

# Advent and Sabbath Advocate.

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

VOL. XXIII.

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## Praise The Lord.

PRAISE the Lord my soul in gladness,  
Jesus Christ has died for me.  
Revived, gone to heavenly glory  
Precious truth that makes us free.

Praise the Lord for free salvation,  
Published to a dying world.  
Praise the Lord for every nation  
Sees his banner now unfurled.

Praise the Lord for signs appearing,  
Wind and waves in anger meet.  
Hearts are falling men are fearing,  
Soon our joy will be complete.

Praise the Lord for every token,  
Hold the gospel banner high,  
Hear the words our Lord hath spoken.  
"Your redemption draweth nigh."

Praise the Lord though few in numbers,  
Keep your lamp all burning bright.  
If you chance a while to slumber,  
Still they show the living light.

Praise the Lord though poor forsaken  
By the friends we hold most dear.  
He our cause hath fully taken,  
He our weary hearts doth cheer.

Praise the Lord ye waiting people  
Firmly built upon the rock,  
Never doubt the precious promise  
Given to the "little flock."

Praise the Lord whose mouth hath spoken  
"I will never the forsake."  
Still this promise is unbroken,  
Praise him for his mercy sake.

Albany, Mo.

## The Sermon.

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

## Let us not Grow Weary.

BY N. A. WELLS.

"LET us not be weary in well doing, for in  
due season we shall reap, if we faint not."  
Gal. 6: 9.

There is much comprehended in this text.  
If we do not grow weary, if we do not faint,  
in due season we shall reap. What a glori-  
ous promise! But, like all other promises of  
our dear heavenly Father, it is conditional,  
and unless we comply with the conditions we  
will never receive the promise. How neces-  
sary we keep that in our minds, for there are  
so many things to discourage us and cause

us to grow weary." And right here is an-  
other blessed promise, "My grace is suffi-  
cient for thee." If left in our own strength,  
we would never be able to meet the trials of  
life, but would be overwhelmed and borne  
down with sorrow and care. When tribula-  
tion comes, how many times it seems that  
the burden is greater than we can bear. How  
often we see persons giving up the truth on  
account of trials of various kinds. When  
Death, the leveler of the human family, en-  
ters our circle and carries away our dear  
ones, how our hearts bleed! how sad we are  
how heavy the trial! None but those who  
pass through such trials can ever tell. Then  
if we have full faith in God's promises, in-  
stead of becoming discouraged, or grow-  
ing weary, we "sorrow not as those without  
hope," but can look forward to a future  
meeting and are encouraged to press on, in-  
stead of giving up, or growing weary.

What is well doing? There are many ways  
to do well. In the first place, we must have  
an active living faith, for we are told that  
without this grace it is impossible to please  
God, and that we must not only believe that  
he is, but that he is a rewarder of them that  
diligently seek him. It does seem as though  
every one who has this faith would seek the  
Lord at once while he may be found, and  
call upon him while he is near.

Next we must repent of past sins, as we  
have all sinned, and come far short of our  
duty. We understand that true repentance  
is not only being sorry, but is turning away  
from sin, and ceasing to do evil and learning  
to do well. When we have exercised faith,  
repented, and been baptized, then we must  
add to our faith the Christian graces, as we  
are told in 2 Pet. 1: 5, for if we do these  
things we shall never fall, in other words,  
never grow weary, never faint, but in due  
season reap. One of the graces is patience.  
I have often thought how much we need this  
grace. "For ye have need of patience that  
after ye have done the will of God ye might  
receive the promise." Heb. 10: 36. We can  
do well by not forsaking the assembling to-  
gether, but by exhorting one another. How  
much good a word of exhortation will do?  
It may cheer some lonely brother or sister  
all week and keep them from growing weary.  
"Oh, the good we all may do while the days  
are going by." We see the day drawing  
nearer; let us be the more earnest lest that  
day find us with our work only half done.

Again, "Whosoever shall do and teach  
the commandments shall be called great in  
the kingdom." We may not be able to  
preach, but we can teach by example, and  
often that is the most effective preaching.  
All can do and teach. If we heed the lan-  
guage of the Savior as recorded in Matt.  
7: 12,—do to others as we would have them  
do to us." Sometimes we want to change  
that a little and do to others as they do to  
us and perhaps a little worse. We often  
think our lot is so hard and often it is, but  
let us look around when we feel so and see if  
there is not some one among our acquaint-  
ances who we would not like to change  
places with. They may have some advan-

tages over us, but is there not some sorrow,  
trouble, affliction, or something that we  
would not be willing to accept in place of our  
own trials? Let us look back and see what  
men in other ages have had to endure. I  
think, in view of their trials, we will thank  
our heavenly Father from the depth of true  
and honest hearts that our lots have been  
cast in such pleasant places. See what the  
Apostle Paul had to endure as recorded in  
2 Cor. 11: 24, 27. Beaten, stoned, ship-  
wrecked, and in various perils. I think  
those among false brethren were the hard-  
est to bear. Then we come to our Savior  
and see what he suffered for us. Leaving  
the glory he held with the Father and com-  
ing to dwell in a sin-cursed earth, bearing  
the sins of the whole world, suffering the ig-  
nominious death of the cross,—all for those  
who were in open rebellion against him.  
When we consider all he has done for us, all  
he suffered for us, it does seem as if we could  
bear to suffer anything for him, especially  
when we have the promise that if we suffer  
with him we shall also reign with him. Let  
us not faint, or fall by the way, knowing the  
promise is to him that endures to the end.

Now, are we doing well? If not we have  
no part in the promises, no hope of reaping  
a rich reward, for whatsoever a man sows  
that shall he also reap. "He that soweth in-  
iquity shall reap vanity." Rev. 22: 8. "For  
they have sown to the wind, and they shall  
reap the whirlwind." Heb. 8: 7. "Even as  
I have seen they that plow iniquity and sow  
wickedness reap the same." Job 4: 8. The  
Savior tells us that he that endures unto the  
end the same shall be saved, and he that is  
faithful unto death will I give a crown of  
life. Paul says in Heb. 6: 14, "For we are  
partakers of Christ if we hold the beginning  
of our confidence stedfast unto the end."  
"For consider him that endured such contra-  
diction of sinners against himself, lest ye be  
weary and faint in your mind." Heb. 12: 3.  
When we consider how he was treated, what  
he bore for us, can we not grow strong in-  
stead of weary? Bear the fruit of the spirit  
and continue faithful till the Life-giver comes  
and we will receive the reward. The reaping  
time hastens on as fast as the wheels of time  
can roll. Oh, that we may be prepared for  
it when it comes!

