you and they receive your authority from on high. And, Mr.

President, she still continues to rear God-fearing, law abiding, authority-respecting citizens, and I hesitate not to say that, if the day shall ever dawn, which may God avert, when infidelity, socialism, and anarchy shall be so bold as to rise up against the high authority of our rulers and the law and the Constitution of our land, in that dark hour you or your successors can call with confidence on the Catholic manhood of this country to show their patriotism by observing the law in the time of peace; and if war must come, by giving, as their brethren gave before them, that supreme test of patriotism, their own life's blood for their country's cause."

How unbecoming, not to say offensive, was this glorification of the Roman Catholic Church on such an occasion! Does the stability of this nation now rest in the hands of the Roman Catholics? and are they the only patriots? Why this implied reflection upon the Protestants and Protestant churches? We have no desire to indulge in carping criticism, but in marked contrast with these utterances of the preacher of the day are the views of a Catholic diplomat which shows that "Rome seeks all honors." The claim that the Roman Catholic church is the conserver of peace, is not warranted by the facts of history, which rather testify that there is no sacrifice either of individual or national interests too great to be made if there is reasonable ground to expect that the Papacy can be strengthened thereby.

This military mass is the first, but we are sure it will not be the last occasion of this character. The Roman hierarchy is carrying out an intelligent purpose to extend by every possible means the influence of the Catholic church in America. With that perfect organization which makes it possible to achieve success through the effective marshalling of all its forces, and with that untiring zeal which in the past has pursued an ideal through centuries of time and many changes of administration, there is good ground to expect that the representatives of the Papacy will succeed in their purpose to mold America under Catholic influence. Great strides have been taken in this direction during the last five years, and the apparent readiness of the present executive to give his official influence to make Roman Catholic functions impressive as a *de facto* if not a *de jure* mingling of church and state, opens the way for further progress.

The only answer the Roman Catholic program is a more earnest effort to proclaim everywhere the pure gospel of salvation from sin through a personal faith in personal Savior. Genuine religion is an affair of the heart, an experience between the individual and God, and is not cultivated by those spectacular displays which appeal merely to the eye and the ear. The meek and lowly Nazarene would never recognize some of the things done in his name as having any relation whatever to the establishment of his kingdom in the hearts of men. So far has the great apostasy led away from the simplicity of the gospel of Christ.—*The Protestant Magazine, Sel. by Minnie S. Presler.*

And this is Life Eternal.

J. NYQUIST.

"AND this is life eternal that they should know thee, the only true God, and him whom thou didst send, even Jesus Christ."

In this article I do not intend to discuss the problem of eternal life, but only give a few thoughts upon the pre-eminent condition necessary for obtaining it. And this pre-eminent condition is stated in our text. "This is eternal life that they should know thee, the only true God." By this, however, we are not to think that this knowledge is eternal life; but the condition of eternal life. And on the other side, it is a sure proof that there is no eternal life for those who have not had or have, or will have this knowledge. And therefore we can in the truest sense say that this point is the most pre-eminent point of all for men to know. And now, when this is so, then it is self-evident that there is, or ought to be, nothing of more importance for those who have received "the knowledge of salvation" than to publish it to every man, that they all may know. My brother or sister, think of this. From the beginning God placed man in such a condition that it was comparatively an easy matter to receive this knowledge. But, as we all know, there was one who had had and in part had this knowledge, but did not keep his own principality, but left his proper habitation and became a murderer, because that he did not stand in the truth. He was the first one to lay trouble in our way that we should not receive this knowledge. You know that in paradise there were two trees, the tree of life and the tree of knowledge of good and evil. And we know too that the only condition for life was obedience to their Maker. But let us in the passing take notice of the false conclusion which most writers have drawn from the expression "knowledge of good and evil." And so they have come to that conclusion that the transgression was a means by which they learned to know God, learned to know good and evil. But is this the aim or the meaning with this tree and its qualities? I do not think so. The knowledge of good would have been received if they had not touched it nor eaten of its fruit. They would then have abided in a true communion with their God and learned to know him more and more. And when needed they could freely have eaten of the tree of life. But the deceiver came and beguiled them by misrepresentation. They did eat of its fruit and the result was they got the knowledge of evil. And Oh how bitter it has been! Ah how much evil it contained! It is inconceivable.

