

THE BIBLE ADVOCATE

AND HERALD OF THE COMING KINGDOM

THY WORD IS TRUTH

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

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Life's Victors.

I SING the hymn of the conquered, who fell in the battle of life—
The hymn of the wounded, the beaten, who died overwhelmed in
the strife;
Not the jubilant song of the victors, for whom the resounding
acclaim
Of nations was lifted in chorus, whose brows wore the chaplet
of fame,
But the hymn of the low and the humble, the weary, the broken
in heart,
Who strove and who failed, acting bravely a silent and desperate
part;
Whose youth bore no flower on its branches, whose hopes burned
in ashes away,
From whose hands slipped the prize they had grasped at, who
stood at the dying day
With the work of their life all around them, unpitied, unheeded, alone,
With death swooping down o'er their failure, and all but their
faith overthrown.

While the voice of the world shouts its chorus, its pæan for those
who have won—
While the trumpet is sounding triumphant, and high to the breeze
and the sun
Gay banners are waving, hands clapping, and hurrying feet
Thronging after the laurel-crowned victors—I stand on the field
of defeat
In the shadow, 'mongst those who are fallen, and wounded, and
dying—and there
Chant a requiem low, place my hand on their pain-knotted brows,
breathe a prayer,
Hold the hand that is helpless, and whisper, "They only the
victory win
Who have fought the good fight, and have vanquished the demon
that tempts us within;
Who have held to their faith unswayed by the prize that the
world holds on high;
Who have dared for a high cause to suffer, resist, fight,—if need
be to die."

Speak, History! who are life's victors? Unroll thy long annals
and say—
Are those whom the world called the victors, who won the success
of a day?
The martyrs, or Nero? The Spartans who fell at Thermopylæ's
tryst,
Or the Persians and Xerxes? His judges, or Socrates? Pilate,
or Christ? —Sel.

Restitution. No. 2.

J. A. NUGENT.

WE have seen in our first article that the first great
fact connected with the restitution is that it is the time
of reward. It is also a period of the reconstruction, a
changed condition of the human race to changed con-
ditions. The earth and the laws governing it will con-
tinue to exist. Vegetable and animal life will remain,
but man's relation to these things will be changed.
For instance, under present conditions man is under
the necessity of labor. "In the sweat of thy face shalt
thou eat bread," has remained unchanged since man
existed, but man's labor is not always rewarded. A
storm, an earthquake, or an untimely frost, may de-
stroy the labor of months or even the accumulated la-
bor of a lifetime, also that portion of the curse, "thorns
and thistles shall it bring forth unto thee," with which
all who till the earth are so familiar shall be removed.
Man shall be placed in entirely new relations in regard
to the earth. No pestilence shall lurk in its vapors,
no death shall threaten in its clouds, no internal con-
vulsion within shall throw down cities and bury them
and their inhabitants in death and destruction. Man's
life will not be a series of unfulfilled hopes, neither will
he be continually adapting himself to an ever varying
and uncertain existence but everything will be per-
manent and eternal.

Let us carefully consider the events of time as they
stand related to eternal things. "Jerusalem shall be
trodden down of the Gentiles until the times of the
Gentiles be fulfilled." Even the most careless read-
ing of this text reveals two things, "Jerusalem shall
be trodden down of the Gentiles." Deprived over 20
centuries ago of her natural rulers (the children of Is-

rael,) she has been successively ruled and oppressed by the Romans, the Arabs, and the Turks. In this condition it has remained, and in this condition it shall remain "until the times of the Gentiles be fulfilled," illustrating a peculiar trait of prophecy by representing the known and perceptible things of man's work, to mark the beginning of the unknown works of God.

God has a purpose in regard to this earth. The accomplishment of this purpose he has held in abeyance until certain events clearly revealed in prophecy have been accomplished. Perhaps the reader has gathered the thought that the times of the Gentiles shall continue until the end of this world. Man's rule is to continue until that time, but not beyond it. "For unto the angels hath he not put into subjection the world to come, whereof we speak." Heb. 2: 5. The world to come succeeds this world, and with it human authority ceases and divine authority takes its place. This is the second great event of the Restitution. This troubled world will never know peace until the "Prince of peace" shall exercise the authority which is his by divine appointment. Christ, after his resurrection said, All power in heaven and earth is given to me. The power here spoken of being limited to the great work of redemption, and a part of the authority he now exercises as a mediator, and when the time shall come he will exercise in like manner his power as a king. Christ in answer to the question of Pilate, Art thou a king, then? replied, "To this end was I born."

The Scriptures of the Old Testament abound in references to Christ as a king. The Jews rejected him as a mediator. The so-called world rejects him today as a king. The one associated with his first coming, the other with his second. But in order to accept Christ fully we must accept him as a priest, "After the order of Melchizedek," accepting not only his present glorious work, but accepting him in the greater glory in which he shall appear the second time to our eternal joy and redemption. Prophecy on this question is very explicit, And thou wicked profane prince of Israel, whose day is come, when iniquity shall have an end; remove the diadem, take off the crown. I will overturn, overturn, overturn it, until he come whose right it is, and I will give it him. Ezek. 21: 27. The Jewish line was extinct with Zedekiah, For nearly 25 centuries Israel has had no king. Scattered over the earth oppressed, despised, put to death, they are realizing the fearful penalty they called upon themselves. "His blood be upon us and our children." Christ recognized his own privilege when he said, "To him that overcometh will I grant to sit with me in my throne even as I also overcame and am set down with my Father on his throne." Rev. 3: 21. The relation of Christ cannot be closer now than it will be in the future. He who endures patiently present privation shall share in the future glory and triumph. He who willingly or otherwise deprives himself of this knowledge deprives himself of a means of spiritual strength. Christ does not

now occupy his own throne. He has told us, however, when and under what circumstances he would occupy his throne in the following language: "When the Son of man shall come in his glory with all the holy angels with him then shall he sit on the throne of his glory." Matt. 24: 31. "When the Son of man shall come, then shall he sit on the throne of his glory." His coming and the immediate assumption of kingly power cannot be questioned. He continues to outline the judgment and closes with these words, "Then shall the king (authority already assured,) say to those on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." These several events we are assured occur "when the Son of man shall come."

Here is the restitution, God created the earth, and all it contains. He also created man, and he designed this earth as his home. In this sense it was prepared. Man lost his home and what was greater, his relation to his Creator. God, through Christ, will restore both and the time of this restoration he has been pleased to associate with the second coming of his Son. Then if the kingdom be established at Christ's second coming it must follow that Christ exercises his power as king. One of the essential things in every kingdom is territory. If Christ exercises his authority as a king at his coming, this earth can never be desolated a thousand years.

If this earth shall be desolate for a thousand years after Christ's coming the kingdom of God cannot be established until the end of that period. We will notice the first of these propositions. "In the days of these kings shall the God of heaven set up a kingdom." Dan. 2: 44. By study we observe that "these kings" are earthly rulers, represented by the feet of the great prophetic image." Question: If the kingdom of God is not established for a thousand years after Christ's coming how is it possible for this Scripture to be true, as "these kings" are all earthly rulers and must have passed away at least a thousand years before that time? "In the days of these kings shall the God of heaven set up a kingdom," the principal thought expressed is time. In the days or during the period of their existence: The subject, territory, is likewise as explicit. In Dan. 7 we have a narration of events containing the features as Dan. second, with some added features. The ten toes are represented as ten horns, etc. Then we have three of these plucked up. "He shall speak great words against the Most High." And this evil speaking and conduct shall continue "until a time, and times and the dividing of time." But the judgment shall sit. "And the kingdom and dominion and greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High." Question: when shall it be given? Answer: When the Son of man shall come in his glory and the holy angels with him. And before him shall be gathered all nations, and he shall separate them one from another as a shepherd divideth his sheep from the goats. Then (at that time) shall the king say unto those on his right hand, Come, ye blessed of my Father, inherit the kingdom. Matt. 25: 52-35.

In this language we do not find it difficult to establish the point of time when the saints possess the kingdom." Question: Where do the saints go at that

time (when the Son of man shall come) when they shall receive that which is to be given them "and the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High?" Dan. 7: 27. By these Scriptures we settle two important points, viz., the time of the kingdom and its location. If the territory broadly defined as 'under the whole heaven' is occupied by God's people at the second coming of Christ, and we cannot reasonably suppose that any other provision has been made for the future home of the people of God, the period of its occupancy dating from Christ's second coming and not a thousand years subsequent to that event. That kingdom which our Savior taught us to pray for, saying, Thy kingdom come," that kingdom which we are told we are to "seek" first the kingdom of God, that kingdom of which Paul spoke the solemn words to Timothy, "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom, preach the word," is a happy event for the people of God associated with Christ's coming. When man shall be made perfect in life, when this earth shall rejoice in the presence of the Son of God, when all nature shall be brought into harmonious relations to man, when the doubt and uncertainty of the present shall give place to the confidence and happiness of security. When we can realize that the trials, privations of life are never to be repeated, God's people may well break forth into a song of glory and exultation which will make the renewed earth vocal with his praise. "Even so amen. Come, Lord Jesus."

Burdette, Colo.

Is Jesus Christ the Son of God?

HARRY E. BROWN.

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God." Matt. 16: 16.