Now, the question naturally arises, when  
will the reaping time come? When will we  
be rewarded? Many tell us at death, but  
the Bible speaks differently. "For the Son  
of man shall come in the glory of his Father,  
with his angels, and then shall he reward ev-  
ery man according to his works." Matt.  
16: 27. See also Matt. 25: 31, Rev. 22: 12.  
Peter says when the Chief Shepherd shall  
appear ye shall receive a crown of glory that  
fadeth not away. Texts might be added to  
show the time of our reward, but enough has  
been said on that to convince all. The great  
question with us is can we say we are ready;  
have we made our calling and election sure,  
or have we grown weary in well doing?

Brethren and sisters, let us be encouraged,  
knowing the time of our redemption draw-  
eth nigh. Let us put forth greater efforts in

the future than in the past, not only for our own salvation, but for the salvation of relatives, friends, neighbors and all with whom we associate, and may we meet in the judgment day, clasp glad hands, hear the welcome, "Well done" ring on our ears, and bask in the sunlight of God's presence throughout all eternity.

Maysville, Mo.

### Carnal and Spiritual Warfare.

A. M. BRINKERHOFF.

At the battle of Mission Ridge, Georgia, Nov. 25th, 1863, late in the afternoon one Iowa brigade came unexpectedly upon a column of the enemy, in the partly open timber, the firing on us from their advanced skirmishers being the first notice of their presence. We at once came to a front face, and for protection and to await further orders, laid down on the ground. Very quickly the orders came to move at once upon the advancing line of the enemy.

This line of soldiers that had left loved homes were true and loyal to their flag, yet for a moment they hesitate. A comrade's voice resounds, "Remember your Iowa, boys," like an electric flash the line sprang forward, for an Iowa soldier was always proud of his state name; and now mingled with the roar of musketry can be heard the shouts of that moving column. There was this power, this strength in this shouting that united every comrade, and full well each one knew while the shouting lasted the line was still moving forward. True, some were falling, but at their post of duty. Two opposite forces to meet, one of necessity must give way. In this case this Iowa brigade, burning with patriotism, loyal to the core, flushed with victories in the past, battling for the right, came off again victorious. Prisoners were taken that for the time had sought protection in rifle pits and behind log works our men had made some months before.

But why introduce this warfare of carnal weapons? To impress a lesson. We are "soldiers of Christ Jesus." Every day there is some duty for us to do; the countersign is always to "watch." We shall often come unexpectedly facing the enemy. O how loyal then we ought to be. The victories of the past. The knowing we are in the right, should inspire us with undaunted courage, and if we be true, and follow our commander we need never be defeated. How proud we should be of our name, and how ready and anxious to move forward at a moment's notice. How often I have thought of this circumstance, when we come to a series of meetings. An advance is to be made upon the enemy; perhaps after preaching the leader calls for an advance of the line. We hesitate; why is this? who can tell? And yet, after all, we feel we want to be loyal to the cause we represent. Sometimes a comrade in the gospel army inspires us with the announcement, "Remember you are Christian soldiers," as this comrade in this brigade did, and we move out with life and power, and now as long as you hear the living testimonies given all over the house with shouts of triumph, you know the line is moving on. Do you think any soldier shouted when he was on the retreat? The shouting is when we are standing facing the cross. No backslider ever left the cross shouting; if you, dear reader, have had any experience in this direction, you know this is too true.

In this sudden contest the victory was won

by a united moving together, and at the right time. What might we sometimes accomplish for the Master if we could feel the responsibilities that rests upon us, and yet at the same time feel that these are privileges and blessings by the way. As the prisoners taken were in pits our men had made before, so as the unsaved come in, generally their testimony is after all they were touched some other time by the prayers of mother, or at some other meeting. So labor on, work to-day; you may sometimes feel discouraged, may feel as though life is a failure, and yet you know not how many hearts have been touched by some word, or some act in life, that may bring forth fruit to the honor and glory of God. You may have passed to the tomb to await the coming day, to rest from your labors, but your works will follow on. Then let us upon every occasion, everywhere, "Remember we are Christian soldiers."

Garwin, Iowa.

### Lord What Wilt Thou have me to do.

This was the question asked by an earnest inquirer after the truth directed to the Savior of mankind, over 1800 years ago. Not that he was always an inquirer after the straight and narrow way, but was on the other hand an enemy to the Lord's will, just as thousands of people today are all over the earth. But now and then we find one that is willing to look and live. And now it is the same with every honest soul seeking after God's truth only the answer comes now in another way instead of the audible voice saying, "Arise and go into the city, and it will be told thee what thou must do" to inherit life eternal. It is the silent word of the Spirit of truth that saith, "Search the Scriptures for in them ye think ye have eternal life, and they are they that testify of me."

Now the question arises' how are we to search the Scripture? Are we to search to please some man's fancy, or our own mind, or some human creed, or are we to search with an unprejudiced mind for the truth and nothing but the truth, asking our blessed Redeemer to aid us to get to the narrow way that will bring us to the glorious promised rest of the weary pilgrim at last? Now we think this is the way we should read the good book, having a mind void of offense before God and man, and a conscience as the noon-day sun. Then we will get the truth as fast as we are able to learn the same, on every subject. Just here several questions arise in our mind. Do all persons cry out "Lord, what wilt thou have me to do?" We are inclined to think not, for truth like oil, will rise to the top, and will eventually prevail all over the earth. Or if they think of these things, do they think in the way the Lord would have them think, with a mind free from all guile and hypocrisy? And if they have these qualities, have they the courage, as bold soldiers of the cross, to contend earnestly for the faith once delivered to the saints? You see here it is an earnest work, not one that we can act indifferently about and pass along on flowery beds of ease in these last days and then gain the port of glory. No, no, if we want to get to that land of peace and rest, we must work yes, work with "fear and trembling" for fear we do something wrong.

In this age men may get riches in various ways, but there is but one way to obtain the eternal riches God has promised to those who love him, and that is an upright and just way before God and man, for no thief or

robber can get the eternal riches over on that bright and glorious shore.

Christ says, "he that loveth the things of this age, or world, more than me is not worthy of me." And if we have our affections simply on the fleeting things of this age, we cannot be working for the truth in Christ, and when the last day comes, we shall be without hope and without God in that day," and seeing our las condition and will call for the rock and mountains to fall on us, to hide us from the face of him that sitteth on the throne. O, dear wanderer in the broad road of sin and folly, will you not turn and look at the dear Lamb of God that died that you might live in glory without end. You may follow the deceitful ways of this sinful age and be lost in everlasting death and oblivion. O, stop and think before it is too late, in thy hurry after the riches of this age, or honor and fleeting so-called pleasure, and the untold number of allurements which Satan has strewn around the way to entice thee from the pure, good and holy of all ages and climes to be gathered in one happy band in the last day when Christ will come to bring them into his beautiful and glorious throne. Then will you not stop as your days are gliding swiftly by and asking the questions, "Lord, what wilt thou have me to do?" and it will be told thee in the sacred book. Sel.

