

Advent and Sabbath Advocate.

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

VOL. XXIII.

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The Lord is Good.

MRS. S. E. PRICE.

THE Lord is good why should we fear,
Though clouds and darkness do appear;
Those clouds may have a living bright,
And for us shed a cheering light.

What, though he seems to hide his face,
Nor give us of his heavenly grace,
If we will count his blessings rare,
We yet must own his loving care.

Our path through poverty may lie,
Yet God looks down with pitying eye,
He knows 'twill teach us to depend,
On him who loves us to the end.

And though by Satan oft we'll meet,
Who would misguide our weary feet,
Yet he is ever near our side,
To see that we're not over tried.

But the trial of our faith is good,
For it doth give to patience food,
And if we patiently endure
The crown of life to us is sure.

O God teach us to ever pray,
Thy will be done from day to day,
Until thou dost in glory come,
And bring to us our Eden home.

There we shall see the as thou art
Nor ever from thy law depart,
Not tempted more to go astray,
And God shall wipe all tears away.

Danville, Ill.

The Sermon.

"And as ye go, preach, saying, The kingdom
of heaven is at hand"—Matt. 10: 7.

Where Are the Dead?

BY J. H. NICHOLS.

"But man dieth and wasteth away; yea, man
giveth up the ghost, and where is he?" Job 14:10
The question involved in this text is of
solemn gravity, and of more than ordinary
importance. If we appeal to the traditions
of men for an answer to the problem it is left
in doubt, surrounded with uncertainty, and
involved in difficulty. One theory teaches
that when a man dies, if righteous he goes to
heaven, and if wicked to hell. This, we were
taught in early life to believe, both from the
pulpit and in the literature of the day. When
we began to study this question and reason
thereupon in the light of God's word, the idea

of going to heaven or hell at death presented
insuperable objections, among which was
a future day of judgment as taught in the
Scriptures. "Because he hath appointed a
day in which he will judge the world," Acts
17: 31. "I charge thee, therefore, before God
and the Lord Jesus Christ, who shall judge
the quick and the dead at his appearing and
kingdom." 2 Tim. 4: 1. Again, if consigned
to heaven or hell, not only have they been
judged before the appointed time, but have
entered upon their reward, whereas God's
word teaches that the time for rewards will
be at the coming of Christ in the end of the
world. "For the Son of man shall come in
the glory of his Father, with his angels, and
then he shall reward every man according to
his works," Matt. 16: 27. "And the nations
were angry, and thy wrath is come, and the
time of the dead that they should be judged,
and that thou shouldst give reward to thy
servants the prophets," Rev. 11: 18. "And
behold, I come quickly, and my reward is
with me, to give every man according as his
work shall be." Rev. 22: 12. "And thou shalt
be blessed, for they cannot recompense thee,
but thou shalt be recompensed at the resur-
rection of the just." Luke 14: 14. If the dead
are not in heaven nor in hell, where are they?
Reason and observation teach that they are
in the death state. The Bible clearly tells
just what the death state is.

Death! What is it? If we consult Web-
ster, who is considered good human authority,
he tells us that death is the cessation of life,
the extinction of being. God, who is the
highest authority, clearly defines the mean-
ing of death. "In those days was Hezekiah
sick unto death; and Isaiah, the prophet, the
son of Amoz, came unto him, and said unto
him, Thus saith the Lord, Set thine house in
order, for thou shalt die and not live." Isa. 38:
1. From this testimony, then, it is clear that
death is the opposite of life, hence a man is
not dead and alive at the same time. The
grave is the common receptacle of the dead.
Job so understood it, for there is where he
expected to go when he died. "Oh, that
thou wouldst hide me in the grave! That
thou wouldst keep me in secret, until thy
wrath be past; that thou wouldst appoint me
a set time and remember me!" Job 24: 13. In
chapter 19: 13 he tells us where he expects to
wait. "If I wait the grave is mine house."
Job expected to wait for a change. ch. 14: 14.
That change is from death to life, or a resur-
rection. "For I know that my Redeemer liv-
eth, and that he shall stand at the latter day
upon the earth; and though after my skin
worms destroy this body yet in my flesh shall
I see God." Job 19: 25, 26. If then there is to be a
resurrection, or reliving of the dead, death
may properly be represented by sleep. Job
so understood it, for he says, "So man lieth
down, and riseth not till the heavens be no
more, they shall not awake, nor be raised out
of their sleep." Job 14: 12. David, called the
sweet singer in Israel, and said to be a man
after God's own heart, slept in death. "So
David slept with his fathers, and was buried
in the city of David." 1 Kings 2: 10. From
this we learn, not only that David slept, but

also that the fathers slept, for he slept with
them. Again, long years after the recorded
death of David, Peter speaks thus of him,
"Men and brethren, let me freely speak to
you of the patriarch David, that he is both
dead and buried, and his sepulcher is with us
unto this day." Acts 2: 29. And in v. 34, he
declares, "For David is not ascended into the
heavens." This forever destroys the theory
of going to heaven at death. David did not
expect to go to heaven as soon as he died, but
he did expect a resurrection, when he would
awake from the sleep of death. "As for me
I will behold thy face in righteousness; I
shall be satisfied when I awake in thy like-
ness." Ps. 17: 15.

When will David awake with the likeness
of the Lord? John tells us it will be when
the Lord appears. "Beloved, now are we the
sons of God, and it doth not yet appear what
we shall be; but we know that when he shall
appear we shall be like him, for we shall see
him as he is." 1 John 3: 2. Paul bears wit-
ness to the same fact. "For our conversation
is in heaven, from whence also we look for
the Savior, the Lord Jesus Christ, who shall
change our vile body, that it may be fash-
ioned like unto his glorious body." Phil. 3: 20,
21. Again, in discoursing upon the subject of
the resurrection in 1 Cor. 15, he says, "And, as
we have borne the image of the earthy, we
shall also bear the image of the heavenly,"
v. 49; and in the 51st and 52nd verses he
tells when this will take place, also the con-
dition of the dead previous to that time.
"Behold, I show you a mystery; we shall not
all sleep, but we shall all be changed, in a
moment, in the twinkling of an eye, at the
last trump; for the trumpet shall sound and
the dead shall be raised incorruptible, and
we shall be changed." Daniel the prophet
bears a similar testimony in chapter 12: 2.
"And many of them that sleep in the dust of
the earth shall awake."