This, like all Bible subjects, is an important one, and one upon which there are differences of understanding; and in writing on this question I shall respect the understanding of others and present a few of the many texts of Scripture that are on this question. But let us get at once to our subject. In Matthew 16 we read, "When Jesus came into the coasts of Caesarea Philippi he asked his disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist: some Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am?" Verses 13-15. And Peter answered as written above, "Thou art the Christ, the Son of the living God." Brethren, that is an important question, and also an important answer. Please notice Jesus' reply: "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Verse 17. In the 6th chapter of the gospel of John, we read again, "I am the living bread which came down from heaven: if any man eat of this bread he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world." Verse 51. And he said unto them, Ye are from beneath; I am from above; ye are

of this world; I am not of this world. John 8: 23. Jesus said that he was from above; he also says, "For I proceeded forth and came from God: neither came I of myself, but he sent me." Verse 42. Now turn to the 1st chapter of John, and there we find these words: "In the beginning was the Word, and the Word was with God, and the Word was God." Verse 1. "And the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." Verse 14. Those texts of Scripture state that the Word that was in the beginning, was made flesh among us. And we read that God sent his own Son in the likeness of sinful flesh. Rom. 8: 3. Notice the 10th verse of the 1st chapter of John. "He was in the world, and the world was made by him, and the world knew him not."

Now, let us hear the testimony of the apostle Paul. "Who is the image of the invisible God, the first born of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him; and he is before all things, and by him all things consist. Col. 1: 15-17. It further says that, "He (Christ) is the head of the body, the church." Col. 1: 18. And it says the church was in the wilderness. Acts 7: 38. In Jesus' prayer, in John 17, are the words, And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." Verse 3. He further says, "For thou loved me before the foundation of the world." Verse 24. The first man Adam (who is of the earth, earthy 1 Cor. 15: 47,) through sin lost the dominion and brought death upon every man. Rom. 5: 18. Jesus, the second Adam, (the Lord from heaven. 1 Cor. 15: 47) by obedience and the offering of himself, has brought man a release from the death state. 1 Cor. 15: 21, 22. "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2 Cor. 8: 9. What is the riches that we may obtain through the poverty of Jesus? Is it not immortality? Well then, what was the riches of Jesus before he became poor? Dear reader, the answer is immortality. But let us read further: "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it up again. This commandment have I received of my Father." John 10: 17, 18. Jesus undoubtedly refers here to his immortal life, which he laid down: for we know that his life was taken by man. See Matt. 27: 35-50; Mark 15: 24-37.

And now let us turn to Peter's memorable sermon on the day of Pentecost. And there we read, "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you,

as ye yourselves also know, being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it." Acts 2:22-24. Why was it not possible that he should be holden of death? Because he (Christ) had power to lay down his life, and had power to take it up again. "This commandment have I received of my Father." John 10:18. Therefore brethren, let us dig deep and lay up in store for ourselves a good foundation against the time to come; and may receive an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ. Yours in hope.

Plano, Ia.

Mocking God.

A. B. SLOAN.

A preacher professing holiness preaching at our school house a few nights ago is quoted as saying, in a very droll mocking tone: Some will tell you, Remember the Sabbath day to keep it holy; then added, but I say, Keep 365 days in the year holy. Oh, I do wonder if he realized that he was really mocking God in mockingly repeating the words and command that was uttered by the mouth of God and written upon tables of stone with his own fingers. Now I certainly believe we ought to live holy and godly lives every day in the year, but God has only commanded us to keep holy one day in each week, and tells us what one this is, and declares it to be his Sabbath. Hear him; Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt do no work. This is the only day of the week that God has set apart, sanctified and made holy, and commands us to remember to keep it holy. In the other six days he says we must do all of our work, but none of our work is to be done on God's holy day. It is holy and only for holy use. God has told us we shall earn our bread by the sweat of our face, and has given us the other six days for such work. Then how inconsistent for one to tell us to keep every day holy. Secular or temporal work done on the six days of secular time that God gave us for such work is therefore right, hence no sin; but to do such work on God's sacred or holy day would be sin. How inconsistent then for one to claim to be holy and breaking God's holy Sabbath. John tells us sin is the transgression of the law. 1 John 3:4. Paul declares, too, that he had not known sin but by the law, and he shows us clearly what law it is that convicted him of sin by quoting from it, and says he had not known lust except the law had said, Thou shalt not covet. Rom. 7:7. And James is also in harmony with John and Paul, for he declares, If we

offend in one point of the law we are guilty of all, for he that said, do not commit adultery, said also do not kill. Now if thou commit no adultery yet if thou kill, thou art become a transgressor of the law. See James 2:10-12. James makes it plain to what law, by quoting two precepts of God's ten commandment law, and farther declares that we shall be judged by the law. And one of the plain commandments in that law says, Remember the Sabbath day to keep it holy. See Ex. 20:1-17. And now, oh man, who ever you may be, let me entreat you do not make a mockery of the very law by which you will soon have to stand and be judged, and which will settle your destiny for all eternity. Oh don't, please don't.

Bidville, Ark.

Might Have More.

C. H. WETHERBE.

It seems very singular that Christian people, having marvelous privileges at the throne of divine grace, use them so little as they do. God tells them that they may receive according to their asking. There could scarcely be any greater offer than that; and yet how indifferent many of us are about this great offer! We do not act so toward the liberal offers which human beings present to us. If a wealthy farmer having an abundance of a certain kind of delectable fruit, should tell us that we might have as much of it as we wished to gather and carry home, we would need no urging to avail ourselves of the kind and generous offer. We would at once help ourselves, even to the extent of greediness. And if one were to offer to give us all the money we desired, by going a few miles after it, we would often hasten our steps to the man's house, and be profuse in our thanks. Do we act singularly in reference to the bounties which God freely offers to us? Many of us must confess that we do not. Why is it so? Why are we contented with receiving only a small proportion of what we might receive from God? It is difficult to answer this question. It cannot be owing to our selfishness, for that has nothing to do with the matter. Perhaps it is because of our indifference; and yet there is no good reason for our being indifferent about the privilege of receiving most valuable blessings from the good God. Can it be possible that it is so wearisome to us to pray for God's riches that we dislike to do so? What fools we are! Surely we ought to have delight in praying to God. Our love for him should lead us to commune with him. Do we really love him? But aside from love to God, we know that we have need of more wisdom and power and courage and joy than we now have, and which we might receive if we would ask God. Then why do we not ask him for more? I suppose that more Christians do pray very

often than we are aware of. There are those who are entreating God in secret places for all that he may give them. There are silent yearnings for the fulness of God's favors. This is our privilege.

Holland Patent, N. Y.

What is the Kingdom of God?

O. P. WILLIAMS.

THIS subject is one that every child of God should be very deeply interested about. It is to our interest to study this subject, so that we may know what we are seeking. We are commanded to seek the kingdom first of all, and the things that we need in this present life God will give them to us. Luke 12: 31. Now let us search and see what it takes to constitute a kingdom. Daniel says that the kingdom we ought to seek will be under heaven when it comes. So if we live right the kingdom will come to us and save us of that long journey that so many of our preachers tell us we are to take at death. Daniel 7: 27. And our Lord taught us to pray for the kingdom to come. Matt. 6: 9, 10.

The kingdom as I see it, it takes first of all a territory; 2, a king; 3, subjects; 4, rules or laws. The earth is the territory or seat of the kingdom, for it is a place where the righteous will dwell. Matt. 5: 5. I cannot see how men can afford to teach that the church or the people is the kingdom, when the Bible sets it forth so plain that they are only subjects of the kingdom. See Matt. 13: 38. They are the church and not the kingdom, for it is evident that the church was in existence when Christ was here with his disciples. Acts 1: 6. Now we learn from reading the above passage that Israel had once been in possession of the kingdom, for they asked Christ if he would restore the kingdom at that time. Now it is evident that they knew that they had the king with them, and the territory, and subjects, but their ruling power had been taken from them. Jesus would not have taught us to pray for something that we were in possession of, for we have the people, which is the church, with us, and the kingdom is something God is going to give us. See Luke 12: 32. And it must be that Christ is to set up David's throne and rule the world from this throne, is what we are promised.

Now in regard to the people not being the kingdom, see James 2: 5 also 2 Peter 1: 11. In regard to this world being the territory of our Lord's kingdom, see Rev. 11: 15. So let us all become willing to remain on earth, and to have Christ Jesus to reign over us, for this is the blessed promise that God has promised those that overcome, and if I am permitted to remain on earth and be one of Christ's subjects in his kingdom I will be exceedingly well pleased, for it will be a noble good gift, for it is a gift that comes from God and he never gives any other kind but good gifts. Let

us all join in earnest prayer to God to let the kingdom come. Then his blessed will will be done and when his will is being done there will not be any confusion, and this will be a glorious place to live. Your humble brother looking for Christ to come and reign.

Boaz, Ala.

Born of the Spirit When?