### Spirit, or Soul: Which?

Spirit, or Soul: which? We are puzzled to tell. We listen to the arguments of our learned orthodox friends, in proof of the inherent immortality of man, but who, or what constitutes "the real fellow," who possesses this inherent immortality, we find it hard to determine, even though we admit for arguments sake the truth of the doctrine. One preacher stands in the pulpit and labors long and earnestly to prove that "it is the spirit that possesses this deathless nature," that "the spirit is the inner man" and that "it is the spirit that is breathed out at death, that wings its joyful way upward to the home on high."

Another speaker, just as earnest, and just as honest, argues "the soul is the immortal part of man, the real, thinking, responsible being." "It is the soul," he says, "that at death is released from the cumbersome clay and mounts, in swift aerial flight, to another sphere."

A third with just as much show of words, makes use of both terms, as if they were one and the same; "the real man," he says "is an immortal soul, breathed into the body at the time of its creation!" and "this real man" he also affirms, "is at the same time a deathless spirit, breathed into the body, with the soul."

Still others, in bewildering flowery metaphors of speech, talk of "the little buds, that have been taken from us here, to blossom out on the other side." "The pretty darling the little Litta herself, is now flitting like an angel of light among the happy bands of heaven." What shall we think, what can we think, but somebody or something is wrong?

We talk about the creation of man; was he created? granting that theory of our orthodox friends is true? We also talk about "death coming into the world on account of Adam's transgression," but is it true, if either the soul, or the spirit, is the real man, and absolutely deathless? Is it true, if our friends themselves depart at their decease to another sphere?

—Sel.

Never think you can make yourself great by making another less.—T. Vaughan.

Death an Enemy.

"The last enemy that shall be destroyed is death."—1 Cor. 15: 26.

"Why do we mourn departing friends,  
Or shake at death's alarms?  
'Tis but the voice that Jesus sends  
To call them to his arms."

It is evident that the apostle and the poet are out of harmony here. Oil and water you can unite by the use of an alkali; but it then ceases to be oil and water, and it then is soft soap. And when you have united the oil and water, it is soft soap. And when you have united the poet and the apostle, it is soft soap. And when you have united the poet and the apostle, it is soft soap. And when you have united the poet and the apostle, it is soft soap.

How very like that other sentiment of the poet in the garden of Eden, this poetry is! "Ye shall not surely die. For God doth know that in the day ye eat thereof then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Gen. 3: 4. Here the serpent had already learned the art of mixing truth with error to make it go down, and attempting, as now, to cite divine authority to back it up; but it was reserved to a later day to get the lie set to rhyme and metre. O subtle enemy! As much as to say, Give me the making and singing of your hymns, and you may have your dogmas and your doleful preachers and I will come out on top! And alas! in too extensive a manner he has got both. Plainly it was not the same spirit that inspired both apostle and poet here; the apostle was inspired by the Holy Spirit of God, and the poet was guided by popular sentiment, and for all that, might have been a Christian and worthy of salvation, not knowing any better. But "the true light now shineth" on that matter. On this ground we will accept the poet, and reject his poetry; and not attempt to unite it with divine inspiration.

But the apostle is not out of harmony with himself or with the other Scriptures; there is a connectedness in all his teaching with all other Scripture. You hear him speak of death in one breath, and then in the next comes not popular poetic delusion, but the grand divine sequel, the resurrection.

Did the apostle "shake at death's alarms"? Not a bit of it. Show me a braver soldier! What was the secret of his bravery, that it was the voice that Jesus sends to call him to his arms? Not that. Was it that he thought that death, instead of being a cessation of life, would be a continuation of it on a grander scale? No, no. He always cites the resurrection as the goal of hope and the spur of courage. Says he in this chapter, "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me if the dead rise not? let us eat and drink, for tomorrow we die," verse 32. Evidently he makes his courage, self denial and sufferings depend upon the outcome of that glorious event. And it is useless to attempt to make the resurrection mean anything else but the re-living and re-standing of the dead. The Jews, of whom Paul was no mean sample, knew what it meant, if folks do not know today; and he charged King Agrippa that he knew, too, when called before him for teaching nothing else.

But you say, did not Paul say, that "to live is Christ, and to die is gain"? Yes, he said just that. Phil. 1: 21. But who was Paul doing business for? That is the question to determine before you attempt to place the credit of his transactions where he would have them. It is Christ in all the

preceding verses, which is the overwhelming thought of the apostle, and the gain to his gospel which shall occur through all the varied preaching of others whether in pretence or truth, sincerity or contention, or by his own life or death. What business have we now in this little verse to switch off to Paul's gain in it? "Christ shall be magnified in my body, whether by life or by death," he says in the former verse and breath. Shall we believe him? Who knows but that Saul of Tarsus was stung to the quick when he beheld, as member of the Sanhedrim, the angelic face of the martyr Stephen on trial for his life; and when at his execution his clothes lay at his feet, and he heard that heart-cutting prayer, so much like that of the Son of God, "Lay not this sin to their charge?" Maddened with conviction, as stubborn sinners always are, he stuffed his pockets with papers from the high priest, and set off, post haste, for Damascus, determined to put an end to the whole soul-harrowing affair. Well, he needed no more argument; only to be laid out with divine power on the way.

And who knows but that in Cesar's court there were those whom Paul's death brought to Christ, whom his arguments could not? He implies it. Then let the gains in Paul's transactions be applied where they belong, to the magnifying of Christ. Paul will get his crown "at that day" when "all who love his appearing" get theirs. And, bear in mind, this is where Paul refers to his future destiny and speaks of himself as he had a right to do when he had "finished his course." 2 Tim. 4: 6-8.

