

# Advent and Sabbath Advocate.

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

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THE ADVOCATE is devoted to the promulgation of the doctrines of the Second Advent of Christ, the Signs of the Times, the duty of mankind to observe the Bible Sabbath (the seventh day of the week,) together with the other commandments of God, the Nature of Man, his Unconscious state in death, the End of the Wicked, the Earth restored to its original glory and condition as the future inheritance and abode of the redeemed and the Kingdom of God, the Atonement and redemption by Jesus Christ, the Prophecies, the Christian Life, and kindred Bible subjects.

## What We Do.

E. ROWLEY.

We talk of the times when sorrows are over;  
We talk of our trials, our hopes, and our pains;  
We talk of the promise of Jesus our Savior;  
We talk of his coming on earth for to reign.

We think of the law of the blest over yonder;  
We think of the city which in splendor doth stand;  
We think were we there we should ne'er wish to wander;  
We think we would join that sweet heavenly band.

We hope we shall rise from the low ground of sorrow;  
We hope for the joys that perfection would bring;  
We hope for the bliss of a never ending morrow;  
We hope for the victory when death has no sting.

We have heard of the paradise long told in story;  
We have heard of the tree of life blooming and fair;  
We have heard of the songs of the ransomed in glory,  
And the soft hand of mercy to wipe away care.

We know well of human hearts burdened with sadness;  
We know of their tears and griefs heavy to bear;  
We know of the joys of hope and its gladness,  
And we know in the kingdom no tears will be there.

Xenia, Iowa.

## Sanctification, Holiness and Consecration.

THE terms sanctification, holiness and consecration, are frequently used in the sacred Scriptures, and in a way to show that they represent subjects very important for our understanding and experience. They represent things which are essential to our future salvation. If so, then it is important that we sufficiently understand them, so as to know how to obtain them, and when we are in possession of them. We will give our understanding of the true signification of the terms and Bible use of them.

Sanctification is a compound word representing more than one distinct idea, and blends those ideas together in the subject it represents. The word "sanctify" is from the Latin word *sanctificare*, which word is compound-

ed of *sanctus*, which means "holy," and *facere*, which means "to make." (*Webster*.) Putting the two parts together transposed in English, and we get, as the real definition of the word, "to make holy." The word then primarily represents action, which means—"to make;" and this action in some sense connects with holiness. "Sanctification" and "holiness" then are intimately related, and this relation is very important to understand. The signification of the word "sanctify" leads us to believe that sanctification either produces holiness or develops it,—brings it to sight as the cause of the action of sanctification. The Bible teaches that the latter is the scriptural use of the word. Jesus said, "For their sakes I sanctify myself, that they ALSO might be sanctified through the truth." John 17:19. Sanctification did not make Jesus holy, but by his acts of sanctification he manifested the holiness of his character which produced those acts of sanctification.

So also it is with his followers. Gospel sanctification is therefore the doing of those things which can only be done through or by the qualifications of holiness—only by holy beings. It may be defined thus: 1. Works; 2. Specific acts; 3. Acts connected with a sacred cause; 4. Acts of obedience to God.

To be sanctified "through the truth" as Jesus taught (John 17:17) it is to do those things which God has in his Word required to be done. It does not consist in a certain moral or spiritual condition, but only sustains specific relations to such conditions; for Christ experienced no change of moral condition, yet he sanctified himself. Christ's sanctification did not consist in becoming holy, but in being obedient to God in doing the things which his Father had designed that he should do, as was written upon the pages of inspiration. He declared that the Father had sent him into the world to do a specific work, and he said, Even so have I sent them (His people) into the world; and for their sakes I sanctify myself (that he might become a pattern of obedience to them for this purpose), that they also (the same as he was) might be sanctified through the truth. John 17:18, 19.

Sanctification does not consist in principles, emotions or conditions, but in a series of acts of obedience to God. It commences when those acts commence, and end when they end. A man who enlists as a soldier is a sanctified soldier when he truly obeys the first command of the government, and that sanctification ceases the moment he designs to disobey legal orders. Gospel sanctification is perpetuated and in a sense renewed every time we in the heart purpose to do that which we understand to be designed by God for us

to do. It is obedience in sacred things, or being used for a holy purpose.

## HOLINESS.

The word holiness signifies moral condition; perfection of moral or spiritual character. It is "purity or integrity of moral character." (*Webster*.) The word *holy*, says Webster, signifies "sound, safe, whole; . . . God; . . . free from sinful affections, pure, irreproachable, guiltless. If Mr. Webster is correct, that to obey is a requisite condition to be "employed in the service of God," then holiness is a necessary condition to be accepted of God as his servants. This we believe to be philosophical, technically and scripturally true. Holiness in man is produced by the regenerating power of God. It is the production of God's work through Jesus, the Holy Spirit and the Gospel. By these agencies "old things," sinful conditions, carnal lusts and evil works "pass away," "and all things"—moral conditions and works—are become new—radically different, more perfect than those preceding them.