A. J. MANNING.

I see so much said through the ADVOCATE on this subject. It seems to me this subject ought to be more clearly understood. The first thing we will notice is the plan of salvation. God made two covenants with Abraham, one a fleshly covenant and one an eternal covenant. Paul says in Rom. 9: 7, 8, neither because they are the seed of Abraham are they all children, but in Isaac shall thy seed be called. That is they which are the children of the flesh these are not the children of God: but the children of the promise are counted for the seed, so you see we only come into covenant relationship, or as Paul says in Gal. 4: 5, to redeem them that were under the law; that we might receive the adoption of sons. So you see we could not be born children of Abraham; we are only adopted in the family. Now Jesus told Nicodemus he must be born again, of the water and of the Spirit. Now baptism is typical of the true birth. We are called brothers in Christ, who is our elder brother. How is Christ our elder brother? In Rom. 8: 29, For whom he did foreknow he also did predestinate to be conformed to the image of his Son that he might be the first born among many brethren. Not to be called the first born, but to be the first born of God by the resurrection from the dead. Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God. We are called sons of God by adoption. Now listen to what Paul says in Rom. 8: 22, 23, for we know that the whole creation groaneth and travaileth in pain together until now; and not only they but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our bodies. And also in James 1: 18, of his own will begat he us with the word of truth that we should be a kind of first fruits of his creatures. Paul says in Rom. 8: 14, 15, For as many as are led by the Spirit of God they are the sons of God, for ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption whereby we cry, Abba Father. Now, Paul says again in Gal. 4: 30, 31, Nevertheless, what saith the Scripture? Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the free woman. So then, brethren, we are not children of the bondwoman but of the free. So you see we are children by adoption. Written in the spirit of love.

Allendale, Mo.

Existing Conditions.

H. D. CLARKE.

I AM not so sure about many of the interpretations put upon prophecy by your writers for the BIBLE ADVOCATE. Sometimes one becomes quite settled in his premises then he must come to certain conclusions. The establishment of a premise is a most important matter and one cannot be too careful nor take any too much prayerful study to reach that premise. Even then it might be well to place special stress upon it in matters as difficult of interpretation as the prophecies. Have we been in a better school than the twelve disciples? Over three years they sat at the feet of the Great Teacher whose talks on prophecy concerning his own coming could not be plainer, and yet they then did not understand or correctly interpret that which now to us seems plain after centuries of observation as to the fulfillment in Jesus Christ. I ask will it not be better to say less about unfulfilled prophecy and look more to existing conditions and the present needs of a dying, sinful race, and urge more than ever the only gospel that can save men? The gospel of Jesus Christ is still the power of God unto salvation. The "simple word" preached and talked has greatest power to change the fearful conditions that confront us today. Not one in ten thousand can be made to see his lost condition and need of a Savior by a constant discussion of prophecy as it is carried on. Brethren of the Church of God, I love you, but I warn you that you will die, you will lose your young people, you will lose your denominational paper subscriptions and your real power as ambassadors for Christ, if you do not give more attention to other vital subjects from God's word, if you do not become more a missionary people sending out the story of the cross and in winning language and less controversial spirit attend to the present day needs and practical questions that must be faced at this time. I do not say prophecy and other questions are not important, but there are things more important and more to do with men's salvation today.

The stress of business life is great, and what shall the church do to overcome this hindrance to the lowly, humble, Christian life? The tremendous rush for worldly pleasures will never be overcome by the paper filled with long articles and continued week after week on subjects that do not meet present demands. Graft and greed in politics and questions of civic righteousness must be met by messages from the churches and their pastors. The Sabbathless condition of the world, no-churches—needs a better gospel than discussing the number of weeks from the fall of Babylon or Greece to some other event. The fact that there are many millions more women than men in the churches calls for preaching that speaks to the heart and reaches the emotions as well as the reason. Shall we grapple with existing conditions?

Dodge Center, Minn.

Thou art Weighed in the Balance and art Found Wanting. Dan. 5: 27.

C. H. MUNRO.

FROM the foregoing we conclude that Belshazzar, the king, had done something, or else he could not have been found wanting when he was placed in the balances of the great God. Let us see what it was that he had done. If you will read the first four verses of the chapter we will see that he had taken the vessels that had been consecrated to the service of the Lord Jehovah, the living God, and had taken them and had drunk wine in them and had praised the gods of gold and of silver, of brass, of iron, of wood, and of stone. In the same hour came forth fingers of a man's hand and wrote over against the candlestick upon the plaster of the king's palace, and the king saw the part of the hand that wrote, verse 5. Now we find that the king, when he saw the part of the hand that he was troubled and that he cried aloud. Why did he cry aloud? was it to do as the prophet Isaiah says? 58: 1, to shew my people their transgressions and the house of Jacob their sins? No, it was for another cause; it was for fear. He realized that something was wrong; and when the captive Daniel was brought in before the king did he tell him smooth things? No, he told him of all that God had done to his father Nebuchadnezzar, how he had given him all of the known world to rule over, and then because he had not given God the glory for all of it, but had been lifted up in pride, he was driven from the habitation of man and his dwelling was with the wild beasts. Read Dan. 4th chapter. Now in the remainder of the 5th chapter, v. 29 and on, we find Daniel talking to the king and lord as a parent would talk to a grown child. He tells him that he had not humbled himself although he had known all that had happened to Nebuchadnezzar, but instead of learning a lesson by his downfall he went on praising the gods of men's hands and had rejected the true God, in whose hands his very life was. So we find that the kingdom was taken away from him and given to another.

Do we find any account of anyone else that lost a kingdom by not giving God the glory and obeying him? Read 1 Sam. 15 chapter. Here we find that Saul coveted the good will of the children of Israel, and Paul tells us that covetousness is idolatry; and Samuel adds stubbornness to it. 1 Sam. 15: 23. We find by looking over the list carefully that men have been weighed in the balances of God all along the line from Adam down to the present time. Adam was found wanting, and so were all the antediluvians, so was Lot's wife. So were the Jews, and so will we be if we fail to obey all of God's commands, the fourth with the rest. How much better if all had have lived as did Enoch, of whom it was said that he walked with God. Or Abraham, who was called the friend of God and the father of the faithful, who was honored enough by God that he would

listen to him and agree to spare a city if there could be only ten righteous people found in it, and who had angels for his guests. Now we, too, dear readers, may not only have angels for our guests, but we may have the Son of the living God to dwell with us, if we will only obey him in all things what so ever he has commanded us to do. But just as sure as we are afraid of the people as King Saul was, just so sure we will be rejected as he was, and our estate will be given our neighbor. But if we are faithful to do his bidding he has promised us that no good thing will be held from us. Ps. 37. And then, if we suffer with him we shall also reign with him, for we look for a city which hath foundations, whose builder and maker is God. Your brother awaiting the restitution of all things.
Gentry, Ark.

Christopher Columbus a Jew.

A Spanish historian by the name of Don Winsette Paredes has surprised the world by giving facts in the Spanish Journal called *Revista de Eastremadura*, proving without a shadow of doubt that Christopher Columbus who discovered America, was a Jew, the son of a converted Jew, and the grandson of a highly educated Jew by the name of Solomon Levi de Burgas, who lived in the year of 1390, and was then converted to the Catholic religion, adopting the name Pablo de Santa Maria. He and his sons were great historians, theologians and poets. Their books are among the most valuable literature of Spain. Solomon Levi believed that he was a descendant of one Elizabeth, a sister of Mary, the mother of Jesus, therefore he called himself Pablo de Santa Maria, meaning in Spanish, a relative of Saint Mary. They used to put those four words in initials after their signature. Columbus did this also, yet this is not the only proof given of his relationship. Documents have been produced to show that Columbus was the son of one Levi's son's daughter. Columbus himself, it is said, knew all that, but he was afraid to make it public, as he could not have possibly gotten any favor or support for his American enterprise from the king and queen. The same Spanish historian also shows how other Jewish Christians who were near the king and observed the Jewish holidays in secret, knew Columbus very well, sympathizing with him and his great enterprise, persuading the king and queen to stand by him. A Jewish astronomer by name Abraham Zokuta, who also became a Christian by compulsion and had to keep the Jewish religion in secret advocated Columbus' plan as the only one which might succeed. If it had been known that Columbus' descent was Jewish, it would have certainly created suspicion on the whole affair; it is very clear, therefore, why he kept it a secret. Yet blood is thicker than water after all, and we have the fact that Columbus took with him on his first journey four Jewish men, in whom he placed his chief reliance. These statements have caused a great deal

of disputation among the Spaniards, who have never wanted to admit the claim of Italy, that Columbus belonged to their race, yet much less do they like the idea of Columbus having been a Jew.—*Immanuel Witness, Sel. by Minnie S. Presler.*

What is the Gospel?

IN ADVOCATE No. 57, Bro. G. H. Blood in his article, "The Gospel, What is it?" says, "For the Son of man came to save that which was lost." Matt. 18: 11. Authorized Version, Revised Version does not contain this verse. Then he asks, "What was lost?" Next he cites Luke 8: 56. (The portion he there cites is not in the Revised Version.) Then he cites Luke 19: 10, which says, "For the Son of man is come to seek and to save that which was lost." Then he says, Let us go and see who was lost, and then he gives us four columns of an article in which he does not once show what was lost, or the lost ones the Messiah came to save. So first let us see what was lost. My people hath been lost sheep. Jer. 50: 6. Israel is a scattered sheep. Jer. 50: 17. These passages show that God's people, Israel, are a scattered and lost people. Lost among the heathen nations (Gentiles). Now let us see, Jesus says: "But go rather to the lost sheep of the house of Israel. Matt. 10: 6. And Jesus answered and said, I was not sent but unto the lost sheep of the house of Israel." Matt. 15: 24. Here we see who Jesus says were lost and who he was sent to. "I was not sent but unto the lost sheep of the house of Israel."