He is a poor reader and student of the Apostle Paul who does not see through all his writings his own total self-abnegation, and the elevation of Christ as the *summum bonum* of loyalty. He fought the good fight of faith all his life, and had no time to devote to garlanding the enemy with roses. Some seem to think to-day that the way to defeat this enemy is to bury him with poetry and flowers. But we believe with Paul in running the sword of the Spirit through him. Show up the hideousness of death and the glory of the gospel of Christ in the literal resurrection of our loved ones. O cruel monster, tyrant, death! with what a ruthless stamp thou hast trodden out the life of the innocent babe and the pure-minded maiden! Aye, thou hast a greedy, covetous eye upon "a shining mark." Respect for no one high or low thou hast, but tearst sinew from sinew and bone from bone with a slow process when it best suits thy devilish greed; and dashest to pieces in an instant, when it propitiates thy fiery passion. "What thou doest, do quickly." Thy Waterloo shall soon be turned upon thee, thou cruel fiend; our Wellington cometh apace! Glistening cimeters and rattling blades herald thee thy doom; and ere long, the Mighty Conqueror, Christ, mightier than thou, shall plant his standard of conquest here; then shall be brought to pass the saying that is written, "Death is swallowed up in victory. O death where is thy sting? O grave where is thy victory?" 1 Cor. 15: 54. "For this purpose was Christ manifested, that he might destroy the works of the devil." 1 John 3: 8.—C. E. Copp, in *World's Crisis*.

The Bible is True.

At Babylon, Col. Rawlinson found the very hunting diary of Nebuchadnezzar! In it here and there are portraits of the old king's dogs sketched by himself, and underneath is writ-

ten the king's name. It is wonderful. But the most wonderful of all is that in the diary he records that he had been very ill, and in the delirium of his sickness he thought he had been out to graze like the beasts of the field! Now read God's Book (Dan. 4: 32 and on). It says he did thus go out senseless and beast-like to eat grass seven times (years). And to think that twenty-five hundred years afterward, as if to sternly rebuke unbelief of the Holy Word, the clay plates excavated from the ruins of the king's ancient capital should confirm this book of the prophet Daniel. It is the book of God.—D. T. T.

Pointers for the Times.

E. S. SHEFFIELD.

In January of the present year a statement was made in one of the local papers that the ministers of Sioux city, Iowa, had combined for the enforcement of the Sunday law in that city. Next, one of our county papers stated a petition praying for the passage of the Sunday law was sent to Congress from Boone, Iowa, signed by sixty-four of the citizens of Boone. The next week's paper contained an apology for the proposed Sunday law, stating there need be no fears about its being oppressive in its operations, as it was not designed to enforce the observance of any definite day!!! The *Sabbath Outpost* for February contains an article copied from the *Mail and Express* of January 19th, as follows: "The great 14,000,000 petitions was yesterday presented to the Senate and made an impressive spectacle. It is desirable that the snowstorm of letters and petitions shall continue to fall upon the desk of every senator every day until the Sunday law is passed. Wilber F. Crafts, Field secretary American Sabbath Union." From the *Chicago Inter-ocean* of March 5th. "The Methodist ministers, Monday, pledged themselves to support only such candidates at the coming municipal election as would favor the enforcement of the Sunday laws."

From the ADVENT AND SABBATH ADVOCATE of March 5th: "A petition praying for the enactment of a Sunday law in Oakland, was presented to the California State Senate on the 14th inst." Surely some people believe a Sunday law is needed. Will give a few reasons why it is needed in my next.

Woodward, Iowa.

Waiting for God implies desire and expectation. We wait, because we desire; we wait because we expect. We are anxious to glorify God by being employed in his service; and hence we are waiting for orders—we are seeking opportunities of serving him. We are longing for the blessings, as you see the husbandman looking over the whole sky for the coming shower to refresh his crops, or for the signs of dry weather to enable him to gather in his grain; as you have seen the mother in her eagerness or the father, saying less, but not less earnest, looking out for a son or daughter who has been for years in a foreign clime, but who has promised to be at home at such a time. How is every object in the dim distance examined! how is every sound listened to! and, "Why is he so long in coming? why tarry the wheels of his chariot?" Ah, if we were longing for spiritual blessings in this spirit, they would assuredly come; and our faith would insure them, and our eagerness would hasten them; for "he that shall come will come, and will not tarry."

## Advent &amp; Sabbath Advocate.

"The Return of the Words given Light."

W. C. LONG, Editor.  
J. W. OSBORN, Business Manager.

STANBERRY, MO., MARCH 12, 1889.

## Questions and Answers.

"WHAT is the sin against the Holy Ghost?"  
MARY A. ADAMS.

Bald Knob, Ark.

We learn from Matt. 12: 31, 32 and Luke 12: 10, that blasphemy against the Holy Ghost is the unpardonable sin. By consulting Matt. 12: 22-24 that narrates the circumstances which called forth this denunciation, we read that one was brought to Jesus possessed with a devil, blind and dumb, and he healed him. The Pharisees say this was done by the power of the prince of devils. Then follows the language of verses, 31-32, "wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

I understand blasphemy "to revile, or speak reproachfully against." In this case the miracle performed by the Holy Ghost was denied by the Pharisees that claimed it was by Beelzebub. Should we ever behold a like denunciation of the Holy Ghost, of restoring sight to the blind and hearing to the deaf, and then claim it was of the devil the testimony in Mark 3: 29 corroborates the foregoing, "Hath never forgiveness." We do not live in an age when the dead are raised, or to speak in other tongues by the diction or power of the Holy Ghost, and that sin is not applicable to us, but if we are fallen we are to remember from whence, "Repent and do the first works, or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Rev. 2: 5.

## Who was Melchisedec?

HE was a priest of the most high God, without father or mother I understand in the priesthood, which I suppose explains the query sought. The Aaronic priesthood was transmitted to posterity, but none of Melchisedec's ancestors were of the priestly family. Should any conclude that he was immortal or deathless as the angels are, doubtless their faith is not well founded. He was king of Salem, and I believe as any other mortal man, was brought into existence by the established laws of generation. The exceptions to this rule are 1st, the exhibition of divine power in creating the head of the human race from dust, and his helpmeet from his rib; and the miraculous conception of Christ, by the virgin being overshadowed with the Holy Ghost. O.

The following extract is taken from a letter from Bro. Brosius of San Jose, California, and which contained twenty-five dollars. During the past fifteen months he has been doing business by himself, and continues right along in keeping the Lord's Sabbath, and sending substantial help to the office. Many say that a person cannot engage in business in town or city and keep the Sab-

bath. Such, however, are mistaken. Here is what he says:—

"All my signs are plain, but one is in gold letters on my door—'No Business Done Here On Saturday.' O, I do delight and love God's commandments! I find, like David, they are not grievous but righteous. My heavenly Father has proved me on them: I never wavered but went on steadfast, ready to starve rather than to break the blessed Sabbath day. I have a family of nine to support with my hands, and have seen hard days since keeping the law, but God will help when in need. I often think because we are all so poor that God must have chosen us, and if we try to be as poor in spirit as we are in riches then we will surely be richly rewarded after the resurrection and inherit this earth. I for myself consider the spirit of truth God has given me more than all worldly riches for it cannot be taken away from me as long as I delight in keeping God's holy law. All other things I will have to give up, but not his word and truth. The little money you take in for publishing the paper makes me think that God does with you as he did with Elijah—feeding him through the ravens. If I could I would like to send you that amount every month. May God bless your publishing work, and let us brethren and sisters all fear God and not the devil. Your brother in hope of eternal life." L.