But my dear friend, every individual from Adam down to our time, has had to drink of the bitter cup and we have more than enough of that knowledge, the knowledge of evil. But the knowledge of good we have as yet, not hardly tasted. Yes, the greater part of mankind did never taste a drop of it and never will. But for those who have learned to know Jesus Christ by conversion and by a renewing of their mind by the receiving of the Holy Spirit, which is righteousness, peace

and joy, they have, so to speak, tasted that the Lord is good. They have tasted the word of God and the power of the coming world; but what is that of the real good that we will know by and by, and which would have been the privilege of all to know from the beginning if they only had obeyed? And when we look back over the world's history how bitterly we feel our loss. And if you ever experienced any great loss temporarily in money or opportunity, and afterwards see how easily it could have been averted, how it pains you. And so we feel the loss of the knowledge of good, but I suppose more intensely. But we have a comforter, and Oh how often he has to come and comfort us in our troubles and assure us in our hope of receiving the full knowledge of good by and by.

But what of the rest of our fellowmen, those who are without God and without hope in this world? How do they feel? Well, not many of them feel at all; but they realize the pain of evil; they groan and cry that we hear it from one end of the world to the other; but they do not understand; they are blinded by the god of this world that they may not see nor realize their true condition and the real cause of their evil. From the beginning they were separated from God, the true God, and stepped out into darkness and there they have been groping after light in their sins and impurities, and as long as they are separated from God they sink deeper and deeper into darkness and vice. But has not God done anything to save them? Of course he has, you know it all. But the adversary has done all that he could to oppose him. He opposed the sending of his Son to die for the sins of the world. And he opposed every God-sent messenger in the past. And he is still opposing the Church of God. But he had to flee from Jesus; and you know that he has to flee from a man who believes God and knows the only true God and Jesus Christ.

It is said that man is incurable religiously. And that is true. And it is said of the ancient Egyptians that they believed that God is a spirit and no man hath known his form; he is the one living and true God; he has existed from the beginning and he is life; he is the Creator of the heavens and the earth and all that therein is. But still they were idolators. And how true it is what Paul says in Rom. 1:28, "They have refused to have God in their knowledge." So it has been through all the history of the world and so it is today. There have been many false priests and prophets in all times. They have had something in view besides the true God and taught it to men. Just as Jeroboam, Nebat's son. They did not think to go away from the true God, but the first step aside led them to take another. And in the Church of God it has been so down from the apostolic times. They have just got in something alongside with the knowledge of the true God. Just a few words or a little rite. But that has been enough to begin with and the devil has done the rest. Look at the Catholic church of today. How simple they are in their faith and superstitions, worshiping they know not what.

Now the world is in need of thee, the only true God and the one whom he has sent, Jesus Christ. But with Isaiah we may ask; "Lord, who hath believed our re-

port?" A few in every age. But it is not life eternal to have a knowledge of God in our heads. The devils have such a knowledge. They probably know the Bible from cover to cover and have by observation and experience a good knowledge of the whole history. But still there is no life eternal for them. And there are thousands of church members who have such a knowledge, and that knowledge is very valuable to have, but there is no eternal life to be had by it. No, it means that we must know God by our hearts. And I don't think that I can do better than to let John make his own commentary. He says, 'I write unto you, my little children, because your sins are forgiven you for his name's sake. I write you, fathers, because ye know him who is from the beginning. I write unto you, young men, because ye have overcome the evil one. I have written unto you, little children, because ye know the Father. I have written unto you fathers, because ye know him who is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you and ye have overcome the evil one. Love not the world, neither the things that are in the world. If any love the world the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the vain glory of life is not of the Father, but is of the world. The world passeth away and the lust thereof; but he that doeth the will of God abideth forever.'

In the Bible those who have this knowledge are called the elect or the election. And they are the true candidates for eternal life. Many are called, but few are elected or chosen. And to both classes the words are written that are found in 2 Pet. 1: 10, 11. Wherefore brethren, give the more diligence to make your calling and election sure, for if ye do these things ye shall never stumble; for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Savior Jesus Christ.

Dear friends, who may happen to read these few lines, do you have this knowledge? Are you a son of God, and do you have the witness of God's spirit in your heart that your sins are forgiven for Jesus' name sake? If so, happy are ye. But if not don't you feel a desire in your soul to become a son of God? If you do, ask and it shall be given unto you. There is no other way. If you have tried your best to be good, but without result, give it up. Give your heart to Jesus and he will make it good and you will be good. Hallelujah.