Yours hoping that the present Italy-Turkish war will continue and result in the destruction of the Turkish empire and wind up in the great battle of Armageddon and the coming of King Jesus to reign.

JOSEPH K. DAVISON.

Anacostia, D. C.

A Necessary Remark.

I want to say to some, please read my exegesis of Bev. 13 more carefully and in connection with the articles on Rev. 11 and part of Rev. 14 which appeared some time before.

It was impossible for me to say that "the first beast is gone" (nor the second either). But I stated often that their "great power" is gone—that terrible power of religious persecution even unto the death was universal (everywhere) throughout all Christendom until 1791. The fact that the papacy and the whole "orthodox apostasy (including the papacy and its daughters) is here yet, is self-evident, everyone can see it and it will not go out until Christ's appearing. But it nor the state can compel people to bow down—otherwise the publication of the BIBLE ADVOCATE also would not be allowed. That the Old and New Testament cannot be those two witnesses that reigned so cruelly on the earth for 1260 prophetic days—please read those former articles, etc. In haste.

J. NUESCH.

THE BIBLE ADVOCATE

"The Entrance of thy Words giveth Light."

STANBERRY, MO., OCTOBER 24, 1911.

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

General Conference Meeting.

A good Conference meeting was held, and by the promptness of the secretary we are able to give our readers the business proceedings in the first number of the ADVOCATE after the meeting. The attendance was not large, although as large as at some other times, but the preaching services were good and the attendance at them was better than at many other times. There were letters from absent brethren giving their desires to have been there and their good wishes for the divine blessing upon the assembly. The meeting is only a short time after the good Campmeeting, and it is a busy time for farmers and laborers. Then the tent meetings were going on at both of the tents, thus preventing the ministers who are holding them from coming to Conference. Those who were at the Conference enjoyed the meeting very much and realized what the absent ones missed. In the sermons preached we sometimes get some point of faith clearer than we have held it, some new points are added, our hopes are revived and our faith is strengthened, so we grow in grace and in the knowledge of the truth, building us up in the faith once delivered to the saints. It is pleasant and encouraging to meet the brethren of other years, and other meetings, it all helps us to look forward to the coming and kingdom of our Lord, when mortal weakness and earthly trials are past. Another good feature of the meeting is when other brethren and sisters join with us to serve the Lord and keep the commandments of God and the faith of Jesus.

On the first evening of the meeting Bro. S. S. Davison preached of the judgments of God visited upon the world, from the epistle of Jude, where the judgment of God had shown his overruling power and vindicated his righteousness and truth, and his trusting servants could look for the same thing in time to come, and the judgment of God would give us a home with him beyond all care and sin, earthly trouble or warfare. This night was dark and rainy with but small audience, but the next night Bro. Davison was greeted with a good audience larger than we anticipated, when he discoursed from Jesus' question to his disciples, Whom do men say that I am? and Peter's answer, Thou art the Christ, the Son of God, and this statement is for us now as much as for the time when Jesus walked personally with his disciples. We should make Jesus of Nazareth our Messiah and King, and allow him to reign and rule in our hearts, to be he whom we trust for salvation and acceptance with God, and instead of exalting self we want to give first place to him; we want Christ for all in all next to the Father.

On Sabbath morning we had our Sabbath School as usual; we always have a good lesson from the MISSIONARY, of Bible teaching and divine instruction. After the S. S. lesson we had a sermon by Bro. S. W. Mentzer, from Matt. 7, built upon a rock, our life work should be all wrought in Christ and permeated with heavenly wisdom and the Holy Spirit, that no flood of worldliness or its allurements could distract us from our Rock Christ Jesus.

On Sabbath afternoon Bro. G. W. Richards gave a short sermon on the importance of observing God's commandments as given by him, illustrating the truth that if we would have God's favors and blessings we must live according to his requirements and directions. An all wise Father knows what his dependent children need, and has given them advice and precepts whereby his favor may be gained. Bro. Richards' discourse was followed by a testimony meeting in which all took part. These meetings show the life of the church and the spirituality of the membership. The excellent song service of the meetings must not be overlooked in which many of the good songs of our book are well rendered and give expression of our faith and hope.

On the night after the Sabbath Bro. S. S. Davison gave us a good discourse from Ps. 19, that as the heavenly bodies declare the glory of God by their regularity of rotation and exactness of position, so should man declare the glory of God by his intelligence and loyalty of service, even to "let the words of our mouth and the meditation of our hearts be acceptable in thy sight, O Lord, my strength and my Redeemer."

On the last night of the meeting, after First day, the 16th, Bro. Mentzer treated on the subject of the kingdom, in the analogy of the four great kingdoms of earth following successively and the citizens of earth becoming citizens of the succeeding one, and merging into it, so should it be in the kingdom of our Lord, his kingdom shall take the place of the others, and the inhabitants may transfer their allegiance to him, and those who will not have him to reign over them shall be destroyed. Thus shall his dominion and peace have no end, to order and establish it forever.

A good meeting was had and the cause advanced. The sermons were edifying and spiritual. The attendance was good and encouraging. Brother and Sister Maple united with us in church fellowship, for which we thank the Lord.

From Brother A. T. Jones.

In my former note in the ADVOCATE I stated that there were enough invitations to me at Gentry to preach in other places to fill all the time till October. It was October 8th before they were all answered. The meetings were held at Enyart, Stanberry, and Denver, in Missouri; and at Marion, and Robins in Iowa. In general the meetings were well attended in every place; though in every single place they were considerably interfered with by rain. At Enyart the meetings were held a week; at Stanberry five nights; at Denver

Friday night to Monday night, and afternoons Sabbath and Sunday; at Marion over two Sabbaths and Sundays; and at Robins the four nights of the week between those two Sabbaths and Sundays.

The time spent at Stanberry gave me a chance to get acquainted with the good folks there; and especially with those who make the *ADVOCATE*, Brother Brinkerhoff, Brother Robinson, and their associates. While there it was necessary that I should have some printing done, and I found all in the *ADVOCATE* office, ready, willing, prompt, and kind, to do in the best and kindest way whatever needed to be done. At Marion I had the privilege of meeting Elders Mentzer, Whisler, Whitehall and Hayes, in addition to all the brethren and sisters of the church at Marion. And here, as in every place visited, all were so Christianly good and kind that, though I had never met them before, it was just like meeting dear old friends from the beginning.

Thus for six weeks and in six places I was for the first time with the people of the "Church of God," and it has been only a pleasure and a blessing all the way and all the time. If they got nearly as much good from our meetings and associations as I did, they will all say that it was all so good that we shall be glad when we can have it all over again.

ALONZO T. JONES.

An Explanation.

THERE are many letters before me which are unanswered. Some request answers to difficult problems; some want me to write articles on named subjects, some personal and some for publication. In explanation will say that my wife is now in the hospital, where she has had a surgical operation performed. She will be there for several weeks yet. She is trusting in the Lord for spiritual strength to stand the ordeal until she is healed. She went under the knife Sept. 26, and is recovering finely, no fever having developed yet. Although she has been unable to raise onto her elbow alone until today (Oct. 4,) she is hopeful, cheerful and happy in the Lord. As I am with her every day I can do but little more than what writing I must. Again I find that my writing days are about over. There are some subjects which I would be glad to write up, but life is but a vapor and I just want to be ready for the summons whenever the Master may call.

I regret to say that the present amount subscribed for the publication of my 35 Letters is not sufficient to justify the undertaking. I can have it printed in publishing house in Chicago, but to do so it would leave out the many points of present truth, especially the Sabbath, which I regard as important, as they are scattered along through the letters. In the blessed hope.

ALBERT D. RUST, SR.

Mt. Rainier, Md.

To the Citizens of Gentry County.

AN enemy is at your borders. Your homes and your happiness are in danger. Your social well being is

threatened. The liquor interests are seeking to force saloons back into our county and an election for this purpose has been called for Nov. 9th, 1911. Should they succeed, increased drunkenness, vice, crime, poverty and degradation will follow.

Who is behind this movement? The business men of Gentry County as a class did not ask for this election and their names do not appear in any large number upon the petition. Neither do the farmers as a rule, want the saloons in town to tempt their boys when they go there to trade. Those facts in themselves should be enough to make the county vote overwhelmingly against the saloon in the coming election.

The wet argument. The chief reason why some men advocate the saloon is that liquor will be sold anyway, hence we might as well have saloons and get the revenue. As well say that because an occasional fox gets into the henroost or an occasional wolf kill a sheep, we had better license men to raise these animals to run at large if they will pay us a little money on every skin they sell. Because old toppers will get liquor, and because some unprincipled fellows will break the law and sell it, is no reason why we should license men to traffic in that which works harm to the people as is always the case with the open saloon. Some liquor is sold in "dry" territory, but according to the Internal Revenue reports there is more than 300 times more whiskey and beer per capita sold in license states than in those having prohibition. Much the same ratio holds good for counties. All fair minded men in our county admit conditions are far better now than when we had saloons.

The longer a county stays dry the less liquor is sold therein, and the stronger the public sentiment becomes in favor of law enforcement. Splendid progress has been made along this line in Gentry County. If we remain under the local option law continuous advancement may be expected, whereas should the county return to license we would lose all we have now gained.