## In Jerusalem.

We have just passed through one of the most severe and trying storms ever known in this country. The gale commenced on Thursday, Dec. 13th, with heavy thunder, rain, hail and snow to the depth of one foot, which remained on the ground for twenty-four hours. Then the rain commenced to pour down in torrents, and continued till the pools were filled to the top, giving them the appearance of miniature lakes, and the cisterns overflowed.

To-day the sun is shining brightly, and all nature assumes a cheerful aspect. Of course, there is great rejoicing over the almost unprecedented rainfall at this season.

I learned to-day from a reliable source that more rain has already fallen this season, than all through the rainy season of last winter. There were, in all, last season 21 inches, and we are only a little past the middle of December.

The Kedron is flowing rapidly, and next Sunday thousands will visit our old picnic grounds near Job's well.

The grand topic of interest, is the Railroad. Mr. Frutigar, I believe, is still in Paris, in the interest of this road. It will be a rejoicing day for Jerusalem when the screaming, puffing engine shall roll its freight of human beings into the city of the Great King.

Another important item of news I have just learned. A concession has been granted to the Jews to return to this country; but not in large numbers at one time, lest it should cause suffering. This seems to be a wise consideration on the Turkish government.

I can cheerfully say to the friends that the prospect is now very encouraging. I have no doubt that much suffering must be endured for a while, in the gathering process. But who are not willing to suffer for the kingdom of God that they may share in its glory.

The markets are full of oranges, for six cents a dozen, and fresh vegetables in abundance, and in good order.

We learn from Mr. Frutigar's family that he has met with the most wonderful, even almost incredible success in Constantinople and Paris. The Sultan received him with marked attention, invited him to dine, and decorated him with a badge of honor.

In Paris he met Baron Hirsch, and he and Baron Rothschild have taken hold of the railroad scheme in good earnest. Of course it must be a success.

Jan. 4th. On New Year's eve we went to Mr. Joseph's to watch the old year out and the new year in. It is similar to a watch-meeting in New England.

Mr. Joseph has told me that he expects to issue his paper, *The Witness*, from Jerusalem next month. He has brought with him a press and type, and will soon have his office ready for work. He has also opened a reading room where the poor Jews can have the privilege of reading.

Travelers continue to arrive from America and Europe, and the prospect is good for a busy season. The fields are robed in beautiful green, and the soft, gray tint of the olives, supported by the mountain drapery in the back-ground, make a charming picture as I view it from my window.

I am told that Baron Hirsch has proposed to build one-half of the railroad from Jaffa to Jerusalem. I understand he has no heirs, except one nephew. This nephew was here last spring on a visit. He looked quite young, with a delicate constitution. It seems to be the opinion of all, that the building of this railroad, to enter Jerusalem from the sea, by steam, is an opening wedge for greater things to follow. It is very healthy in the city now; business is brisk, especially in the Russian quarters. The price of land is rising, this Jan. 24. 1889.—Mrs. A. E. Davis, in *Age to Come Herald*.

## Jews in the Holy Land.

The colonization of Jews in the Holy Land is likely to be a dire failure unless radical measures of relief and reorganization are immediately adopted. Reports have reached England that the colonists at Zimmarin, who are nearly all refugees, are literally dying of hunger, and the colony at Rosh Pinah is in almost equal difficulties. The resources of the Central Committee at Galatz are said to be exhausted, and it is not easy to see how the situation of affairs can be changed unless the rich Jews of Europe and America come to the rescue. At Rosh Pinah there is no money to develop the resources of the colony, while at Zimmarin there are more families than the land is capable of supporting. The chief mistake seems to have been in undertaking the colonization enterprise without sufficient funds to make it feasible. The *London Globe* goes so far as to say that "the whole project has been so grossly mismanaged that it is time the control of it passed into more capable hands."

## Admonition, Comfort, Hope.

PAUL, in speaking of God's dealings with Israel, says that the things "happened unto them for ensamples [or types]; and they are written for our admonition upon whom the ends of the world are come." 1 Cor. 10: 11. In Romans 15: 4, he says that whatsoever was written in the Old Testament was "written for our learning, that we through patience and comfort of the Scriptures might have hope."

Then, certainly, if we use these lessons on 'Old Testament' History' aright, we cannot

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shall to be benefited thereby. Let us look at some of the lessons which the past quarter has taught us:

1. God does care for his people. The Lord had promised Abraham, Isaac, and Jacob that their seed should inherit Canaan. He had foretold the time when the promise should be fulfilled. Gen. 15: 13-16. The patriarchs believed in faith believing it. Joseph gave the children of Israel a practical lesson of faith when he gave commandment concerning his bones. Heb. 12: 22. Israel no doubt professed to believe Joseph. He was a prophet among them, were continually saying that God would deliver his people. But when oppression came, when their sons were slain, when Moses, whom God had chosen to lead them out, was forced to flee, the outlook must have been very dark indeed. And it looked but little better when he, having returned, a sun-brown shepherd with his simple crook, seemed to double the wrath of the king upon them by his demands that Israel should go. Ex. 5: 21; 6: 9. The very deliverer seemed to make their bondage greater. The people evidently thought that Moses was only sent, as before. But God had not forgotten his people. That darkest hour was the herald of the day. Their extremity was God's opportunity. Their helplessness as the least of all nations (Deut. 7: 7) could be no hindrance to the world God's power and glory. And Moses with his shepherd's crook and the presence and power of God, was mightier than all the dazzling glory, power, and wealth of Egypt, Earth's mightiest nation. Then and thus he delivered that the world as well as Israel might know that, Jehovah was God; that like Jethro the Midianite, they would acknowledge, "Now I know that Jehovah is greater than all gods; for in the thing wherein they dealt proudly he was above them." Ex. 18: 11.

2. God's mercy and forbearance to Pharaoh. The first demanded of Pharaoh to let Israel go that they might serve their God. Ex. 5: 1; 8: 20; 10: 3. The very justice of the request indicated the character of Jehovah. He did not demand that the Egyptians should serve him, contrary to their desire or conscience. He only demanded that his own people, who had toiled for the Egyptians so many years unrecompensed, who had through one of their number preserved the land, should serve him. But Pharaoh, haughty and intolerant, would not grant this simple demand of simple justice and equal rights.