Holiness, then, is a spiritual condition which God requires a man to be in when he receives him into his service, for his acts of conformity to the divine requirements are only acceptable to God when they possess a certain moral character, and this can only be produced in and by a holy heart.

## CONSECRATION

represents an action by which anything is dedicated or appropriated to a sacred use. It signifies a public declaration of the future holy use of any person or thing. "It is the act or ceremony of separating from a common to a sacred use." (*Webster*.) "Consecration makes not a place sacred, but only solemnly declares it so." (*South*.) Bible consecration is an action of the heart by which we voluntarily give ourselves and all that we have to the sacred service of God, and particularly the confession or public exhibition of that resolution.

Humanity controlled by the three vitally important Christian graces of *sanctification*, *holiness* and *consecration*, may be illustrated by the waters of a canal used to operate machinery. The taking of the water out of the river and turning it into a canal represents consecration. If its course is not thus changed it will run on in the natural channel, and fail to accomplish the object of turning the machinery. So it is with men; if they are not taken out of the course of nature and the sinful habits of life, they fail to accomplish anything for their own salvation or to benefit the human race.

The condition of the water in the canal may represent holiness. If the water is filled with floating matter, or congealed into ice, it is un-

fit to be used on the wheels of the factory, and so is turned back into the river again. So it is with men after professing to be dedicated to the service of God; if there is found floating in their heart and spirit worldliness and unholy elements, or if they are frozen by sinful ritualism, they are not appointed of God to turn any wheel of Christian work, but are reckoned by him as sinners.

The using of the water on the wheels of the mill for the purpose of supplying the needs of men may illustrate *sanctification*. The water cannot be used unless it be taken out of the river, nor unless it be in a condition to properly operate the machinery; and being in this position and condition it can be profitably used to accomplish the ultimate design of producing the good desire,

So it is with our race. If men are taken out of the world by *consecration*, and put into the church of Christ, and are found to be *holy*, pure in heart and spirit, they can by *sanctification* be employed in doing gospel work, which will result in preparing men for the kingdom of God. No unholy and unconsecrated person can be appointed by the Head of the church to any position in that body to do any of its sacred work, and so enjoy sanctification.—J. C. in *World's Crisis*.

#### Sabbath Observance.

THE Sabbath is too generally made a time to do one's own pleasure. Christ's words are so modified as to mean that Sabbath was made for man's pleasure, not for God's glory. But Isaiah speaks of turning the foot away from doing according to one's inclination to honor God, not doing "thine own ways, nor finding their own pleasure, nor speaking thine own words." How can Christians seek their own selfish desires, aims, and ends, when it brings dearth to the soul and dishonors God and his Sabbath. Certainly, if they would but reflect, they would change their manner of observing the Sabbath. "To keep the Sabbath in an idle manner is the Sabbath of oxen and asses; to pass it in a jovial manner is the Sabbath of the golden calf, when the people sat down to eat and drink, and rose up again to play; to keep it in surfeiting and wantonness is the Sabbath of Satan, the devil's holiday."—*Bishop Andrews*. Men would call it weariness, but it is the spiritual nature which calls it a delight. God rewards in kind as he punishes in kind. As men delight in keeping God's Sabbath, so God will give them delight in himself. Seventh-day Baptists are too loose in the observance of the Sabbath. Men have a right to expect something more of us than other Christians. They expect us to keep the Sabbath holy, and not do our own pleasure. Do we serve God, or self? Do our will, or God's? Is it for Christ's sake that we take the train on the Sabbath? Is God honored by going for the mail? Is his cause advanced by staying at home from church or Sabbath-school? Does the welfare or prosperity of the church demand Sabbath visiting? Christians are exhorted to lay aside every weight, and the sin which so easily beset them. It may be more agreeable to the flesh to follow one's inclinations, but it dishonors God and hinders the spread of Sabbath truth.

One reason why we are not stronger and more numerous is because we are not strict enough in the observance of the Sabbath. There are more occasions for Sabbath keepers to violate the Sabbath than for First-day people to break the Sunday law. Therefore Sabbath-keepers should be more careful not to give occasion for stumbling. They should avoid the very appearance of evil. Suppose that worldly pleasures be hindered, let it go; will not the approbation of God and of conscience be a sufficient compensation? Can any one be too strict in obeying God? Are not the labors of ministers, lecturers, and tract distributors hindered by a loose observance of God's holy day?—U. M. B. in *Sabbath Recorder*.