Steps to be taken. To prevent this you must bestir yourselves. Five years ago when we had a local option election, almost half the voters failed to vote. Similar indifference at the coming election is what the liquor men would like to see. As you love your honor therefore, and desire the well being of the county you should go to the polls and vote against the saloon. Instead of having 1694 dry votes as five years ago, we ought to have 2500 and so lick the saloon element so that it will stay licked a long time.

What other counties have done. Numbers of counties have had elections forced upon them this year just as the one we are facing in ours has been, but in every instance the people have given a much larger "dry" majority than they did before. There has not been an exception. The counties of the state having once gotten rid of the saloon are no more willing to let it return than a man would be to let a burglar he had driven from his house come back to go on with his robbery. Will not Gentry County keep step with the other counties of the state in this matter? Fellow citizens, we appeal to you to do this.

J. C. McCammon; D. D. Kingsborough; J. B. Gibbany; F. H. Ireland; J. C. Wardon; J. H. Brown; S. J. Rainey; Frank Jones; J. B. Roudebush; R. F. Craven.
—Committee.

Proceedings of 28th Annual Session of General Conference of Church of God.

Met according to published call at the church house in Stanberry, Oct. 12, 1911. Conference called to order by the president. President offered prayer. On motion president appointed a committee on membership as follows: S. A. Moore, F. C. Robinson and F. M. Lippincott. Committee was instructed to report tomorrow. On motion conference adjourned to meet at 9:30 Oct. 13.

SECOND SESSION.

Oct. 13, 1911. Conference met according to adjournment. Called to order by president. Prayer offered by Bro. Richards. Report of committee on membership called for and received. After consideration and revision report was accepted as follows: Committee on membership reports the following names as members: E. G. Blackmon, C. A. Blood, M. S. Carlisle, S. S. Davison, J. G. Gilstrap, A. J. Hayes, Jasper Moore, J. A. Nugent, S. E. Northup, J. T. Prime, G. W. Richards, A. B. Sloan, J. H. Vandever, Charley Williams, J. F. Williams, John T. Williamson, Jacob Brinkerhoff, R. E. Caviness, A. F. Dugger, R. A. Winchester, J. R. Thompson, M. B. Ellis, Hiram Harris, J. L. Herriman, F. P. Kennedy, S. W. Mentzer, S. A. Moore, J. H. Nichols, J. W. Osborn, L. L. Presler, L. F. Carver, G. T. Rodgers, James Shingleton, H. T. Whitehall, Hiram Ward, B. F. Whisler, J. E. Wells, R. J. Rayner, S. Pope, Samuel Poff, F. C. Robinson, A. N. Dugger, G. W. Patison, W. B. Gearhart, A. D. Youngs, Amzy Williams.

On motion of Bro. G. T. Rodgers all visiting brethren were invited to participate in the deliberations of this conference. Minutes of last conference were called for and read. Reports from ministers and others were called for; letters were read from the following: L. L. Presler, A. B. Sloan, J. E. Smith, A. D. Youngs, J. F. Williams, M. B. Ellis and J. G. Gilstrap.

The president spoke of the need of more energetic and systematic efforts, both upon the part of the ministry and also of the membership. We have tents and they should be in use during all the tent season. We have ministers and they should be active and employed. We have a membership that should assist in this work; we have truths that should be preached and published and given to all that receive them; we have duties and we should be diligent in their discharge. Adjourned to 2 P. M.

THIRD SESSION.

Afternoon or third session Oct. 13, called to order by president. Prayer by Bro. Brinkerhoff. Minutes of previous session read and approved. President appointed a committee on resolutions consisting of G. T. Rodgers, Jacob Brinkerhoff and F. C. Robinson; and a committee on ministerial credentials, consisting of G. W. Richards, W. B. Gearheart and S. A. Moore. Bro. Brinkerhoff spoke of the need of a conference in Oklahoma and adjoining territory; calling attention to a resolution adopted at last year's conference; the president and others spoke on the same subject, all favorable to

such an organization. Following this the subject of tent work was taken up and the best method of using them and the necessity of a harmony of effort between the General and State Conferences was discussed. On motion conference adjourned to call of chair. President announced that next session will begin promptly at 9:30 A. M. Oct. 15.

FOURTH SESSION.

Oct. 15, 1911 conference met according to adjournment. Prayer by Bro. S. A. Moore. Minutes of previous session read and approved. Bro. G. T. Rodgers advised reducing the price of our hymn book to 25cts a copy and also advised a reduction in the price of our tracts. Spoke of the importance of the tract work and favored offering them at a price not exceeding the cost thereof. After some discussion Bro. Rodgers offered a motion that the price of the hymn book be reduced to 25cts and that the price of tracts be reduced to the cost thereof. Motion seconded by Bro. G. W. Richards. Amendment was offered and accepted by author and seconded that that portion of motion relating to the tract work be stricken out of the motion. After short discussion resolution as amended was adopted. Motion made and carried, That the executive committee with the assistance of the editor of the *ADVOCATE* are hereby directed to revise our tract list both in price and material. Bro. Brinkerhoff spoke of the need of energetic, active evangelistic work. Bro. Richards and others spoke on the same subject. Letters and reports were read from Brn. Blackmon, Whitehall, Harris, and letters from Brn. Nugent and G. H. Blood. On motion adjourned to the call of the chair. Chair announced that we meet promptly at 2 P. M.

FIFTH SESSION.

Oct. 15, 2 P. M. called to order by president. Prayer by Bro. Brinkerhoff. Minutes of previous session read and approved. For the advancement of ministerial labor it was agreed that ministers' reports, where remuneration is asked for from the General Conference fund, should be made directly to the president of the General Conference. Attention is also called to that provision in the by-laws of the General Conference requiring all those holding credentials to report their labor at least once a year. Failure to do this will be taken as notice to the General Conference that credentials are not asked for. The Publishing Work was taken up for consideration. Bro. Brinkerhoff spoke of the regularity of the publication of the *ADVOCATE*, its being placed in the post office each Monday without variation of a day during the past four years. The help of brethren and sisters in contributions to the columns and Letter Departments of our papers and financial assistance in their publication are appreciated and a liberal continuance solicited.

Committee on ministers credentials reported and after consideration and amendment motion was adopted as follows: E. G. Blackmon, C. A. Blood, M. S. Carlisle, S. S. Davison, J. G. Gilstrap, Jasper Moore, J. A. Nugent,

S. E. Northup, G. W. Richards, A. B. Sloan, J. H. Vandever, Charlie Williams, J. F. Williams, J. T. Williamson, Jacob Brinkerhoff, R. E. Caviness, A. F. Dugger, R. A. Winchester, J. R. Thompson, M. B. Ellis, Hiram Harris, J. L. Herriman, F. P. Kennedy, S. W. Mentzer, S. A. Moore, J. H. Nichols, J. W. Osborn, L. L. Presler, G. T. Rodgers, James Shingleton, H. T. Whitehall, Hiram Ward, B. F. Whisler, R. J. Rayner, S. Pope, Samuel Poff, F. C. Robinson, A. N. Dugger, G. W. Patison, A. J. Hayes, Amzy Williams.

On motion the following names were recommended for license: C. W. Smith, A. H. Stith, James Friend.

Report of conference treasurer was called for and read as follows:

Treasurer's report from Oct. 14, 1910 to Oct. 11, 1911.

RECEIPTS.	EXPENDITURES.
On ADVOCATE \$721.35	For Labor \$1759.53
S. S. MISSIONARY 61.34	Postage 64.59
Publishing Work 394.67	Type & Fixtures 51.85
Tithes 178.98	Printing Paper 224.16
Ministerial Fund 254.10	Ministerial Fund 90.50
Sale Tracts 66.18	On Deposit 13.05
Song Books 13.85	Coal & Hardware 66.79
Mrs Cameron Est. 660.00	Freight & Express 17.67
Ch. Bldg. Fund 56.00	Incidentals 11.45
Missouri Tent 196.20	Gasolene 10.60
Southern Tent 179.05	Telephone 18.40
	Insurance 20.00
	Con. Press Foundation 10.00
	Repairs 3.00
	Water Rent 5.00
	Church Building 134.90
	Missouri Tent 217.14
	Southern Tent 148.45
	2837.08
2881.71	Cash on Hand \$334.48.

On motion report of treasurer was accepted. Election of General Conference officers for the following year was next held and resulted as follows: President, S. W. Mentzer; Vice President, S. S. Davison; Secretary, G. T. Rodgers; Treasurer, Jacob Brinkerhoff; General Conference Committee, A. D. Youngs, A. J. Hayes, G. W. Richards, L. L. Presler, L. L. Presler, H. T. Whitehall, E. G. Blackmon, S. W. Mentzer and S. S. Davison were elected general evangelists. After discussion the re-employment of the present editors for the coming year is recommended to the General Conference Committee. Committee on resolutions reported as follows:

WHEREAS:—In the providence of God we are spared to meet in this our twenty-eight Annual Conference to transact business belonging to it,

1. Resolved, That we acknowledge our Creator as the source of all our blessings, and that we desire to put forth greater efforts for the spread of the truth as taught in his sacred word.

WHEREAS:—Under the above commission we consider every minister a missionary and every member a co-worker,

2. Resolved, That we desire that they shall extend their commission into new fields as far as possible during the present year.

WHEREAS:—The sending forth of ministers to labor involves their support; therefore

3. Resolved, That we affirm our belief in tithes and offerings as the best means of raising support for the work of the ministry.