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From Brother A. F. Edwards.

Dear Brothers and Sisters:—This holy Sabbath day I will try to write a few lines to let you know we are still striving for a home in God's kingdom. There have not been many letters of late which ought not to be, for we ought not to hide our light under a bushel, but ought to speak often one to another. Your good letters encourage the isolated ones, as we are. We have not written as often as we should, but I can say that I am still keeping God's commandments the best that I know how. I want to get a minister to come here and preach for us again this fall as soon as I can get the means to send for one. I would love to have been at the Camp-meeting but could not get to go, but my prayers were with you. I will be glad to get the report of the meeting. I was glad to hear of Bro. Williams' success and pray that the five precious souls that made a start in the Christian warfare may ever be faithful. Brothers and sisters, pray for us that we may be among the

few who will hear the blessed Savior say, Well done, thou good and faithful servant, enter thou into the joys of thy Lord. Your brother and sister.

Stigler, Okla.

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From Brother P. A. Williams.

Dear Editor, Brothers and Sisters:—I will endeavor to write a few lines to the dear old paper, the ADVOCATE. I have often thought of writing before but it seemed like I couldn't think of anything that was of much importance. So I just kept on neglecting it until last week I purchased a money order (for 6 months subscription to the ADVOCATE) payed the Church of God Publishing Co., Stanberry Mo., and was going to write my letter on Sabbath, but I went to a Freewill Baptist meeting, and didn't get to write. This meeting will continue all this week I guess if nothing happens. There is no church of our faith at this place now, and you do not know how we miss going to the Sabbath School and having our regular meeting days. We came from Boaz, Ala. in the latter part of the winter to try this part of the state, as a home. This place isn't very far from Mississippi. We have some very good farming land here, but the most of the country is rolling, but it is fertile and will produce cotton, corn, and some wheat. Our cotton fields are white with their beautiful wealth of fiber, and some of the farmers have picked and sold some of their cotton. We received a letter from our dear old Brother J. F. Williams in Oklahoma. He wrote us that he was having a good meeting out there. I noticed a good little letter from Brother Thomas M. Williams sometime ago in the ADVOCATE. I sure do enjoy reading the letters from the brothers and sisters. Wish I could be at the Camp-meeting some time and see you all, but I never expect to until that great meeting when Christ comes to gather his children home. Oh! what a meeting this will be. Sometimes I think that I won't be numbered in the company, but God has premised unto all a part if they will keep his commandments. And brothers and sisters pray that I may have a part in this great city. Well, I have been going to school since I finished my crop. My object is to overcome mistakes, but if we should go through life without making one, we would not learn anything. There has been but one man since the earth was made that did this, and it was Jesus. We find him at 12 years teaching the lawyers and doctors. Christ said that there would come others after him that would claim that they were the Christ. But there will never come another that will do the work that he did. Why? Because Christ is the Son of God, and they are the sons of the wicked one. John said, speaking of Christ, that he which was born, not of blood nor of the will of the flesh nor of the will of man, but of God. "And the word was made flesh, and dwelt among us, and we beheld his glory, of the only begotten of the Father." In Gal. 4: 4 we find that God after the fulness of time came, sent forth his Son made of woman made under the law, to redeem them that were under the law. So we see Christ is able to save anyone if they will believe on him, or at least he is the only mediator between God and man, which no other can do no matter how far we are under the law, no other man can cleanse our sins but Christ. So hoping to be with you all in the new world, I will close by asking you to excuse mistakes and pray for us in the south, and especially your humble brother.

Philcampbell, Ala.

From Brother Lewis Canter.