The Lord then shows his power above that of Egypt in the miracle of the rods being turned to serpents. Pharaoh rejects this evidence. No life has yet been taken, not an Egyptian has been injured. God is pleading with the haughty king. Then begin the miracles of mercy, called plagues. They were plagues to the wicked; but if Pharaoh and his people heeded them, they would have proved messengers of mercy. They were designed to show not only the power of Jehovah above all gods, above all the operations of nature (hence the Creator), but also manifested the broken reeds on which Pharaoh was trusting,—the gods of Egypt, which were no gods. But Pharaoh would not learn; he set his stubborn heart against all mercy, till the Spirit of God left him forever, and God's mercy and power were manifested in Egypt's destruction. Let us be admonished by this lesson to obey the first demand of the Lord, to obey the smallest precept, to be faithful now, in-

stead of waiting for greater evidence, or a better time. Had Pharaoh been willing to grant the first request, he would have opened his heart to receive instruction, and would have saved forever had he remained faithful. But he would not. His example is a solemn warning against hardness of heart and stubbornness of disposition.

3. God's provision for his people and their unbelief. God is infinite in knowledge, wisdom, and power. He knew how he would deliver his people, how he would open the Red Sea, how he would sweeten the bitter water or cause the sweet to flow from the riven rock, how he would supply food for his people, before he sent Moses to deliver them. But every step of the way some manifested their unbelief. They feared at the Red Sea, and thought it was better to serve the Egyptians; they murmured at Marah because of the one bitter thing among so many blessings; they longed for the flesh pots, when just before them, at the time needed "the corn of heaven" would be given; and finally, after a solemn pledge to obey God's awful voice, they deliberately turned back to the bondage of the Egyptian idolatry.

The seeming delay of deliverance, and the supposed obstacles that arose, were only to try their faith. Faith should have said, as it did say at the Red Sea, "Fear ye not, stand still, and see the salvation of the Lord, which he will show to you to day." Ex. 14: 13. Moses knew by faith in God's word that God would deliver them, only he knew not how. Moses knew that God would give them bread and water, if he did not know, the way in which it would be done. God had pledged his word and his power to deliver his people, and Moses knew that they would be delivered.

God tries our faith in ways as strange to us as these were to Israel. Murmur not, "fear not little flock." Does the Red Sea lie before you? If you are walking in God's light, if you are following Christ, the Pillar of Fire and Cloud, God will open the way. Have you come to the bitter waters of Marah? The Lord has the remedy to sweeten them; let faith apply it. Just beyond are the living wells of Elim. Is your path a desert, parched and dry? He will give you water from the living Rock. And all through your journey it will go with you. He will strengthen you to endure all the ills and woes which he does not remove.

4. There was a great threefold lesson in the giving of the manna. First, it showed God's power to provide whatever his people needed in every place, however barren that place might be of nature's products or resources. Secondly, it pointed out the true Sabbath of the Lord for forty years, so that all who believe his word might never doubt its holiness, nor question whether any other day than the seventh might be the Sabbath. Thirdly, he tried their faith and loyalty. He gave them food; he gave them drink; their raiment waxed not old; and having these, they should have been content. Certainly what more could they have asked on a mere journey to the "land of milk and honey"?

But do not many rebel even as did they? Are not many longing for the flesh-pots of Egypt or the feasts of Baal on their professed journey to the heavenly Canaan? Are we pilgrims on a journey, or dwellers in the land? If we are truly journeying to the "better country," the land of milk and honey, "having food and raiment, let us be therewith content." Christ, the supplier of food, the fountain of living water, will go with us, a Leader, a Helper, a Savior, the

fullness of comfort and hope; and his presence will ever afford us the shadow of the great Rock in a weary land.—Sel.

"Keep Short Accounts with God."

If there is the smallest sin resting upon the conscience, there can be no true peace. Every sin has its shadow, and the least shadow is sufficient to come between the soul and God. The Father's smile is not the privilege, merely, but the right of each child in the divine household, and nothing but the consciousness of sin—sin unpardoned—can interfere with this privilege. How important, then, is it that the conscience should be kept free from the shadows which arise from sin unconfessed, and therefore unforgiven.

We are not inclined in these days to regard confession in its true light. We look upon it as a stern and unwelcome duty, and seldom, if at all, consider it the privilege which it really is. The result is, we shrink from availing ourselves of it, and allow sins to accumulate on our conscience till their shadows grow into a thick cloud, completely hiding the Father's face. That this should be so, arises, we think partly from the fact that we are apt to attach too large a meaning to the word itself. Confession means, simply, to admit, to acknowledge, to disclose; nothing more; whereas many seem to regard it as also implying deep sorrow for sin, and self abasement before God—in other words, a certain condition of soul which must be arrived at, and for which they require a certain amount of time.

The consequence is that, instead of taking each sin at once, as soon as they are aware of it, and transferring it from themselves to the great Sin-bearer, they wait, with its heavy load upon them, for a more convenient season, afraid and unable, meanwhile, to look up into their Father's face without his pardon and without his smile.

O child of such a Father, resolve to keep "short accounts" with him! Let the moment when you sin, be the moment for saying, "I will arise, and go to my Father, and say unto him, Father, I have sinned." That very sin has already been judged by him, when laid by him upon Christ; but he wants you to judge it and lay it upon Christ yourself. And the very moment you do this, "as far as the east is from the west," so far doth he remove that transgression from you, and pronounce you clean.

Yes, "keep short accounts with God." "Let your garments be always white;" "for then shalt thou lift up thy face without spot," and shalt "have confidence, and not be ashamed before him."—Parish Visitor.

Faith in the Bible.

No man can be sure of his faith who does not believe the Bible from cover to cover. Do you believe the story of the destruction of Sodom and Gomorrah? says a doubter. Just as much as I believe John's gospel. I must take it, or give up the divinity of Christ. Well, do you believe the story of Jonah and the whale? says another. Just as much as the story of the resurrection. But scientists tell us the whale's mouth is not large enough for such a bite. Yes; but if God could make a whale, could he not make one large enough to swallow Jonah, or Jonah large enough to swallow a whale? Then there is Baalam's ass. I tell you an ass can't speak, says the doubter; it's a physical impossibility. But it is not more wonderful than that God could create an ass.—Sel.



Letter Department.

From Sister Tillie Venerable.