In administering comfort to those that sor-
row for the dead in Christ, Paul does so in
the following beautiful words: "But I would
not have you to be ignorant, brethren, con-
cerning them that are asleep, that ye sorrow
not as others which have no hope." 1 Thess.
4: 13. If there be left a vestige of doubt re-
specting the sleep of the dead, in the mind of
any, the language of Jesus concerning the
death of Lazarus ought to be sufficient to re-
move it. It is as follows: "These things said
he, and after that he saith unto them, Our
friend Lazarus sleepeth, but I go that I may
awake him out of sleep. Then said his dis-
ciples, Lord, if he sleep he shall do well.
Howbeit Jesus spoke of his death, but they
thought that he had spoken of taking rest in
sleep. Then said Jesus unto them plainly,
Lazarus is dead." John 11: 11-14. The Sav-
ior uses sleep and death interchangeably
and, when applied to subjects of the resur-
rection are synonymous terms. Not so when
applied to those that suffer, or go down in
the second death. From that death there
will be no awaking, and sleep implies limita-
tion, or a time of waking.

Man's condition in death. We are now pre-
pared to notice the condition of the dead.

Are they conscious, or unconscious? The term death, when untarnished with tradition and superstition, conveys clearly to our mind a state, or condition of unconsciousness. The brain, which produces mind and thought, having ceased its activity. This idea is true of sleep, it being quietude of the brain, or perfect rest of the mind, during which conscious thought ceases. Thus the term is used. "At midnight, when the victims were unconscious in sleep, the assassin accomplished his murderous purpose." Sleep directly implies a condition of unconsciousness of anything, and when this is not the case sleep is imperfect, or disturbed. That this is true of man in death the Scriptures abundantly prove.

From the many testimonies upon this subject we will now introduce a few. If the righteous dead were conscious they certainly would be as devotional to God as during life and at least employ part of the time in praising his holy name. But the psalmist, in speaking of man in death, says, "The dead praise not the Lord, neither any that go down into silence." Ps. 15: 17. If man enjoys a state of conscious blessedness while dead, be it in heaven or in some unknown half way place, is he less grateful to God than while here upon the earth? No; but death renders its victims unconscious, consequently incapable of praise; but a song of praise will be rendered to God from a multitude of voices in the resurrection morn, when the redeemed unite in singing redemption's song on the immortal shore. David could extol God, and declared, "While I live will I praise the Lord. I will sing praises unto my God while I have any being." Ps. 146: 2. But what about the dead? "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." verse 4. If in death the thoughts of man perish, certainly consciousness ceases.

The organism of the brain produces mind or thought, and organized thought produces intelligence or knowledge. In death this ceases, hence Job declares, 14: 21, "His sons come to honor and he knoweth it not; they are brought low, and he perceiveth it not of them."

The wise man uttered a solemn truth, to which all witness, when he said, "For the living know that they shall die;" it is no less true, as he continues, "But the dead know not anything, neither have they any more a reward, for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9: 5, 6. Memory, love, hatred, and envy, are the products of material organization, and when that organization is dissolved in death, consciousness ceases. If not, just think of pious Abraham now in heaven, without any love. Think, if the dead are conscious, of the wicked in hell, devoid of hatred. Does hell elevate its inmates, and heaven degenerate those therein? Away with such folly.

Moreover, we are admonished to improve the present time. "Whatsoever thy hand findeth to do, do it with thy might." The reason assigned for this is, "For there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." v. 10. When death comes all works must cease. Too late then to perform neglected duty! Too late to repent! Too late to prepare for the day of judgment! Too late to secure a home in the kingdom of God!! Therefore, O man, be wise now! remembering it has been said, "Fear God and keep his commandments, for this is the whole duty of man. For God shall

bring every work into judgment, with every secret thing, whether it be good or whether it be evil." Eccl. 14: 13, 14. Also that "the hour is coming in the which all that are in their graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." John 5: 28, 29. God will render to every man according to his deeds: "To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life." Rom. 2: 6, 7. Amen

Waterville, Kan.

The Vials of Rev. 16.

D. W. LAMB.

FIRST vial Rev. 16: 12, "And I heard a voice out of the temple saying to the seven angels, go your ways, and pour out your vials of the wrath of God upon the earth. And the first went and poured out his vial upon the earth, and there fell a noisome and grievous sore upon the men which had the mark of the Beast, and upon them which worshipped his image."

The chronological place for the fulfillment of this symbolic prophecy is after the formation of the image there spoken of. This image was formed in the likeness of the beast which had the wound by the sword and did live. Rev. 13: 14. The beast which received the deadly wound and did live was the leopard beast; see Rev. 13: 2, 3. "And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion, and the dragon gave him his power; and his seat, and great authority, and I saw one of its heads as it were, wounded to death, and his deadly wound was healed, and all the world wondered after the beast." Thus we see that the leopard beast was a successor of the dragon. It is held by nearly all Bible students, that the dragon there spoken of represents the Roman Empire while its religion was pagan. The leopard beast represents the Roman Empire after its religion was changed from pagan to Christian, and is represented as having the same seven heads and ten horns as appears on the dragon, with this difference, on the dragon the heads are crowned; on the leopard the horns are crowned. As the head is the ruling member of the body, so the seven heads represent the seven forms of government that in successive order have existed in the Roman Empire as follows: first, Kingly, second, Consular, third, Decemvirate, fourth Dictatorial, fifth Triumvirate, sixth, imperial, seventh, Exarch of Ravenna.

The Emperors of Rome were by virtue of their office the high priests of the Empire and had jurisdiction over both civil and religious affairs. Rome was under the sixth or Imperial head when under Constantine. About A. D. 324 its religion changed from pagan to Christian, and Constantine was called the first Christian Emperor, and Rome is now symbolized by the leopard beast, and it was the sixth, or imperial head that was wounded to death, as I will now proceed to show.

Bishop Newton remarks that "the last Emperor of Western Rome was Momyllus who in derision was called Augustulus, or the diminutive Augustus." Western Rome fell A. D. 476 before the arms of Odoacer. There the imperial power of Rome received a deadly wound, and appeared to be extinct 142 years after the Christian religion became the religion of the Empire, under the leopard

beast. Was this imperial power revived? This deadly wound healed? Yes, after the death of Peppin in A. D. 768 Charles (afterward called Charlemagne) succeeded to the throne of France, and after many wars in which he was successful, he added many countries to the dominion of France, so that France now had the rule of all the countries from East to West, from the Ebro in Spain to the Vistula, and from North to South, from the Duchy of Beneventura to the Eyder, the boundary between Germany and Denmark, and at last on Christmas A. D. 800, when Charles appeared in the cathedral of St Peter and assisted devoutly at mass, the Pope suddenly crowned him, and the place instantly resounded with long life to Charles the august, crowned by the hand of God! Long life and victory to the great and pacific emperor of the Romans. Thus was the imperial head of Western Rome revived after having been apparently extinct for 324 years. Here is the beast whose deadly wound healed, and to which an image was made. The Empire was styled the holy Roman Empire. Church and State were united; the religion was professedly Christian, and the civil power claimed authority over religious as well as civil affairs; so then the image likeness of this beast or power must be an organization possessing both civil and religious authority.