Dear Readers of our much loved Church ADVOCATE, a household treasure that should grace every reading table in this our beloved country. The Testimonies which are found therein are ever words to cheer our souls, giving in their united testimonies, many of them who have never been able to look each other face to face, renders to us all that needed help, that needed strength, that help that is encouragement that we all need. We often become worried; often lonesome, often wanting encouragement from dear devoted brother or beloved sister whose faces we never have met face to face and probably never will in this checkered life, but it is cheering and blazing with the hope that the glorious meeting the Lord has arranged for, let us call it the judgment the resurrection of the faithful, the saints, the redeemed ones from sin, all are to have a glorious reunion of saints all shouting glory to God in the highest. Peace has come. Souls clean, pure and white will assemble praising God in the highest. Don't you want to be found in that happy throng, redeemed by the blood of the suffering Savior. O thank God for his wonderful saving power. That power comes to you reader, you brother, or you sister. Do you ever grow weary and tired and say to yourself or your neighbor, I hope I may be among that happy throng? My beloved, let us live right in touch of Jesus so close that we will not have to hunt around to find some of our friends say to us, they have lost him, that they have grown cold and are looking for a second blessing. I say to them you possibly never have realized a first blessing, you possibly have been deceived and carried away by every wind of doctrine. Deceivers are now in our midst, false doctrines are permeating the land; false teachers are occupying the so-called churches today dealing out homopathic medicines calling it the gospel, thus blinding the people. Closing this letter I praise God for all his benefits for a Sabbath and commandment keeping people, those that we can vie with in sweetest note ever sung, Jesus Christ. Sweetest name on mortal tongue. God bless the readers all, the publisher, and remember the writer.

Albuquerque, N. M.

From Sister F. K. Unzicker.

Dear Brethren and Sisters in Christ:—This Sabbath afternoon I feel like writing a few lines to those of like precious faith, as we have not the privilege of meeting with such dear ones to worship very often. But we are thankful that we can study the blessed word of God and learn more of the blessed truths of God. We enjoy reading the ADVOCATE, think there are some very good pieces in it for the people of God of the present time. Thought Bro. Carlisle's pieces on "Send out the Light" were fine, and hope they will do us, as well as others, much good. We were glad to hear the Campmeeting was so good. How we would like to have been

there, but as it was so far it seemed impossible for us to attend this year. Do wish all the dear brethren of this state, Oklahoma, would get together and organize a conference and have campmeetings and such like. It seems like as many dear brethren and sisters in Oklahoma, if they could from all over the state work together, Oklahoma ought to have as large or almost as large a conference as Missouri or Iowa, and be doing a great deal of good in sending the real Bible truth to the people that have been taught so much deception. It seems that Oklahoma has all kinds of deceptive doctrines taught, and the people of God here must study and be able to meet all kinds of false doctrines. And let us each try to do more toward getting the real Bible truth before the people here, who have all kinds of deception on all sides. I wish we all, as a people, had more faith, real living faith that James speaks of, which we are told in Heb. 11: 1, "Is the substance of things hoped for, the evidence of things not seen." Then if we are evident of these blessed truths we claim so dear, let us show it not only in our talk but in our lives. As most of us claim to believe in the soon coming of our blessed Lord, let us show by our lives that we are looking for our blessed Savior to come and reign, and that we are only pilgrims and strangers here, seeking a city to come. Let us try to have faith enough to be like the prophets of old, like Moses, who "Chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt, for he had respect unto the recompence of the reward;" and so let us. Pray for us that we may hold out faithful, and that we keep growing in grace and knowledge of our Lord and Savior, and that we may do more in getting the truth before the world. Your sister in hope.

Galena, Okla.

The Gospel, What is it?

G. H. BLOOD.

I will try through God's word to show what the gospel is. We hear a great deal about law and the gospel. Law has its object, gospel its object. If the law had been always kept there would have been no need of the gospel. But when it was broken in Eden we needed the gospel, or a plan whereby we could get out from under the curse of a broken law. What was the curse pronounced? From dust thou art unto dust shalt thou return. Now there was no way out from under that sentence of death. So God devised a plan, when he saw man had sinned, for there was no need of the plan if man had not sinned. Now how are we going to get this earth peopled with a holy and righteous people, for they have sinned and go to dust, and that is the end of man. So in his love and mercy, whereby man might be redeemed from the power of the grave. We only see that, in the gospel of Christ, for it is the power of God unto salvation, to every one that believeth, to the Jew first and to the Gentile.

Now we will see what we can find in the gospel, and its object. We will go first to Rom. 1: 15, So, as much as in me is, I am ready to preach the gospel to you that are at Rome also, for I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek, for (in this gospel) therein is the righteousness of God revealed from faith to faith; as it is written, "The just shall live by faith," Rom. 1: 15-17. For Christ sent me not to baptize but to preach the gospel; not wisdom of words, lest the cross of Christ should be made of none effect, for the preaching of the cross is to them that perish foolishness: but unto us that are saved it is the power of God. But unto them which are called, both Jew and Greeks, Christ the power of God, and the wisdom of God, but of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification and redemption. So we see our redemption lays in Christ, and not in the law, for the letter killeth but the Spirit giveth life.