WHEREAS:—The hand of death has overtaken two of our ministers in the past year, Brn. A. F. Dugger and J. T. Johnson, removing them from our midst and from their spheres of usefulness,

4. Resolved, that we offer this expression of our grateful memory of these brethren and an appreciation of their labors for and love of the cause we love and hold dear; and commend their lives of devotion to God and his truth to the brotherhood to profit by their examples and labors; and our sympathies to their families in their bereavement and commend them to the consolations of the Head of the Church.

WHEREAS:—We regard the BIBLE ADVOCATE and S. S. MISSIONARY as an important part of our work for the use of the church and ministry,

5. Resolved, That we urge our brethren everywhere to co-operate in securing circulation for these publications which will as far as possible make them self-supporting.

On motion report of committee was accepted. Secretary's report of present session was called for, read and approved. Conference then adjourned *sine die*.

S. W. MENTZER, Pres.

S. S. DAVISON, Sec'y pro tem.

Iowa State Conference.

THE Conference of the Church of God in Iowa convened at Marion, Iowa, Sept. 29, 1911.

The first session was opened by singing and prayer by president. Minutes of the last Annual Conference were read and approved. The following committee on resolutions and renewing and revoking credential was appointed by the president, Brn. Rauch, Shanklin and Sister Whisler. Adjournment until Oct. 1st.

Second session called to order at 9:30 A. M. by president. Opened by singing and prayer by Bro. Whitehall. Bro. C. A. Shanklin was elected secretary pro tem. Committee reported as follows for credentials, H. T. Whitehall, A. J. Hayes, B. F. Whisler, S. W. Mentzer, R. E. Caviness, I. N. Kramer. The above names were accepted as read. For license, Matthew Foundry, Orva Hayes, Harry Brown. The treasurer's report was read as follows: amount received \$115.05; amount paid out \$40.50; balance on hand \$74.55. The following officers were elected: president, O. M. Hayes; vice president, Frank Mentzer; secretary, Emma Brown; treasurer, Charles Moore; executive committee, C. A. Shanklin, B. F. Whisler; delegate to General Conference, Frank Carver; alternate, Will Carver; state evangelist, H. T. Whitehall. Moved and seconded that we adjourn *sine die*.

Resolutions adopted as follows:

1. Resolved, That it is the sense of the members of the Church of God assembled in one common cause that we express our heartfelt thanks to our heavenly Father for each and every blessing bestowed on us during the past conference year, and that we fully appreciate the blessed privilege of again meeting together in the bond of peace and love and the spirit of Christ to worship God in prayer and song, and to edify each other in speaking and preaching to the intent that the cause of Christ may be advanced and the word of God honored and magnified in the earth.

2. Resolved, That we recommend to each member to be strong in the Lord, diligent in his service, doing from the heart his or her individual work, according to their several abilities in their respective places or fields of labor in the Master's vineyard, thereby furthering on the work in all its branches.

3. Resolved, That we appreciate the labors of both editors and helpers in the publication of the BIBLE ADVOCATE and S. S. MISSIONARY, and we urge each member of the body to do all they can to sustain the same, increasing their circulation and usefulness, for we consider them a power of good as missionaries in new fields in promulgating Bible truth.

4. Resolved, That we recommend the tithing system to the church everywhere as God's plan to raise means for carrying on the work.

5. Resolved, That we urge all our brothers, sisters and friends to be in attendance at our yearly meetings, as we consider the sacrifice made will be amply rewarded in the receiving of spiritual benefits; and be it further

6. Resolved, That we urge upon the ministry the importance of acquiring the wisdom of the word, and be in attendance at these yearly meetings that they may feed the Church of God with the bread of life.

B. F. WHISLER, Pres.

C. A. SHANKLIN, Sec'y pro tem.

From The Field.

Dear Brother Brinkerhoff and all of the Dear Ones of Like Precious Faith:—We closed our meeting near Lone Star and Bunkerhill night before last, and took the tent down yesterday, and Brn. Stith and J. A. Connor brought it and the lumber for seats over to Goodman yesterday, and on our way over here we met Sister Edmonstien bringing Bro. Presler over there. But he was too late to help us in the Lone Star meeting. The brethren are seating the tent so as to commence meeting tonight. I took a severe cold during the latter part of the meeting, and had nervous chills. But thank God we had a glorious meeting, six were brought into the church, two of whom were baptized, all are adults and heads of families but one. Three more who did not unite with us said they would keep the Sabbath with us and we believe others who were so deeply interested in these truths who told us that we were preaching the truth, will also come out and keep the Sabbath. Our meeting lasted three weeks and five days, and would have lasted longer had Bro. Presler got there to help in the meeting, for I was almost completely broken down, having followed our young ministers in their discourses most every time, besides occupying the stand mostly on the wind up of our meeting. May God bless these young ministers, who rendered such valuable assistance in those meetings. One of them, Calvin Smith, is only 23 years old, and was baptized by the writer a little over a year ago. These brethren are now contemplating building a church house. On the last night of our meeting we had a testimonial meeting before preaching, in which most all of our new converts to these advanced truths of the Bible took part, which caused a rejoicing upon the part of us all. Indeed it was good to be there; every brother and sister did their best to make the meeting interesting by their presence, prayers and songs. My dear wife, with myself, is almost worn out, having been going and away from home, except a few days, for the last two months and a half. The tent is being pitched right in front of our house. Bro. Presler will board with us. Never were we more glad to see anyone come to our assistance than him; for it will be impossible for me to speak or sing for sometime. I can hardly talk, besides my throat and lungs are very sore. Yesterday we received a check from Sister J. Smith, of Dubuque, Iowa, of \$15 inclosed in a good letter from her in which she gives words of encouragement. This we will divide equally between myself and those young ministers that helped in the meeting. May God's special blessings ever attend this dear sister, who is always mindful of the good work of the Lord is our most earnest prayer. Brethren, pray for the work here at Goodman, and everywhere, as also for myself and wife, who always stands by me in the noble work of preaching the gospel. It does our hearts so much good to hear of the good progress of the cause in other parts of the field. Praise God and his Christ forever more.

Later, Oct. 15. Our meetings are in progress. Bro. Presler has given three interesting discourses. Congregations are small thus far, but it has been threatening rain, which may be one cause of it. Pray for the success of the truth here, and for us.

E. G. BLACKMON.

THE second coming of our Lord is not the outpouring of the Holy Spirit. True, his presence is brought to us by his Spirit, but the Holy Spirit is not his personal coming. The words of Jesus make this clear: "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John 16: 7). No; Christ's second coming is a personal, literal, visible coming. Do you wish to see him?—Sel.

LETTER DEPARTMENT

From Brother F. P. Kennedy.

Dear Brethren in faith:—I have preached about 30 sermons and have traveled about 75 miles. I am still pressing on and am trying to persuade men and women to flee from the wrath to come. Your brother in faith.
Oak Flat, Ark.

From Sister M. E. Washburn.

Dear ADVOCATE Readers:—It has been some time since I have written for the paper, but it is not because I am not interested in the truths it proclaims. I am so much alone in the practice of keeping God's 7th day Sabbath that it seems hard for me at times, but God is always near and comforts me in the effort, that I get along some way, if it is a poor way. This neighborhood started a union Sunday School this summer and insisted that I should teach the Bible class. I told them I was afraid I would not fill the bill, but if it was to be a union school I would do the best I could, but they must know that I did not believe that Sunday was the Sabbath of the Lord a bit more than I believed black was white. We had a nice time for several weeks, but it closed soon after school began as some found it too hard to attend after working hard all week. There were possibly some ideas advanced that were new at least to a part of them, but I trust there was some good done and no harm. There have been a good many moved away from this country this year on account of the drought, but the most of this immediate neighborhood are still here and will try to stay another year, hoping things will go better next year. I ask an interest in your prayers that I may hold out faithful to the end, and that what little influence I have may be used in the right direction to bring my family, friends, and neighbors to God through the study and knowledge of his blessed word. Yours for the truth.

Willard, S. D.

From Sister Myrtle Shields.

Dear Brothers and Sisters:—I thought I would again write a letter to the *ADVOCATE* readers, as I am always pleased to read the letters from others, and was truly glad to read Bro. Presler's good report of the Campmeeting. We have attended some of these meetings and know that it is a good place to be, for one receives so much spiritual strength, and our determination is renewed to press on and be one of the overcomers. Our hope is still in God's unchangeable word, "Which hope we have as an anchor of the soul, both sure and steadfast." And if we study this word, we find that it teaches us how to live in this present world, and admonishes us to look for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ. What a blessed promise to the faithful, we find in 1 Thess. 5:9, 10, "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together with him." I am so glad that my hope is not centered in this life, but I want to so live that I may have eternal life in the kingdom of God, for Paul says, "If in this life only we have hope in Christ, we are of all men most miserable." And we notice by reading Jer. 17:7 that a blessing is pronounced on the man "that trusteth in the Lord, and whose hope the Lord is." Dear ones in Christ, may we each study the word of God more carefully, that we may be able to give an answer to every one that asketh us a reason of the hope that is in us with meekness and fear. Your sister in Christ.

Scranton, Iowa.

From Bro. S. E. Northup.