Now let us see if we can find this power. Justinian became Emperor of the East in A. D. 527, and the edict of Justinian dated A. D. 533, made the Bishop of Rome the head of all the churches. By this edict only ecclesiastical authority is given and in 21 years the armies of Justinian plucked up three horns (kingdoms) to make room for it. See Dan. 7: 8, where it is represented as a little horn, and in verse 25, "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws, and they shall be given into his hands until a time, and times, and the dividing of time," or 1260 prophetic days, (years which time ended in 1793-1814 as shown by historical facts. Thus one horn of the papacy, the ecclesiastical power is set up, and to make it an image or likeness of the leopard beast, it must have the horn of civil power; accordingly we find "it was in A. D. 755 that the Pope of Rome absolutely shook off the authority of the emperor; from this year popedom is to be dated in the full sense; this year Peppin, king of France, sent the keys of Ravenna and Pentapolis to the Pope." See Simpson's Key to Prophecy. Moshem testifies to the same effect, page 196, Vol. 1. "And thus was the Bishop of Rome raised to the rank of a temporal prince."

Now we have found the image to the leopard beast, to wit, the papacy, identical also, with the two horned beast of Rev. 13, and false prophet of Rev. 19: 20, and always distinct from the leopard beast. Now the pouring out of the first vial must be sometime after this formation of the image, and where shall we look for it? I think it is found in that conflict of authority between the papacy and civil power which took place in the eleventh century between Henry fourth, of Germany and Pope Leo 9, and Gregory 7, (Hildebrand.) The papal power previous to the eleventh century was considered subordinate to that of the princes of Europe. In fact, the popes depended upon the king of Italy, or the emperors of Germany for their security, and were liable to be deposed at any time, should they offend those sovereigns." Henry, IV. was only five years old at the time of his father's death.

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er's death. The popes made use of the rest given them by his minority to shake off their dependence upon the emperors.

After the various contests about the pontificate, Nicholas II., a creature of Hildebrands, was elected, who passed the following celebrated decree, viz.: that for the future the cardinals only should elect the pope, and that the election should afterward be confirmed by the rest of the clergy, and the people, save the honor, adds he, due to our dear son Henry, now king; and who, if it please God, shall be one day Emperor according to the right which we have already conferred upon him.

Henry having assumed the government into his own hands in 1072, being then 22 years of age, he was summoned by Alexander II. on account of his loose life; and to answer the charge of having exposed the investitures of the Bishops for sale at the same time that the pope excited his German subjects to rebel against him.

Hildebrand himself being elected to the pontificate under the name of Gregory VII. he openly assumed the superiority over every earthly monarch. On the other hand, Henry in 1076 convoked the assembly of all the princes and dignified ecclesiastics at Worms which decided that Henry should divest Gregory of his dignity and appoint another in his place. In answer to this Pope Gregory replies, "In the name of Almighty God, and by our authority, I prohibit Henry, the son of our Emperor Henry, from governing the teutonic kingdom and Italy. I release all Christians from their oath of allegiance to him, and strictly forbid all persons from serving or attending him as king."

Such was the origin of the contests which arose between the Empire and the Papacy under the reign of Henry IV.; and which agitated both Germany and Italy for several centuries. They gave birth also to two factions of the Guelphs and Ghibilenes; the former imperial and the other papal, who for a long course of time tore each other to pieces with inconceivable fury. Koch, page 39.

Such was the "noisome and grievous sore upon the men which had the mark of the beast, (the evil power), and upon them which worshiped his image, (the papacy). Consequently on the pouring out of the first vial. The theory that places the seven last plagues in the future is all wrong. They are all passed but the sixth, under which we are now living, and under which the warning is given. "Behold I come as a thief." Rev. 16: 15.

[To be continued.]

"Me You Have Always."

E. ROWLEY.

NEVER did more gracious and cheering words fall from the lips of man, angels, or a kind father, or a loving brother, than those which fell from the lips of our Elder Brother, Jesus Christ. But we should always remember that the impression upon our mind always depends upon our condition or frame of mind when they come to us. If a man has lost his all in this world and is cast away and abandoned by his friends, and these words come down to him in that condition they will nearly always make a deep impression on his mind.

Well here we are in a world where death reigns triumphantly, and can take us away very suddenly, or by slow and lingering sickness, how comforting then to think that Jesus says, "Me you have always." We may have

him to make all our bed in sickness. We are where flames may consume all the products of our labor in a few brief moments; where our best friends forsake us; where the cruel tongue of slander may injure our character; where we may have nothing left for the support of old age; where we must sometimes undergo fiery trials of seeing our only hope of support in old age depart. Oh, then it is our only comfort to think and know that Jesus says, "Me ye have always."

"Do we, like the beloved disciple, lean on the breast of that Friend who will never forsake us. Death must inevitably come and take us away, can we say, Though I walk through the valley and shadow of death, yet I will fear no evil for thou art with me? He that says, Me ye have always, is just the Friend we need in all the trying times of life. The flames may destroy all, and leave us in want and despair. The tongue of slander may do its utmost, but it can never alienate Him that sticketh closer than a brother. Poverty may and often does come and at a time when we can do little or nothing to ward off the distress it always brings. We should read the precious promises that make us heirs of God and joint heirs with Jesus Christ, to an inheritance incorruptible, undefiled, and that fadeth not away. And what more? Oh everything, we cannot name them all, but here are a few of them: Though we pass through the furnace of affliction, he says the flames shall not hurt thee; and though you may pass through the deep it shall not overflow thee. We need him every day, every hour, not only on a dying bed, but all the way to the dark waves of Jordan.

Here I will name an instance of divine help, although you are all well acquainted with the circumstances, but it seems in place here. Once upon a time a heathen had defied the omnipotent power of Jehovah to deliver his children out of his hand. The answer was, We are not careful to answer thee in this matter; our God is able to deliver us even from the fiery furnace, notwithstanding its great heat or the wrath of man, yet there is a power more potent than the arm of flesh. What a wonder do I see! Did we not cast three men into the burning fiery furnace? True, O King, I see four men walking, and the form of the fourth is like unto the Son of God. I shall not pretend that Christ is visible to the eye. But I do claim that we may see him with the eye of faith, and hear his voice saying, "I am with you always."