DEAR Brethren and Sisters: With sorrow I lift my pen to let you know that last April I lost my husband by death. Through the Scriptures and prayers he was led to see the Sabbath in its purity and the blessing that follows. But oh, the deep trials I have to undergo for teaching him that Sunday was no sacred day, and sprinkling was no baptism, and festivals and feasts were not according to God's word. Oh, then you can imagine he had belonged to the Methodist church, and reckoned a strict member for over forty years when he came out and said plainly he would not follow no man but Christ or the apostles. When the Sabbath came we met it with joy, had our little prayers to ourselves. Death took him on the 5th of April last, and you may judge the trials I have. Still I am here as a monument of God's mercy. I will try by the help of God to live with an eye single to his glory.

I am now in my 61st year, have believed Christ would come when least expected ever since 1844, '45. I have believed the Jews have kept the right Sabbath and the Protestants the wrong one. Protestants believe in Christ the Son of God. The Jews don't; but God gave us both his law and his Son, for which I miss his name, who is the Father, and Ruler who is over all and in all. The law of God is not burdensome, it is the man made law that is hard; but I trust the Lord will strengthen me while I stay here in a place of sin and iniquity. When I look to the promised enjoyment, to the home of the humble and contrite in heart. I feel so full of joy, I cannot express myself. I have often thought of my disability, which has kept me from doing much for the cause of truth. May the Lord bless all the brothers and sisters. With bright hopes of seeing you all when Jesus comes I trust I will see him before death. Yours in hope.

West Newton, Penn.

From Sister Bell Brown.

BELOVED Brethren and Sisters: It is with pleasure an love that I write to the dear ones of the church of God. It has been several years since I have written for the columns of the ADVOCATE which comes laden with gospel truth and good news of the advance of the cause of truth unadulterated with sectarian bigotry, and heathen fables, but founded on plain Bible truths and divine revelations of the Holy Scriptures. I would say to the editors and brothers and sisters go on at all hazards with the good work. Your paper is doing much good shedding abroad the love of God to the hearts of all its readers, and beating away the darkness that has covered the earth. As I love to read the letters of the brethren and sisters that I cannot meet with, I will try in my weak way to pen a few words to all of the household of God in hope of eternal life which God has promised. If my letter gives as much joy to some as others do to me as I read them, I will feel paid for my writing. Bro. Long stopped to see us as he was passing through our place on his way home from Dallas Co. where he was holding meeting. Preached two nights. I think it done some good, for it caused several to read their Bibles. We were very glad to meet him once more, for it had been several years since we had the pleasure of seeing him and hearing him speak.

I feel as though I belonged to the race that has been made subject to vanity. I find that it is all I can do to overcome the evil desires of my own heart and the temptations of the evil one, and the cares of the world. I feel the need of your help to keep me in the unity of the faith once delivered to the saints, and I thank God for his written word. One of the greatest gifts that God ever gave to man was the giving of his son that whosoever believeth in him might not perish, but have everlasting life. Everlasting death is the opposite. This precious written word of divine inspiration contains very many precious promises to me. "The kingdom under the whole heavens shall be given to the people of the saints of the Most High." So let us cleave to the Bible; it will give us an overcoming faith to cheer us. It is a light that shines upon the road that leads us to the Lamb. Let us keep an eye single to his honor and glory when he comes. May the Lord direct your hearts into the love of God and into the patient waiting for Christ. Yours in hope of a home in the everlasting kingdom.

South Greenfield, Mo.

An open Letter.

ZELOTES BLACK.

DEAR Brother, you say you do not keep the Sabbath, observe the first day because your church associates do so. Will you ask yourself, if this is right? Is Sunday observance taught in the Bible? You will find it answered in the negative; therefore it must be of the world. How necessary to be included in the words of Jesus, "They are not of the world, even as I am not of the world." "Sanctify them through thy truth: thy word is truth." By this I think you can see the necessity of obeying God's words, in the ten commandments, where he plainly says, "Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: But the seventh day is the Sabbath of the Lord thy God: etc." Can you not see if you observe the Sabbath, which is the seventh day, that you acknowledge God, and if you do not you deny him, and Christ says "he that denieth me before men, shall be denied before the angels of God." He also says, "I and my Father are one," St. John 10: 30. another question, if God is a perfect and unchangeable being, would he send his Son to destroy his works? Remember Christ says a kingdom divided against itself is brought to desolation. Then if Christ and God be divided against each other, can their kingdom stand? Yet you would teach as much by example, if not by words.

Please bear in mind "Whosoever shall keep the whole law and yet offend in one point, he is guilty of all." What law? read James 2: 11. You would not believe it right to kill, nor would you be willing to give up the other eight commandments, yet by example you offend in the fourth. Christ says "the words which ye hear is not mine, but the Father's which sent me." John 14: 24. Please read 1 John 3: 24; and also Rev. 22: 14, "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city." I trust that you will not only be a hearer of the word, but a doer, looking unto the perfect law and continuing therein that you may be blessed. But if there is yet any doubt in your mind or thought, that Christ gave another

day, read Heb. 4: 8, 9. "For if Jesus had given them rest, then would he not have spoken of another day. There remaineth therefore a rest unto the people of God." May you ever be found faithful is the prayer of your brother.

Denver, Mo.

From Sister M. M. Oglesbee.

DEAR Editor: I like to read our interesting paper, and will write a few lines. It is our duty to help strengthen each other as much as lieth within us. Dear brethren and sisters, how punctual we ought to be. We ought to stand firm to our post, pray earnestly for one another that we may be able to stand in the day when the King of kings and Lord of lords shall come. I think his coming is close at hand. The blessed Book tells us that when perilous times shall come we may look up for our redemption draweth nigh. Are we not having perilous times at present? Brethren and sisters, let us look Zion-ward with faith and works until the blessed Lord shall come to make up his jewels here on this earth. Oh, what a glorious thought when restoration will come, when every thing is restored back to its Edenic beauty. We have many trials and troubles to endure in this life but let us stand firm to the word of our God and he will carry us through. If I did not have the glorious promise in view some times I would feel like fainting by the way. Bless the Lord, I am working for the prize which is in Christ Jesus.

We have been blessed with some good preaching this winter. I would like to hear from some of the brethren which I have not seen or heard from for a long time, especially Bro. and Sr. Warren of Clark county, Kan. We met with the brethren at Warwick Feb. 15, 16. We had a good meeting. The Lord is ever willing to assist his children in the good work of his cause. Some said that they had heard more Bible preached than they had ever heard before. They are anxious to know when there would be preaching again. The subjects preached were the True Church, Baptism, Nature of Man, and Sanctuary. Your sister in Christ.

Bishops, Kan.

Obituary.