DEAR BIBLE *ADVOCATE* Readers:—Once more I will add a few words to the Letter Department, as it cheers us up to read the good letters from the loved ones scattered abroad, so will try to do my duty in this line. Will say we are trying in our lonely way to serve God the humblest way we can, and try to be honest with God and man. Although I think sometimes it is wrong to try to live in such a barren region as this with a family, down in the times we are living in; and think I will make a change as soon as I can. Was real glad to get such a good report of the Campmeeting from Bro. Presler. It surely gives courage to all those that could not be there. It seems as though I'm always kept from meeting with the dear brethren at such gatherings. We have had two years of total failure in our new home, and it is very discouraging in what you would call a barren country, and is very hard for Sabbath keepers to get work and keep the Sabbath. I expect a great many are wondering why I was not granted license the last two years. Will say to all, I do not know, as I never have been informed. I wrote to Bro. L. L. Presler in regard to it, but got no answer. Will say, I am as strong in the commandments of God as ever, and the soon coming of Christ to take possession

of his father David's throne, there to rule and reign 1000 years. Am also strong on the image of the beast being this U. S. And if man is called to minister the gospel, I believe he is called direct of God by his Spirit. I do not believe in being sent or taught by man but by the Holy Spirit. And I firmly believe if all of God's children would let God's Holy Spirit lead in all things, then and not till then will his children come into unity. God's prayer through Christ in John 17, is not being fulfilled. May God help us to give up all selfishness and let God be all and in all. We ask an interest in your prayers in our lonely hours, that when the Life giver comes we may be ready.

Avalo, Colo.

From Sister M. E. Johnson.

Dear Brothers and Sisters of the *ADVOCATE*:—It has been some time since I have written to you through the *ADVOCATE*. It is not because I am not interested, for I do love to read the good sermons and letters. I do not feel as though I can write anything that will interest anyone, only I am still striving to live right and keep all of God's commandments, although I cannot have the pleasure some of you have of going to church and hear preaching and go to Sabbath School. This is the Sabbath, and I am alone, as the folks are all at work. You that have children who work on the Sabbath know how I feel today. I want all of you to pray for me that I may live faithful, and for my dear children that they may see their mistake and turn and keep all of God's commandments that they may have a right to the tree of life and enter in through the gates into the city, for it will be awful to hear the words, Depart, I never knew you. It makes my heart ache to see some so near and dear to me growing careless toward anything so important as eternal life, knowing what the result will be in the day of judgment. I was talking with some one a few days ago, who said they thought the judgment was going on every day, and that Jesus came every time a righteous person died. I asked them what about Acts 17: 31, that says God hath appointed a day in which he will judge the world, they said that meant every day; but Matt. 24: 27 says, When Jesus comes it will be as the lightning that cometh out of the east and shineth even unto the west. And verse 36 tells us no man knows the day or hour. Verse 37 says his coming will be as the days of Noah; they knew not until the flood came and took them all away. That does not seem like Jesus will come and get the righteous one at a time, as some think. I was glad to hear of the good meetings. I would have been glad if I could have attended the tent meeting and met with so many of the brothers and sisters, some I have seen and many I have not, but I hope the time will soon come when we can all meet to part no more. Pray for me that I may be among that number. Yours in hope.

Dolberg, Okla.

From Bro. W. R. Kerns.

Dear Brother Brinkerhoff, and BIBLE ADVOCATE family, greeting:—I thought I would try to write to our much appreciated paper, the BIBLE ADVOCATE, one time more, and let you all know we are still battling along, keeping all of God's commandments the best we can. We have a Bible class that we so appreciate, for we do learn so much at it; still we are scattered so we can't always get together. Some of us are 12 miles apart, but then we usually meet at Brother and Sister Plymmer's, in LeRoy, as that is about half way, and it suits them very well. They are old people and new converts, only been keeping all of the commandments about six or eight months. We have been isolated ever since we have been members of the Church of God. I cannot help but believe it is right, for I know that there has been many people who have heard the blessed truths that would not if we had not been there, and been the cause of some of our ministers coming there and preach; so we can be a help in various ways. So we ought not to murmur. As there has been considerable said in the paper about tobacco, the use of it, and of the tobacco being a weed, I will just say, if tobacco is a weed it is the hardest weed to raise I ever tried; and as to quitting the use of it I do believe we would all be better off if we would quit it. I chewed for 35 years, and tried a number of times to quit it, but failed till about two or three months ago, when I was looking over the Topeka Weekly Capital, and saw an advertisement from H. W. Elders, Elders sanitarium, St. Joseph, Mo., that he had a medicine he called Tobacco Boon, that he guaranteed it to cure the tobacco habit in every form, and also snuff, or money refunded; so I thought I would send one dollar and get one box and try it, and to my satisfaction and surprise, it just took all the desire out of me. From the very first dose it took all the desire for tobacco from me, and I only used one box. A full treatment is six boxes, which cost five dollars. I do believe that a full treatment will cure any case of tobacco or snuff. I only speak of this medicine thinking it might help some poor brother that wants to quit it; it is then you can see how filthy it is.

I wish some one would give us a write up through the paper about the resurrection of the dead, whether both the just and unjust will be raised. I find so many good articles in the paper that when it reaches me I can't hardly lay it down till I peruse the entire paper. I think the paper is getting better every week. Brothers, don't fail to still send in those good scriptural pieces to the paper for publication, for it does strengthen us isolated ones so much. If this don't find its way to the waste basket I will try to write again. We ask for the prayers of all of God's people everywhere, that we may live faithful to the end, and gain a home in the everlasting kingdom. As ever your brother in Christ.

LeRoy, Kansas.

From Sister Laura Cassidy.

Dear Brother Brinkerhoff, and all others:—Perhaps a few words from your lonely sister will be acceptable, as it has been several months since I wrote to you all. As I said in my last letter to the ADVOCATE I was going north to visit my old home and my other children for a few months this summer, so I did, and having had a pleasant time with old friends I have returned to the home of my daughter, Mrs. Nellie Webster, near Corona, where I expect to stay the rest of my life, be it long or short, as I have no other permanent home on this earth, and I am glad I have had the privilege of seeing my two sons and my other grandchildren, as well as other friends and relatives. I left Corona the morning of June 16th for Los Angeles, where I was met by my second grandson, Frank Webster, and after having dinner with him and his young wife, they went with me to the Salt Lake Depot, where I took the steamer Yale for San Francisco, and after a pleasant trip of a few hours, at half past nine the next morning I was met by my son's wife and taken to her home in Alameda, where I met my son and the two grandchildren whom I helped to raise in Petaluma; and you may rest assured it was a glad and joyous meeting after five years absence. I remained with them two weeks and then left for Petaluma, to visit my old home where I lived 40 years or more, and where my children were born (all but my oldest son who was born in New York), and where two were married and the two grandchildren I spoke of were born and lived until we lost our beautiful home and moved into town, where my husband suffered so long and died, and now lies in the cemetery near our home which overlooks the place. I also visited my dear Sister Gamble, who lives on the place she earned by caring for our dear Sister Moore twelve years. Oh how I missed the dear face of my old and tried Sister Moore, whom I had known so many years, but I visited her grave, as well as the grave of my dear husband, which caused me great sorrow, as I have never been able to have anything done, and it was a dreary place. But I know it will not be long until he will be resurrected and we shall be reunited once more in a home not made with hands, and never to be parted again. Oh what a glad thought for those who are left here to feel that we shall see our loved ones again and enjoy their company forever. I stayed with Sister Gamble and her Brother Quincy Adams who lives with her, about ten days at two different times, as I visited in Petaluma twice, and you may rest assured I had a good visit, it being the only place where I found those of my own faith. I attended the Seventh Day Adventist church with Sister Gamble and enjoyed the meeting very much. It was very lonely for me in some places where the people had no religious services and seemed not to care for any but the follies and frivolities of this world, as I found even in my own son's family. While in Petaluma I met my oldest son who lives in Novato

near there, and had a few short visits from him, but could not be with him as much as I would have done had he lived in a home of his own. He is a single man and is employed by a large syndicate which owns thousands of acres of land in Marin County and is not his own boss, and he is a single man and cares little for the spiritual affairs of this life, I am sorry to say. I pray for him daily and hope he will see his need of a Savior before he dies. He is a good man, and if it had not been for him I never could have made the visit to see him and my other friends, for he supplied me with the means to go and come.

I have been wonderfully protected all through my journey and am glad to once more feel that I am at home with my dear and only daughter in her home. She is a dear woman and is happy in her belief, which I cannot endorse. She and her daughter have gone to a church meeting tonight, and it is with a feeling of great respect for her religion that I stay here with the two younger children alone when she goes, which is not very often, as we live two miles from town in an orange grove, which she has the care of, as she is a widow as well as myself.

Now I think I have made my letter long enough, and will ask you, Brother Brinkerhoff, if you can without pay, send me the *ADVOCATE* once more I will be forever obliged to you, as I cannot pay for it. I have not seen the paper except while at Sister Gamble's since I left here three months ago. To all the dear Christian brothers and sisters I send greeting of love and good will, hoping to meet you all in the new earth. Your sister in Christ.

Corona, Calif.

OBITUARY.

SERILDA SIMS died Oct. 9, 1911, at her home in Ottawa Co., Kan. Was buried at the Highland Cemetery, Oct. 11, 1911; funeral was conducted by Rev. Lorenz, M. E.