In youth, in old age, in sickness and in health, in joys and sorrows, and more especially when we come to stand before the flaming bar of justice, we shall need his services; and to think that now in this life is the only time that we can secure him as our Advocate with the Father. We cannot enter a single plea as justification, but he can enter a plea that his righteousness may be imputed to those who walk not after the flesh but after the Spirit. We need him when cares lay heavily upon us. We shall need him to call us from our sleeping dust. Come to him now, and you will have him now and forever, for he says, "I am with you always."

Woodward, Iowa.

Keep Abreast of The Times.

THIS is sounded forth with a great flourish of trumpets by learned professors, to theological students, whom they have taken in hand to prepare for preaching the gospel of Christ. The question at once arises in the minds of enlightened and unbiased reasoners, how can

such keep abreast of the times, who start out with their minds biased and committed to certain ideas, which true science and Scripture alike condemn? When Londonderry was famishing with hunger, and the forces of James had thrown a chain across the river to prevent provisions reaching the starving inhabitants, if this obstruction had been traced to those who manned the vessels which brought relief, would they not have been branded by posterity as traitors of the meanest kind?

Many of the theological teachers unknowingly occupy the position of such traitors today. Jesus sends them with the message to a starving and dying world, "I am the bread of life." They throw the chain of immortal soulism across their path, which blinds the world to their need of life. This chain was forged by Satan in Eden and hammered out in the dingy and smutty forge of paganism operated by Vulcan and his imaginary coadjutors. This dogma of natural immortality has required a great deal of energy and scholarship to uphold and defend it, and much ingenious and ornate eloquence to render it plausible and palatable to the masses, whose perpetuated ignorance was the best guarantee of its continued existence, and for that purpose Scripture investigation and inquiry has been prohibited by the Romish hierarchy, and discouraged by the Protestant ministry.

Another false step toward theological progress has been made by Protestantism in some of its schools, that is, the doctrine of future probation very near akin to the Romish purgatory only more extensive in its purgation, in proof of which Scripture is silent and science is dumb. The Bible plainly states, "All the wicked will God destroy." None can keep abreast of the times and go back on the Bible. True progress may sometimes be made by retreat. "If any man among you seemeth to be wise in this world, let him become a fool that he may be wise," 1 Cor. 3: 18. This is an age noted for getting at bottom facts, and facts are the strongest barriers against delusions, the curb rein of imagination, to prevent it carrying us above or beyond our sphere of life and happiness, either now or hereafter. Any one viewing nature with intelligent gaze must be convinced of the great fact that it is the work of an all-wise and beneficent Creator.

Inert matter, the air, the water, the sun, are all endowed with powers and properties to nourish and develop the vegetable and animal, each furnishing its quota toward sustaining life only of a mortal kind. No wonder Jean Paul said, "The first leaf of the Mosaic record has more weight than all the folios of men of science and philosophers." And I would add, so has every leaf in that holy Book. In order for the schools to progress in wisdom they must confess their past folly by erasing from the creeds and confessions of faith the doctrines of the soul's immortality substituting the Scriptural fact of eternal life, a gift of God through Christ; which no element in nature as now constituted can either give or perpetuate.—J. Ward.

—The American Federation of Labor, an organization which has supplanted the Knights of Labor, and numbers over 600,000 members, will repeat the experiment of the Knights in attempting to establish an eight-hour day for laboring men. May 1, 1890, has been fixed upon for the inauguration of the proposed change.

—The Italian senate has, by a very small minority, rejected a bill providing for woman's suffrage.

Nazareth.

Nazareth lies among the hills which extend for about six miles between the plains of El Batauf on the north and Esdrae on the south. It is on the north side of the latter, and overlooks one of the numerous little folds or bays of the number which are seen wherever the hills open. The village lies on the northern side of this great bay, and is reached by a narrow, steep, and rough mountain path, over which the villagers have to bring their harvests laboriously on camels, mules, and donkeys. If the traveler ride up this path in March, when Palestine is at its best, he will be charmed by the bright green of the plains and the beauty of the flowers, everywhere lighting up the otherwise barren hills which at best yield scanty pasture for sheep and goats. The red anemone and the pink phlox are the commonest; rock roses, white and yellow, are plentiful, with a few pink ones; the cistus here and there covers the ground with golden flowers, and the pink convolvulus, marigold, wild geranium and red tulip, are varied by several kinds of orchis, the asphodel, the wild garlic, mignonette, salvia, pimpernel, and pink or white cyclamen. As the path ascends, the little fertile valley beneath running east and west, gradually opens to about a quarter of a mile in breadth, covered with fields and gardens, divided by cactus hedges, and running into the hills for about a mile. Near the village, beside the pathway, about an hour from Esdrae, is a spring, from which the water pours from several taps in a slab of masonry, falling into a trough below, for camels, horses, and asses.

The distant view of the village itself in spring is beautiful. Its streets rise in terraces on the hill slopes, towards the north west. The hills, here and there broken into perpendicular faces, rise above it in an amphitheater round, to a height of about five hundred feet and shut it in from the bleak winds of winter. The flat-roofed houses, built of the yellowish white limestone of the neighborhood, shine in the sun with a dazzling brightness from among gardens and fig trees, olives, cypresses, and the white and scarlet blossoms of the orange and pomegranate. A mosque with its graceful minaret, a large convent from whose gardens rise tall cypresses, and a modest church, are the principal buildings. The streets are narrow, poor, and dirty, and the shops are mere recesses on each side of them, but the narrowness shuts out the heat of the sun, and the miniature shops are large enough for the local trade. Numbers of dogs which belong to the place, but have no owner, lie about as in all Eastern towns.

Small gardens, rich in green clumps of olive trees and stately palms, break the monotonous yellow of the rocks and houses, while doves coo, and birds twitter in the branches or flit across the open space. The bright colors of the roller, the hoopoe, the sunbird or the bulbul, catch the eye as one or other darts swiftly past, and many birds familiar in England are seen or heard, if the traveler's stay be lengthened, for of the 322 birds found in Palestine, 172 are also British. The song of the lark floods a thousand acres of sky with melody; the restless titmouse, the willow-wren, the black-cap, the hedge-sparrow, the white-throat, or the nightingale, flit and warble on the hill side, or in the cactus hedges, while the rich notes of the song thrush or blackbird rise from the green clumps in the valley beneath. The wagtail runs over the

pebbles of the brook as here at home: the common sparrow haunts the streets and house tops; swallows and swifts skim the hill sides and the grassy meadows; and in winter the robin red-breast abounds. Great butterflies flit over the hill sides among the flowers, while flocks of sheep and goats dot the slopes and plain below. Through this a brook ripples, the only one in the valley, and thither the women and maidens go to fetch water in tall jars for household use. It is the one spring of the town, and hence must have been the one which the mothers and daughters of Christ's day frequented. It rises under the choir of the present Greek church, and is let down the hill side in a covered channel. An open space near the church is the threshing floor of the village, where, after the harvest, the yoked oxen draw the threshing sledges round and round in the open air. No wonder that in spring Nazareth should be thought a paradise, or that it should be spoken of as perhaps the only spot in Palestine where the mind feels relief from the unequalled desolation which reigns nearly everywhere else.