What is the gospel. Let us see: And the angels said unto them, Fear not, for behold, I bring you good tidings of great joy, which shall be for all people. For unto us is born this day in the city of David a Savior, which is Christ the Lord. To save us from a broken law. Luke 2: 10, 11. And it came to pass afterwards that he went through out every city and village preaching and showing the glad tidings of the kingdom of God: and the 12 were with him. Luke 8: 1. How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things. But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God. But I say, have they not heard? Yes, verily, their sound went into all the earth, and their words unto the end of the world. Rom. 10: 15-17. And Jesus went about all Galilee teaching in their synagogues, and preaching the gospel of the kingdom, Matt. 4: 23, and he said unto them (the 12) Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned. Matt. 16: 15, 16. He that believeth on him is not condemned. Here we see he that believeth on the Son is not condemned, but he that believeth not is condemned already, For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life. For God sent not his Son into the world to condemn the world. Why? Because the law condemned the world, for it convinced of sin, for the wages of sin is death, but the gift of God is eternal life. Who is that life? He came to bring life, light and immortality to light through the gospel of Jesus Christ, that the world through him might be saved. John 3: 19, 20; 16: 18. For everyone that doeth such hateth the light, neither cometh to the light, lest his deeds be reproved, but he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God. 1: 7, 8. For he whom God hath sent speaketh the words of God, for God giveth not the Spirit by measure unto him, The Father loveth the Son and hath given all things into his hands. He that believeth the Son hath everlasting life: and he that believeth not the Son shall not see life: but the wrath of God upon him, 34, 35, 36. We

see here it is he that believeth on the Son has life. For the life is in his Son and not in the law or letter.

I ask a question, Why send the light of the gospel into the world if, as some claim, the law saves? By grace are ye saved through faith, that not of yourselves but the gift of God. What was? We have already shown it was the Son of God that was the gift, for the salvation of fallen man. Let us see what Paul says about the gospel. But if our gospel be hid it is hid to them that are lost, in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them, for we preach not ourselves, but Christ Jesus the Lord, for God commanded the light to shine out of darkness, hath shined on our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. 2 Cor. 4: 3-6. Grace be to you and peace from God the Father and from our Lord Jesus Christ who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father, to whom be glory forever and ever. I marvel that ye are so soon removed from him that called you unto the grace of Christ unto another gospel, which is not another; but there be some that trouble you and would pervert the gospel of Christ. But though men or an angel from heaven preach any other gospel unto you than that we have preached unto you, let him be accursed. As we said before, so say I now again, if any preach any other gospel unto you than that we have preached let him be accursed. Gal. 1: 3. Giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints of light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins, who is the image of the invisible God, the first born of every creature: for by him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions or principalities, or powers, all these things were created by him and for him. And he is before all things and by him all things consist. And he is the head of the body the church; who is the beginning, the first born from the dead, that in all things he might have the pre-eminence. That as man sinned death was pronounced on all mankind. Now he comes and pays the debt by coming into the world and shedding his blood on the earth for mankind, and rose the third day victorious over death, so he became the first born from the dead. So he became the beginning and the ending, the first and the last in the plan of God in saving the world. For it pleased the Father that in him should all fulness dwell. And having made peace through the blood of the cross, by him to reconcile all things unto himself; by him I say, whether they be things in heaven. And you that were sometime alienated and envious in your mind by wicked works, yet now hath he reconciled. In the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight. If ye continue in the faith grounded and settled and be not moved away from the hope of the gospel, which ye have heard and which was preached to every creature which is under heaven: whereof I Paul am made a minister. Col. 1: 12-23. For the hope that is laid up for you in heaven; whereof ye heard before in the word of truth of the gospel. Verse 5.

Concluded next week.

Fairview, Okla.

The Bible Advocate

THE CHURCH OF GOD PUBLISHING HOUSE
JACOB BRINKERHOFF EDITOR.

STANBERRY, Mo., OCTOBER 3, 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.