Serilda Spencer was born in Park Co., Indiana, May 12, 1840; moved with her parents to Worth Co. Mo., 1859. She was married to J. A. Sims Jan. 6, 1862. To this union was born 13 children, of whom five preceded her to the grave. She leaves a husband and eight children, two brothers, 23 grandchildren, besides a host of friends. She united with the Christian Church in 1860, then with the Church of God under the preaching of Brother A. C. Long, and remained in that church until her death. She was a firm believer in the second coming of Christ. She was a sufferer for many years, which she bore with patience, and was always a kind and loving wife and mother.

Written by her daughter, Laura.

Books and Tracts for Sale.

The Two Laws, by A. C. Long, 8 pp., 1 ct.

Baptism, by J. T. Williamson 16pp, 2c per copy.

Tithing System, by B. F. Purdham, 8 pp., price 1 c

Future Punishment, 28 pp., 3 cts, by S. Whitney.

An Old Habit, by C. S. DeFord, 4 pages price 1 cent.

The Thief on the Cross by H. Warner 8 pages, 1 cent

The Week, by A. J. Eychaner, 32 pp., price 5 cents.

Repentance, 8 pages, 1 ct, 20cts pr doz, by H. T. Whiteall.

A Talk to the Children, by A. F. Dugger 32 pp 5 cents.

The Two Kingdoms, by B. F. Purdham, 12 pages, 2 cents.

The Second Coming of Christ, 16 pp. 2cts, by J. Brinkerhoff.

The Future Home of the Saints, by W. C. Long, 32pp., 4 cts.

Modern Prophets and Prophecies, by Harlan P. Peck 48 p. 8 c.

The King of the North, who is it? By E. S. Sheffield, 47 p., 6 cts

The Word Made Flesh by Minnie Presler 1 cent per copy.

The Importance of Keeping the Sabbath, by L. Neal, 14 pages, 2 cents.

Begotten Again, or Born Again—Which? by David Nield, 16 pp., price 2 cents.

The Desolation of the Earth examined and refuted, by A. F. Dugger, 14 pp., price 2cts.

A Sermon Submitted to the Opposers of God's Law, by E. G. Blackmon, 14 pages, price 2 cents.

The Change of the Sabbath, Who Authorized It? by A. C. Long, 16 pages, 2 cts, 30 cents per dozen.

Why I Observe the Sabbath, the Seventh Day of the Week. by Jacob Brinkerhoff, 16 pp. 2 cents.

Conditional Immortality, 32 pages, 4 cents, by E. E. Rogers, an excellent treatise on the subject,

Christianity in the Light of Reason, by J. Nuesch Sr., 118 pages, historical and theoretical, 30 cents.

"Points of Difference" between the Church of God and S. D. Adventists, by A. F. Dugger, 88 pp, 10 cents.

Is it a Literal Fact?—By A. F. Dugger, the parable of Rich Man and Lazarus 16 pp. price 2 cents.

Meat for Thinking Minds, Apostles Commission to preach the Gospel, by H. T. Whitehall, 28 pages, 4 cents.

Christian Materialism, showing man's entire material composition, by Jacob Brinkerhoff. 16 pp. Price 2 cents.

Songs of Truth, 258 pp., songs of our faith and hope. with written music. Price 25c. per copy,

The False and the True on the Law, by Eld. W. L. Crowe, 32 pp., price 4 cts. An explanation of Paul on the Law.

The Gospel of the Sanctuary, by E. P. Dexter, 35 pages 5 cts Its Bible application and false theory of S. D. Adventists

The Coming King; Watchman, Where are we? Second Coming of Christ, by S. S. Davison, 13 pages price 1 cent.

An Open Letter on the Sabbath Question and Other Points of Faith, by a Railroad Conductor, 46 pages, 5 cents.

The Bible or Roman Catholic Catechism. Which? 8 pages on the Sabbath Question. by E. G. Blackmon, price 1 cent.

The Bible Student's Assistant, a compend of Scripture reference of the Doctrines of the Church of God, 48 pages, 5 cts

Rome in Prophecy, by I. N. Kramer, Its Religious Phase and Tendency, in Papal and Dual-imperial form, 28 pp 3 cts

Thoughts on the First Day of the week. 16 pp., by A. F. Dugger, showing its absence of sacredness in the Bible. 2 c.

The Bible Sabbath Defended, by A. F. Dugger, 3rd edition, 120 pp, large type, large pages, author's portrait, 15 cents.

Sunday as Sabbath, 48 pages, by A. D. Rust, origin and history of Sunday and how it displaced the Sabbath. Price 5 cts

Bible Teaching of a Future Life in the Kingdom of God, and History of Temple at Jerusalem, Alpheus Davison, 122 pp. 15c.

Truths; Past, Present and Future, by E. S. Sheffield, 16 p on Prophecy, with an outline of the world's prophetic events 2 cts.

The Good Friday Problem, showing from Scripture, astronomy and history the crucifixion on Wednesday, and Resurrection on Saturday, by David Nield, 16 pages, price 2 cents

Comparison of the Early Writings of M. E. G. White with Later Publications, showing the suppressions and omissions in the late publication of them by A. C. Long, 16 pages, price 2 cts

The Bible Advocate

THE CHURCH OF GOD PUBLISHING HOUSE
JACOB BRINKERHOFF EDITOR.

STANBERRY, Mo., OCTOBER 24, 1911.

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

BRO. G. W. PATISON requests us to receipt **Sister S. E. Elliott**, of Los Angeles, Calif., \$3 for Calif. Tent Fund. So the good work goes gradually forward.

THE price of some of our tracts is reduced so that we offer you a list of tracts at a small price. We have for sometime sent out tracts at a small price.

IN **ADVOCATE** of Oct. 10, in an article by Mrs. J. Smith, **The Second Beast** of Rev. 13, 6th column, 26th line, instead of "second beast" read first beast; also in 6th line from end of article read first beast instead of "second beast."

THERE was no **ADVOCATE** issued last week, on account of the conference session held here. It has been our custom to omit one issue of **BIBLE ADVOCATE** at time of Campmeeting, and also at Conference, that our time may be given to the meeting and whatever recreation the meeting affords.

THE **Songs of Truth**, for sale at this office, has been reduced in price, so that we now offer it at 25cts instead of 40cts as heretofore. We are now offering our readers a good book at a very cheap rate. Remember that the postage on each book is 5 cents, but we only ask 25cts, postpaid. We hope to have a good sale of this **Song Book**.

BRO. J. F. WILLIAMS writes us of Oct. 17, that the tent meeting at Ft. Gibson, Okla., closed the 15th, without any further additions. Bro. Ellis was not well enough to continue the meetings, and Bro. Williams must go to his home to gather his crop, and the tent was taken to Inola, to Bro. J. H. Hinds'. These brethren have done the best they could after getting the tent, having held two good meetings.

WE have some tracts that were slightly burned in the fire of our office four years ago; the ends or edge of them were burned, but the reading matter is all preserved. Some of these have been reprinted as far as we have had time in connection with our other work. We will now send these to anyone who will send us postage to carry them. They are **Thoughts on First day of the Week**, **The Second Coming of Christ**, **The True and the False on the Law**, **An Open Letter on the Sabbath Question** and **Different Points of our Faith**. Send us a few stamps and we will send as many tracts as will weigh to the amount of the postage.

Brother Brinkerhoff:—I send here a clipping from the **Grant City Star** which might be of interest to Bible readers

A. J. MANNING.

Should Sir Matthew Nathan, former governor of Natal, be appointed to succeed Sir Eldon Gorst as governor of Egypt, history will have taken one of those curious turns that set agog the discerners of signs and omens, for this appointment that is pending would place in supreme administrative control in Egypt the second Jew in four thousand years. Sir Matthew Nathan would be the successor to Joseph of his race in the administration of a country that in the time of Pharaoh, who befriended Joseph, was the granary of the world, and in these later days is becoming one of the most significant countries of modern times. Those who can take the sacred Scriptures for cues for the turn history may make will seize upon this incident as fulfilling one or another prediction or fancied prediction of the past, and much may be built upon it. In fact it will be but a coincidence, but one of unusual interest, however. The practical import will be that Sir Matthew Nathan is reckoned a fine administrator and worthy of all honor.

Bibles! Bibles!

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

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

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

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

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

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

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

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

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

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

Receipts.

Florence M Sloan for Nora Riggs and John Obar 40 cts; A friend tithes \$5; J W Petty tracts 30cts; G W Hutchins for Iva Robinson 20cts; Malinda Summers \$2; Lizzie Haven tracts 35cts; A J Hayes \$2; Lulu McCance 20cts, for Lizzie Trueax and Ora McCance 40cts; Bessie Leach \$1; W R Kerns \$2; Roscoe Davison \$2, S B 25cts, P W \$2.25; Mrs J J Philips tracts 9cts; Lizzie Lutz 75cts; E G Blackmon \$1 S B, for Paris Low and W R Cobb 40cts; Myrtle Shields \$1 P W; S Auckland \$2, P W \$50; O Bergeson \$2; N C Jenson for H Hendrickson \$1; T K Sheffield \$2; S E Northup \$2; G B Randall \$4, Southern Tent \$1; Lillie Manning 20cts, for E S Parker and Mrs Addie Spainhower 40cts; W H Landrum \$2 tithes; Wm Findlay for W Hutchison 20cts, tracts 12cts.

The Wabash Time Card.

TRAINS GOING EAST.

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

TRAINS GOING WEST.

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

J. C. ABBOTT Agent.