Later in the year the hills around lose the charm of their spring flowers. They are then gray and barren, divided by dry gullies, with no color to relieve their tame and commonplace outline, the same on every side. But even then the rich hues of sunset with its tints reflected from the rocks, the long-drawn shadows of afternoon, and the contrasts of light and dark on a cloudy day, give frequent changes to a landscape in itself unattractive.

Nazareth lies nearly twelve hundred feet above the sea, and some of the hills which cluster around and shut it in, rise, as has been said, about two hundred feet higher. It is a mountain village, only to be reached from the plain by a tedious climb.—*Dr. Geike.*

Jonah Endorsed by Jesus.

JONAH, whose name means "dove," was one of the earliest prophets; for we find that a prediction he uttered was fulfilled in the days of Jeroboam, about 800 years B. C., 2 Kings 14: 15. It is blessed to know that the affecting and significant story of his ministry, which shallow and impudent infidelity has always ridiculed, has received the full endorsement of the Lord Jesus Christ, and is thus linked forever with his veracity. Matt. 12: 39-41. Any one taught of the Spirit can readily see that the object of the devil in calling forth a sneer of infidelity at the resurrection of Jonah, is to lead men to reject the resurrection of Jesus; for it is no more difficult to believe the one than the other. Science has shown that "a great fish," the true shark, exists in the Mediterranean; and upon human testimony the statement will be accepted that in some of these fish fully a dozen undigested tunny fish, weighing four hundred pounds, have been found; that in one of them an entire horse was found, having an estimated weight of 1500 pounds; that from another a sailor who had been swallowed, was rescued alive. Keil and Delitzsch, vol. 1, p. 398. Yet when God speaks he only is to be treated as a liar. But such is man.—*Dr. J. H. Brookes.*

To be truly happy, forget your unhappiness in ministering to some one more miserable than yourself. Whoever carries coals to another will warm his own hands.

The Trust of Childhood.

ONE of our pleasant recollections of childhood is that it was a time when we were confident of being taken care of. We took no thought for raiment but to wear it when it was provided. We went to sleep without anxiety; no distraction came into our dreams; we did not spend our dream hours in carrying impossible burdens up interminable hills. It was but a moment from "good night" to "good morning," and the new days always blossomed out in original freshness and sparkle. The quietude of our young years was due more than we thought of then to the fact that we had a father and a mother to go to when we were in trouble. They used always to help us out of our little difficulties. When the child comes in from outside the first question he is likely to ask is: "Where's mother?" He may not want for anything particular, but he wants to know she is there. Having father and mother under the same roof makes the child sleep more quiet at night. And so among the larger difficulties that throng and swarm around us as we move along in older years, there is nothing we need so much as to feel that there is some one that stands to us in just the same relation now as father and mother used to stand to us years ago. That is the first idea of God we want to have formed in us when we are little and the last idea we want to have of him in this life. The first recorded sentence that Jesus spoke called God his Father, and his last recorded sentence on the cross called God his Father.—*Dr. Parkhurst.*

Subtle Sin.

THAT is often the worst form of criminality which is too subtle and too vague to be catalogued as a crime. A man is sometimes a greater agent for evil in showing sympathy with an evil-doer than is the evil-doer himself merely by his own evil deeds. The author of a corrupt "society novel" is a would-be corrupter of men and women. But his power as a pernicious agency depends largely upon the sympathy which his work receives from those who are less corrupt or less bold than he in showing their corruption. Young men and women who indulge in discussions such of books as their sense of decency warns them to touch with reserve, only give to a book its real power for evil by showing their sympathy with that which their very manner of allusion to its contents stigmatizes and condemns. You may not be the writer of a pernicious book, but you will take the responsibility of increasing the bad influence of the book by showing that it was for you, and such as you, that the book was written?—*Sel.*

Be faithful in little things. Delude not yourself with the idea that you can be unclean and untrue in trifles, and yet be reliable and trustworthy in great matters. Trifles make up our life, and are the ultimate test of fidelity. The best will cannot ripen into permanent greatness when the fearful power of negligent habit in trivial things has given bent and character to the soul. God's laws are not broken with impunity.

Character is not constituted by a brilliant dash now and then, but is what we make it by the use of our powers in the routine affairs of current life. Only those who are faithful in the few things of common life are to rule over many things in the exalted stations of the heavenly realms.—*Mich Christain Advocate.*

God Our Help.

E. E. ARMSTRONG.

WHEN troubles make our hearts grow sad,
And every hope doth flee,
To whom then shall our prayers ascend?
O God, to thee.

When friends forsake us and are false,
And only grief we see,
To whom, then, shall we turn for help?
O God, to thee.

When all around in sorrow great,
Our weeping friends we see,
To whom shall we direct their thoughts?
O God, to thee.

When the storms of life are raging,
Wild o'er the land and sea,
In what best haven shall we rest?
O God, in thee.

And when death's angel shall appear,
And whisper "Come," to me,
With whom then shall I leave my all?
O God, with thee.

I'll lay this weary burden down,
And only joy I'll see,
When Christ shall take me home to dwell,
O God, in thee.

O keep me, Savior, day by day,
From sin and evil free,
And grant, I pray, that we may live,
My God, with thee.
Sutherland, Iowa.

Grow in Grace.

It would seem hardly necessary to argue that there is a growth in grace when the Scriptures are so clear on this subject; yet there are those who call themselves "Holiness People," who talk a good deal about a "second blessing," "which came upon them with the suddenness of a lightning-stroke;" and they mark this event as the time when they attained unto the stature of the perfect man; and as a general thing they are very careless and indifferent, and consequently ignorant concerning those things that Gabriel told Daniel that the wise should understand, and which the apostles and Christ Himself have told us to know concerning His second coming, which is a very important part of the truth by which we are to be sanctified.

Peter in his second epistle 3: 18 tells us to grow in "grace and in the knowledge of our Lord and Savior Jesus Christ." And in his first epistle 2: 2, he says, "As new born babes desire the sincere milk of the word that ye may grow thereby." In his second epistle, he tells us something of how we are to grow. In verse 2 he speaks of a multiplication of "grace and peace" which is to be attained by a knowledge of God and Jesus our Lord. In verse 4, after speaking of the "precious promises" by which we are to partake of the divine nature, etc., he says, "Add to your faith, virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity." No one will dispute that these are Christian graces; and the apostle did not expect that they would all be added to our faith at once, (for he was writing to those of like precious faith,) for if he had, he would have said add to your faith virtue, knowledge, temperance, patience, godliness, etc.; but he adds only one at a time; and consequently there will be a steady but sure growth in grace.