THE coming meeting of the General Conference ought to be a good one. Let there be a statement of the advance work done. Each minister should be there or send a report of what he has done during the year. Let it be shown how much better the cause in general stands, and the advance work done. Let it appear what is done for the harmony of the cause and the good work of the Holy Spirit, and the building up of the cause of Christ and of Bible truth.

THE following item is Bro. A. T. Jones' note in his paper, "Commandments of God and Faith of Jesus," concerning his late visit to the Campmeeting at Gentry after which he visited us at Stanberry:

"By invitation I attended Campmeeting of the "Church of God" at Gentry, Mo., August 25 to Sept. 3. It was a good meeting; and it gave a good opportunity to preach the message of God to a large number of people. I had never before been among the "Church of God" people. Yet, though a total stranger to all, the hearty greeting of all made me feel at home from the beginning. And after the Campmeeting ended I had enough invitations to preach in other places to fill the time till October. And in all places so far, the meetings and the attendance have been good."

HERE is what a public lecturer in a great gathering in Kansas City lately said, Dr. Harvely W. Wiley. It speaks for itself:

"I see that smoking is prohibited in the street cars of Kansas City. It is a very good thing. The time is coming when men—and women—will not be permitted to smoke in the streets, in cafes or other public places. And that will be quite right. They will have to smoke in their own apartments, away from the general public which may be annoyed by the smoke. It should be stopped at ball games. I'm very fond of baseball and I have had many a game spoiled by a bad cigar in somebody else's mouth. When public smoking is stopped it will only be carrying the principle of recognition of the rights of others into another field. I am in favor of prohibiting the use of tobacco by minors. There is no moral turpitude in the act and the man who has attained his majority should be allowed to do as he pleases."

THE Turkish Empire is suffering a scourge of cholera, from the Persian Gulf to Constantinople, and with the lack of sanitation there the scourge is depopulating some sections.

THE volcano Etna has been in violent eruption for a few weeks, bringing devastation to Catania and other parts of Southern Italy.

General Conference.

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.

"IN the year 1760, in a room in Geneva, Voltaire boastingly said, 'Before the beginning of the nineteenth century Christianity will have disappeared from the earth.' The very room in which that vain prediction was uttered has been used as a Bible depository."

MENLO PARK, CAL., June 3.—The last stein song has been sung and the last stein drained at Stanford University. The appellate court has forbidden liquor to be sold within one and one-half miles of the school.

Bibles! Bibles!

THE **ADVOCATE** office now has Bibles for sale with description and prices as follows:

English No. 130, Minion Bible, 12mo. References and Maps Turkey Morocco, Circuit, gilt edge \$2.90, postage 15cts.

English No. 140, Minion Bible, Reference and Maps, 12mo. Turkey Morocco, Red under gold edge, \$2.45, postage 18cts.

English No. 142, Thumb Indexed, Minion Bible, References and Maps, Roan, Circuit, gilt edge, \$1.40, postage 18cts.

English, No. 143, Minion Bible, Reference and Maps, 12mo. Roan Circuit, Red edge, \$1.10, postage 18cts.

American Standard Nelson's reference edition, long primer, No. 272, price \$2.70, postage 28cts.

English Roan, No. 208, minion cloth 26cts, postage 8cts.

English No. 141 with reference and maps. Minion type size 5 1-2x7-4 Turkey Morocco flexible round corners, red under gold edge. Price \$1.70, postage 17cts.

No. 146, Roan, plain edge 5 1-2x7 1 90cts postage 17ctr.

This is a good collection of Bibles very cheap for the money, but not cheap in style or makeup. India paper is very thin and very strong, with clear print, very desirable. As these prices are placed at cost and postage must be added to send them out by mail.

Receipts.

Mrs H W Heidman \$2; Mrs L R Templeton \$2; W H Stewart \$2, P W \$3; Alice Lippincott for Archie Lippincott 40cts; O S Presler \$2; Hiram Harris \$2; Mrs Sarah Friend \$1; Malinda Morihend 20cts; P A Williams 50 cts; Robt E Lloyd 18cts tracts; Mrs Will Ellsworth \$2; Mrs Anna S Richards \$2; W R Scott \$2, PW \$3, Southern Tent \$10; Paul F Mahosney 50cts; R G French \$1, for R W Fitch 20cts; Florence Presler \$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.