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

DIED, with consumption of the bowels, March 4, 1889, Charles Branch, aged 31 yrs. Brother Charles was one of a family of six boys and the first one called away by death. He has suffered much from his lingering disease, but amid all his afflictions he was always patient. He has been with me and we tried to cheer and comfort him. He was a firm believer in the soon coming of Christ, and next to the last word he spoke was, Praise the Lord. During the last few hours he lived he made several firm prayers which give consolation to those who are left to mourn. He leaves a wife and three children, mother and five brothers to mourn. He was removed from Wayland to White Cloud for burial where the funeral services took place. Words of comfort were spoken by Bro. Howard which were fitting and cheering.

Sleep on, dear brother,  
Rest in peace, free from pain and sorrow,  
For he your Savior Jesus is,  
He will save you by his power.

JOHN C. BRANCH.

Advent and Sabbath Advocate.

STANBERRY, MO., MARCH 19, 1899.

MEMORIAL supper, Monday night, April 18.

CONFIDENCE and fatigued are essential commodities to success.

CARNAL and Christian warfare is good. A lack of faith and courage in any cause will rot to the bone and result in decay. "In union is strength" no doubt was verified often on both sides of the past war, as the readers even of the ADVOCATE from different sections could testify. It is the working together in one faith conscious of right, that crowns our feeble efforts with success, and enables us to endure pain of body and anguish of mind. O

A Request.

BRETHREN who want preaching in their vicinity can write to me stating the prospect for good being done, and the probable amount of means that could be raised to defray expenses etc. We have ministers who are laboring with their hands to support their families who would willingly go out in the gospel field if the way should open.

Pledges and money for the Tent and Missionary Fund should be sent in between now and tent season, so that the work may go forward during the coming summer. There are many who are rejoicing in this truth who have been converted through tent labor. Brethren and sisters support the tent fund, and thus send the truth to others. L.

Mems of Interest.

Bloodshed is feared on the Isthmus of Panama.

Rev. Sam Jones, the Georgia evangelist is holding revival meetings in San Francisco.

Exceedingly rich gold discoveries are reported from Lower California.

March 7 the Minnesota House of Representatives refused by a vote of fifty-nine to thirty-nine to submit to the people an amendment in favor of prohibition.

The lower House of the Maine Legislature has passed a bill providing that a person who sells his vote at election shall be fined in a sum not more than \$100, imprisoned for not more than one year, and disfranchised for ten years.

Twenty years ago, there was no Japanese public journal; now there are more than 500 periodicals—daily and weekly papers and monthly magazines and reviews.

Brooklyn, Ill., has recently had two well developed cases of hydrophobia. One of the victims, a boy of 16 years, was bitten by a dog, and while in convulsions bit his mother.

The President on Monday nominated Thomas W. Palmer, of Mich., to be Minister to Spain; John F. Swift, of California, Minister to Japan; John D. Washburn, of Massachusetts, Minister to Switzerland, and George Tichenor of Illinois, Assistant Secretary of the Treasury, vice Isaac L. Maynard, resigned.

About 250 ministers of various religious bodies on Monday attended a conference at Association Hall, Philadelphia, in the interest of the Constitutional prohibitory Amendment, Bishop Nicholson presided. Resolutions denouncing the liquor traffic and favor-

ing constitutional prohibition were discussed at length and adopted. The conference recommended that Wednesday, May the 8th, be observed in the churches and throughout the State and by all citizens as a day of prayer for the success of the proposed amendment.

The annual report of the New York Emigration Commission, as prepared for the State Legislature, shows that during 1898 the total number of passengers from all foreign ports landed at Castle Garden was 370,822 (237,856 were males and 132,966 females). The principle nationalities represented were: Irish, 44,300; English, 38,355; German, 78,145; French, less than 6,000; Russian, 33,059; Swedish, 37,934; Italian, 43,927; Australian, 16; Chinese, 5. Of the total number of immigrants, 67,518 were under fifteen years of age; 265,505 over that age and under forty; 37,799 over forty years.

Both branches of Congress, on Feb. 20, agreed to the favorable report of conference on the Territorial bill admitting the four Territories of Montana, North Dakota, South Dakota, and Washington to the sisterhood of States. On Washington's birth-day President Cleveland affixed his signature to the bill. Under the provisions of the bill, the delegates to the conventions in each of the proposed new States are to be elected on the Tuesday after the first Monday in May next, and are to meet July 4. It is made the duty of the President to admit the four new States by proclamation, if the Constitutions formed are ratified at an election to be held on the first Tuesday in October. Each of the new States is to be entitled to one representative in Congress, except South Dakota, which is to be entitled to two.

Appointments.

A WEEK'S meeting will be held with the Staeberry Church, commencing Friday night March 20th. Elder James Bartlett and Elder N. A. Wells will assist in the meeting. L.

Notice.

I wish to say to all of the dear brethren in the Michigan Conference, that Sunday, April 7, will be the time for our regular business meeting. I hope these business meetings will be observed by all of the members of the Church of God. If you are isolated remember the cause by your donations. We should try and make a quarterly payment of our pledges which will soon be needed in carrying the truth. Each church should notify the secretary of the result of this meeting immediately after its session that we may know how we are prospering.

JOHN C. BRANCH, Pres.

Letters and Money Received.

TITLES	DON.	ADVOCATE.
R. G. Yelton	-	\$1. 00.
C. C. Staton	-	. 75
James H. Titus	-	1. 00
Tillie Venerble	-	1. 00.
O. J. Todd	-	2. 00.
Milton Jackson	-	2. 00.
E. A. Hyatts	-	1. 00.
John C. Pierce	-	2. 00.
A. H. Alexander	-	1. 75.
Henry Brosius	-	4. 00.
" " Adv. to the poor	-	5. 00.
" " to Gen. Con. #14. 50.	-	
Jonh C. Branch P. Mitchell A. M. Brinkerhoff Nannie Marrs Julia Lamb.	-	

Books and Tracts for Sale at this Office

- The Bible Student's Assistant*; a compend of Scripture references, embracing a list of the principal texts of scriptures proving the essential points of faith held by Substantive 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. 4 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*—4 pages, 2 cents, by H. 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, 3 pages, Price 3 cents, 30 cts per dozen.
- The Changed Ordinance*, by I. N. Kramer, 1 page, 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.
- Thoughts on the First Day of the Week*, 16 pages, by A. F. Dugger, showing its absence of sacredness in the Bible, 4 cts, 40 cts per dozen.
- 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.
- No condemnation in Christ*; God's Law of Ten commandments Perpetual; by Jacob Brinkerhoff. 8 pages, 8 cts, 15 cts per dozen.
- The Three Angels' Messages of Revelation xiv* 710 pages, 3 cts, by A. C. Long.
- 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.
- The Rich Man and Lazarus*,—by W. C. Long, 16 pages 4 cents, showing the falsity of the popular view of the parable, and also its true application.
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