Of course there would be no objection to ones adding these graces as rapidly as possible, or all at a time if it were possible; but it

is evident we cannot add one of them till we have a knowledge of it, and we cannot have that knowledge except we have been tried on that particular line. It being evident that God is not displeased with us while we are making steady advancement towards eternal life by this steady growth, or because we do not attain unto perfection in the twinkling of an eye, it may be well to consider what is the best purifying process. In 1 John 3: 2, 3 we read words like these: "Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is; and every man that hath this hope in him purifieth himself even as he is pure." Now if every one who has "this hope in him," (of seeing Jesus and being made like him,) purifieth himself, we shall do well to give our attention to such things as tend to perfect this hope.

Now hope is made up of expectation and desire. One may expect a thing and not desire it: this is not hope, of course; or he may have the desire without the expectation: neither can this be hope. So before we hope to see Jesus, we must not only understand what he is coming to accomplish, whether the work is a desirable one or not; but we must know if there are sufficient reasons for expecting him; and while we are searching for the evidence, we are gaining knowledge of Jesus and are so heeding the injunction of the apostle: "Grow in grace and in the knowledge, etc."

So in order to "grow in grace and in the knowledge of Christ" as rapidly as possible, let us take heed to all that has been written for our instruction, and "come into the unity of the faith," "that we henceforth be no more children tossed to an fro, and carried about with every wind of doctrine, by the sleight of men; but speaking the truth in love, let us grow up into Christ in all things; walking not as other Gentiles walk, in the vanity of their minds, having the understanding darkened through the ignorance that is in them;" but let us be "renewed in the spirit of our minds, putting on the new man which after God is created in righteousness and true holiness."
—*Herald of Life.*

A Proverb Disputed.

THERE is no doubt a wholesome fact covered by the homely old adage that "a lie will travel a league while truth is putting on its boots." But the traveling ability of the lie doesn't hold out. It starts too lively and travels too fast for its bottom. The adage very properly speaks only of a single league. Truth always understands its business better. It knows too much to start in a hurry. It takes time to get ready. It travels in "league boots," a league at a step, and of course soon overtakes the lie, to find that its lively start and its rapid travel early in the race have seriously impaired its wind. Generally it knocks that lie upon the head at once, and leaves it a shame and a stench by the wayside. When it doesn't, it brands its forehead in big letters, and leaves it to stagger out an unhonored existence. The moral of this is that we may safely trust Truth to take care of itself after it is fairly put in the field. It will certainly outwear all its antagonists, however lively they may have been at first, and however discouragingly slow it may have appeared in getting on its boots and in starting. Scurrility, and what too often passes for wit, leave only transient impressions.—*Evangelist.*

Ministers at Moberly,

AND
SAM JONES.

WE clip the following from an exchange as an expression of an association of ministers.

"THAT Mr. Jones said a great many shrewd things, made a number of happy points, gave a few hard hits and frequently struck the popular cord so as to bring down the house, is but saying what was before expected.

But the lecture, and the Thanksgiving sermon as well, were not works of art, of logic, nor of argument. Both lacked coherence, continuity and logical sequence. Both were piecemeal. They were excellent as patchwork. They reminded us of the column of witticism in a newspaper, rather than the sober, solid editorial, or weighty discussion of great issues in the pages of a review. We felt that we were under the rattle of musketry, rather than the roar of cannon. The style was that of a stump speaker, rather than that of the rostrum or the pulpit. He talked for the most part at random, and apparently without any previous preparation. But for all that, there was always an interest in what he said. Whatever else they might do, the people were not likely to go to sleep as long as he kept walking about the rostrum, letting things common and uncommon, clean and unclean, drop from his lips. His style, his method, his coarseness, his unblushing impudence, his propensity for calling ugly names, his natural bluntness or studied indifference to the finer sensibilities of the people, his uncouth and rugged illustrations compel the people within hearing to listen to him. The rowdies listen and laugh because from the pulpit or cultured rostrum he gives them of their kind; and people of finer tastes look and listen and blush, as with shame, that a man would dare to take the language of the street and the jests of the clown into the house of the Lord, or use them in sacred discourse. The simple fact that he does violence to the nature and fitness of things, attracts attention, and draws the people. But the fact that the crowds are drawn is no argument in favor of sacrilege in the church or vulgarity in the pulpit."

The Queen of All.

HONOR the dear old mother. Time has scattered the snowy flakes on her brow, plowed deep furrows on her cheek, but is she not sweet and beautiful now? The lips are thin and shrunken, but those are the lips which have kissed many a hot tear from the childish cheeks, and they are the sweetest lips in all the world. The eye is dim, yet it glows with all the soft radiance of holy love which can never fade. Ah, yet, she is a dear old mother. The sands of life are nearly run out, but feeble as she is, she will go further and reach down lower for you than any other on earth. You cannot walk into a midnight where she cannot see you; you cannot enter a prison whose bars will keep her out; you cannot mount a scaffold too high for her to reach that she may kiss and bless you in evidence of her deathless love. When the world shall despise and forsake you; when it leaves you by the wayside unnoticed, the dear old mother will gather you in her feeble arms and carry you home, and tell you of all your virtues until you almost forget that your soul is disfigured by vices. Love her tenderly, and cheer her declining years with holy devotion.—*Exchange.*

Letter Department.

Then they that feared the Lord spake often one to another: and the Lord hearkened and heard it and a book of remembrance was written before him for them that feared the Lord and thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels. Mal. 3: 16.

From Bro. W. E. Carver.

DEAR ADVOCATE: I thought I would add my mite to the Letter Department. I am glad to see a growing interest manifested in our paper, and in our cause. I have been an interested reader of the *ADVOCATE* for a number of years, and I look forward with increasing interest to each recurring visit. But where are the writers with whose names we were once familiar? Alas! some are sleeping the sleep of death, while others, we fear, are sleeping at their posts. Truly, the words of the apostle are applicable at the present time. "Let us not sleep as do others, but let us watch and be sober." Again we read, "Some shall depart from the faith, giving heed to seducing spirits and doctrines of devils;" and while it makes our hearts sad to see those who have accepted the "faith once delivered to the saints," loosing their hold on those doctrines we hold so dear; some even making hip-wreck of their faith; yet the Holy Spirit has predicted that it should be so. Oh, dear brethren and sisters, let us be careful lest we, in like manner be led away.

A short time ago my attention was called to an item in a news-paper which stated that believers in the inspiration of the Scriptures would find a crumb of comfort in the present situation of Egypt. It then referred to the prophecy in the 19 chap. of Isaiah, 4, 5, and 6 verses. It stated that the "fierce king" there spoken of was the El Mahdi, who at present threatens to actually turn the river Nile from its course, and thus cause the desolation of Egypt there spoken of. In studying the chapter I find it has a close connection with the restoration of Israel. Whether the present movement in the Soudan is a fulfillment of this 19th ch. of Isa. or not, time will tell. One thing is sure, Egypt and Assyria will be restored in connection with Israel, see last three verses. That the restoration of Israel has commenced, there can be no doubt.

Our S. D. Adventist brethren may think our views of Jerusalem and the coming kingdom speculation; yet, for one, I hope some day to inherit my promised home in Jerusalem and the new earth; in that day when "Israel will be the third with Egypt, and with Assyria, even a blessing in the midst of the land." I would like if some of our writers who are interested in this subject, would write upon it. I believe the time of redemption is near at hand, and I want to be found among those who are watching in that day.

Yours in hope of the coming kingdom.
Marion, Iowa.

From Sister Mary A. Adams.

DEAR Brethren and Sisters of our precious faith, greeting: Again I write for our Letter Department, to add my testimony on the Lord's side. O how I love to read the cheering letters of our loved brethren and sisters and know that they are nobly striving for the victory that awaits the overcomer. I, too, am among the isolated ones, having never heard even one advent sermon in my life. I look for the letters and the sermons, and editori-

als, and know that I will be amply rewarded in their perusal; they are such a help to me. My little daughter and I have our Sabbath school every Sabbath afternoon, and I read the sermon one Sabbath and she the next. We enjoy it very much, and it seems as though the Lord met with us, though we are but two. As we have from ten to twenty selections of scripture containing some word in our exercises, it helps us to become familiar with Scripture. We both look forward with pleasure to Sabbath.

I love the cause more and more, and though bitterly opposed by all outside of my family and shunned by many, I do not feel discouraged, but encouraged to press on, for think my brethren, Jesus said, "Who is my mother? and who are my brethren?" He that doeth "the will of my Father;" and if we do God's will and obey him, Christ is our Elder Brother, and if God be for us, who can be against us. We have much to encourage us. God's promises are to those and those only who keep his commandments. The Pharisees and Sadducees kept the Sabbath, but yet Christ said: "Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which appear beautiful outwardly, but are within full of dead men's bones, and of all uncleanness." We as a people must come out from among all such if we would receive God's blessings. Jesus said, "He that is not with me is against me, and he that gathereth not with me scattereth abroad." God wants a "peculiar people," and if we are to be that people let us claim our identity, stand by our great leader, Jesus, who kept the Father's commandments and admonished his followers to keep them and said, "Follow me." Your sister in love of the truth.

Bald Knob, Ark.

From Sister Hattie Green:

DEAR Brethren and Sisters: Once more I will write a few lines to let you know that I am on the Lord's side striving to enter in at the straight gate. When I see so many trampling on the Sabbath day my mind is carried back to the time when I was doing the same, and it makes me sad indeed, for we have many loved ones that is on the downward road, we fear for them. Our sons and our daughters are perishing around us, and what shall we do? Oh, mothers, lift up your hands and cry aloud in prayer in behalf of your loved ones. I wish I could do more for the cause, and more for my Master. My prayer is that our loved ones may be brought into the fold and saved. How I thank God that he in his mercy led me into his truth and light. I praise him every day. Though I have my trials in this life,

I can look up to God and say,
In Thee I will trust, and pray;
Though trials unexpected rise,
Look up and view the glorious prize.

Your sister in hope of eternal life.
Maysville, Mo.

THE gospel which Christ and his apostles preached is of permanent authority, and hence has the same authority now that it had when originally preached by them. The lapse of time has not at all changed its character in this respect, no matter by whom it may be preached. It stands permanently on its own basis as a part of the revealed word of God; and it is the duty of every man to whom it is made known to accept it as such.

Condemnation.

"If our heart condemn us, God is greater than our heart, and knoweth all things." Let us think how much this means. Our little qualms of conscience, our little sorrows over faults and foibles of conduct, these trouble us for the moment, and then go. But they are not gone! God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil. And if sins remain on our conscience in that day, even though they went from our memory here, we cannot stand before God—indeed, we cannot see God. It is written, "Without holiness no man shall see the Lord." We think that it is only necessary to go to Heaven to see God. Not so. "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart." If my hands are not clean, and my heart be not pure, though I be placed close to the throne, I could not see God; I should rather flee from his presence, and call on the rocks and mountains to hide me from his face.—*Selected.*

Christ and the Law.

CHRIST is set forth as a Savior from sin. Sin is the transgression of the law. Then, when a person acknowledges himself a sinner, he must acknowledge the law that points out his sin; for it is by the law that we obtain the knowledge of sin. Then, when a person believes in Christ as his Savior, he acknowledges himself a sinner, needing such help, and must acknowledge the existence of the law that convicts him of sin. Then, can a person truly believe in Christ as a Saviour, and not, in so doing, recognize the binding obligations of the law? If we do away with the law, we reject Christ as a Savior from sin. Both fall together.

The antinomian ought to be consistent with the position he takes; and to be consistent, he will have to reject Christ as a Savior from sin. His position now, is that Christ is a Savior from a possibility of sinning; for as soon as he admits that he is now a sinner, and in need of Christ as a Savior, he must admit the existence of the law which detects sin.—*Sel.*

Obituary.

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

DIED, of Dyspepsia, Dec. 27th, 1888 James Long, aged 67 years 8 months and 23 days.

Deceased was born near Greenville, Bond Co., Ill., April 4, 1821; where he lived until 1830; when he, with his parents, moved to Harrison Co., Ind., there remaining until 1841 when he moved to Bond Co. Ill., where he was married to Mary A. B. Herrow, March 24, 1844, immediately departing for his father's home in Ind., where he remained for six years; thence to Fulton Co. Ill. Six years after moving to Union Co., Iowa, where he remained for 26 years. In 1882 emigrating with his family to Halsey, Linn Co., Oregon, where he resided up to the time of his death. He united with the Adventist church about 20 years ago. A wife and eight children survive him, two having died in infancy.

Of those living two sons are in Cal., one daughter in Iowa, and the remaining five, one son and four daughters, are at their home in Oregon. His illness was of short duration, being only four weeks; he was bedfast but a few days but suffered intensely. Funeral services conducted by Rev. Sammerville, Methodist minister of Halsey.

CLARK R. LONG.

Advent & Sabbath Advocate.

Elder W. C. Long is at Buffalo, South Mo., where he will probably preach the Word for two weeks.

A national convention of colored Catholics was recently held in Washington. They have one priest (Father Fulton of Quincy, Ill.) in the United States.

In Wis. the snow fall has reached the depth of three feet. This has been a nice mild winter in Mo., Cal. and other parts heard from until the past few days, and Sunday, Jan. 20th at Stanberry we have about four inches of snow and thermometer at night about zero.

LET our corps of correspondents, all mortal men and women continue to write sermons, articles and letters. If we have a single immortal contributor we would love to form their acquaintance. Should any be deluded and believe they are immortal, and write to us their evidence of their faith, we would furnish some room for it in our columns. We want to seek for immortality now and put it on when Christ comes.

As we go to press we learn that the number of deaths at Pittsburg on Wednesday of the storm are 31. Cyclones, storms, distress of nations, and "evil men and seducers waxing worse and worse, makes men's hearts fail them for fear and for looking after the things that are coming upon the earth."

THE recent storm in Pa., N. Y., and Ohio, in mid winter, seems without a parallel in the history of our nation; blowing away part of the Suspension Bridge, and causing at estimated loss an Brooklyn of \$104,000. At Buffalo it smashed trees, blew down telegraph poles, and unroofed houses in its track of destruction. At Reading the loss of life is said to be terrible. At Pittsburg a crumbled wall of a large building buried a number of persons in its ruins. So far as ascertained 14 dead and 55 injured.

The American Sabbath Union.

THE Senate Committee on Education and Labor recently gave to the friends and the opponents of the Sabbath a hearing on the "Sunday Rest Bill," now pending in the Senate of the United States. The opponents of the bill were from the Seventh Day Baptists, the Seventh Day Adventists, the Personal Liberty League party, or infidel element. This historic and valuable collection of arguments which presented both sides of this all-important subject, forms a valuable addition to our Sabbath literature, that should be in every household. Copies of it can be had free of charge, by writing promptly to the Senator of your State, asking for the "hearing on the Sunday Rest Bill before Senator Blair's Committee in December, 1888." Rev. Wilber F. Crafts, Field Secretary, 74 East Nineteenth Street, New York city; G. P. Lord, Recording Secretary, Elgin, Illinois.—*N. Y. Witness.*

"There is that scattereth, and yet increaseth and there is that withholdeth more than is meet, but it tendeth to poverty."

If you wish success in life, make perseverance your bosom friend, experience your wise counselor.

If your child has tried to please you by sweeping the floor, notice the clean spots rather than the dirty ones.

SOME men make a great flourish about always doing what they believe to be right, but always manage to believe that is right which is for their own interest.

HONEST and courageous people have very little to say about either courage or honesty. The sun has no need to boast of his brightness, or the moon of her effulgence.

Items of Interest.

—Vital statistics place beyond contradiction the fact that from one-third to one-half of all persons born into the world die before reaching the age of five years.

—It is estimated that in New York City there are 400,000 Germans, 30,000 Bohemians, 10,000 Hungarians, upward of 30,000 Italians, more than 30,000 colored people, and 100,000 Hebrews.

—Prof. Dickle, Chairman of the Prohibition National Committee, has issued an energetic call for a National Conference of Prohibitionists, to be held in Leidenkranz Hall, Louisville, Ky., on Feb. 13 and 14.

—Thus far nearly 750 applications have been sent by American exhibitors for space in the Paris Exposition. The applications are from all parts of the United States, and comprise all the industries and arts. It is expected that the total list of applications will reach 11,000.

—The Electoral College of the different States met on Monday in their respective capitals and cast their ballots for President and Vice-President of the United States. Each college appointed a messenger to convey the certificates to Washington, where they will be presented to Congress. Harrison and Morton received 233 of the electoral votes.

—The United States Senate has now discussed all of the Tariff bill except the wool, sugar, and lumber schedules, and portions of two or three of less importance. The debate on the remainder of the bill will continue all this week, the time for voting on the passage of the bill being fixed for Tuesday, the 22nd at one o'clock.

—In a case appealed from Iowa the Supreme Court of the United States has rendered a decision that the State has the right to pass a law compelling railways to fence their lines, and failing to do so, to pay double value for stock run over and killed.

—The United States has 57,376 post-offices as against 18,688 in Germany, 17,587 in Great Britain, and 7,296 in France. Excluding Germany, the United States has about as many post-offices as all the countries of Europe combined, and is adding to the number at the rate of about 2,000 per annum.

Letters and Money Received.

| | TITHES. | DON. | ADVOCATE |
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| Seth L Berry | - | - | \$2.00 |
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| A S Price | - | 1.00 | - |

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Nancy M Osborn, Mrs Eliza Mullett, Henry Fisher, Willie Ohmstead, Mary McConnell.

Books and Tracts for Sale at this Office

- The Bible Student's Assistant*; a compend of Scripture reference, embracing a list of the principal texts of scriptures proving the essential points of faith held by Sabbatarian Adventists. Price, 10 cents.
- The Seventh-Day Sabbath*.—A short Treatise on the Scriptural Evidences of the Bible Sabbath, showing that the seventh day of the week is still the Sabbath by divine authority; by Jacob Brinkerhoff. 3 pages—price 8 cts.
- The Bible Sabbath Defended*, by A F Dugger. 140 pages Price 25 cents.
- The Sabbath for both Jews and Gentiles*, by A C Long, 4 pages, 1 cent.
- Sabbath Desecration*—8 pages, 2 cents, by S E Brinkerhoff; a tract for advance work on the Sabbath Question.
- The Time of Christ's Resurrection*, giving the evidence of its occurring on the seventh day of the week and not on the first, and a harmony of the texts on the subject, by I N Kramer, 23 pages. Price 5 cents, 50 cts per dozen.
- The Changed Ordinance*, by I N Kramer, 16 pages, price 4 cents single copy, 40 cts per dozen.
- This tract particularly examines the meeting of Christ with his disciples, showing that there is no evidence in them for a change of the Sabbath.
- Review of J M Stephenson on the Sabbath Question and Two Laws*; a consideration of the objections of No-law people to the Sabbath in the New Testament. By Jacob Brinkerhoff, 48 pages, 9 cents.
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- The Change of the Sabbath, Who Authorized it?* an excellent treatise showing that it was not changed by divine authority, but by the Pope of Rome. By A. C. Long, 16 pages, price 4 cts.
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- The Kingdom of Heaven upon the Earth*, Its literality and location, to be set up at the Savior's second coming, by Jacob Brinkerhoff, 64 pages, 1 cent.
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