#### The Seven Churches in Asia.

BRO. BRINKERHOFF; Please allow me to place before the brethren through the *ADVOCATE*, the Seven Churches of Asia in second and third cl. of Rev., for review, and I think we all can agree that they, the Seven Churches, were in the apostle's days, or end of the Jewish age, and also the same to be at the preaching of the gospel of the kingdom at the end of the Gentile rule. And if we review it in this light we ought to examine the Seven Churches carefully, for in them are the seven stars, which are the angels of the Seven Churches, and the candlesticks, the light of the churches. And what John saw he was requested to write it in a book and send it to the churches. Are we instructed by these sayings? If so let us look for these churches in our day, and profit by their instructions.

I wish to ask some instructions, and will try and give some. In the first church they have fallen from their first love. Is not the First Day Adventists shown here that make void the law through faith? God says, If ye love me ye will keep my commandments; have they not fallen from that love? The second church I would ask to be shown it. And the church of Pergamos, I cannot place it at present; but the church of Thyatira I think is manifestly the Seventh Day Adventist, which suffers that woman Jezebel, who calleth herself a prophetess, to teach and to seduce them, and to serve idols. Space was given her to repent but she repented not. Have we not as a body, tried to show her the evils of her doings? But she refuses our instructions. The church at Sardis I understand to be what is called the Latter Day Saints, which claim the kingdom of God to be established upon the earth, and Christ as king; and yet they believe they live in death, holding to the doctrine of the immortality of the soul in this life. Dear reader, notice the church in Philadelphia. Behold I have set before thee an open door, which we understand is wisdom granted us. Thou hast kept my word and hast not denied my name.

Brethren, what other gathering or body of people have chosen this name which we have chosen, the Church of God? But those who say they are Jews and are not, behold I will make them come and worship before thy feet. Who but the S. D. Adventists say they are the 144,000? which are the twelve tribes of the children of Israel, or Jews. Be patient, endure unto the end. Your Brother in hope.

Sumner, Wis.

R. W. WINCHESTER.

#### The Lord's Supper.

R. V. LYON.

"BRO. R. V. LYON: Will you inform us through the *ADVOCATE* as to the time when the Lord's Supper is to be observed by the church of God, and its design, &c.? C. M., and M. C. P., and G. W. F."

Dear brethren: It is with pleasure that I attempt to answer your questions through our excellent paper. I have many theological questions to answer privately, and they may or they may not benefit the multitude. As to the yearly observance of this God authorized institution, it has nothing in the living oracles, or the history of the apostolic church to prove its truthfulness.

The object of the Supper is not to test our fellowship with each other; but to keep before our mind the fact that Jesus literally died for the elect, his sheep, the family of God. I Cor. 11:26; John 10:15; 1 Cor. 15:3; Isa. 53:6. Hence we have all the solemnity of the cross thrown around this divine institution. What an hour! Jesus in the agony of death, bleeding, groaning, dying! No mother to wipe the cold sweat from his careworn brow, nor loved disciple to close his eyes in death! But a step from the cross stands his mother all bathed in tears, loved disciples weeping, the rabble insultingly crying out, If thou be the Christ, the chosen of God, save thyself! God forsakes him for a moment! Yon orb of day refuses to shine, all nature around the sacred spot is clothed in mourning! An awful moment!

But this is not all. In eating the Supper we acknowledge our unwavering confidence in the truth that Jesus is coming back to this earth, not to burn it up or turn it into a caldron of burning lava, but as the redeemer, the restorer of all all things which God hath foretold and promised. Consequently we have all the glory that inspiration has thrown around the "coming of Jesus," and "the restitution of all things which God hath spoken by the mouth of his holy prophets, from of old." Therefore we see the necessity of attending to this ordinance frequently, in order that we may be kept near the cross, and thereby be in constant readiness to hail its coming with joy.

Paul has taught us that this memorial Supper is to be observed or eaten frequently, 1 Cor. 11:23-26. "For I received from the Lord, what I also delivered to you, that the Lord on the night in which he was delivered up, took a loaf, and having given thanks, broke it and said, This is that body of mine, [a symbol of it,] which is broken on your behalf; this do you for my remembrance. In like manner, also, the cup, after the Supper saying, This cup is the new covenant in my blood [a symbol of his blood,] this do you, as often as you may drink, for my remembrance. For as often as ye may eat this bread, and drink this cup, you declare the death of the Lord till he come." *Diaglott*.

I will now introduce a few historical facts to prove that St. Paul was right in teaching that it was to be celebrated frequently.

The church at Jerusalem, whose suffering and persecution through a period of more than two centuries, for their unwavering faith in Jesus, and strict adherence to Matthew's original gospel, which was written in Hebrew, who were called Ebionites, or Nazarenes, were strict observers of the seventh day Sabbath; and after the close of their services on that day, assembled to eat a harmless meal, at which time they celebrated the Lord's Supper. Wm. Cave, D. D., in a work entitled *Primitive Christianity*, testifies as follows: "The Sabbath, or Saturday, for so the word Sabbath is constantly used in the writings of the fathers, when speaking of it as it relates to Christians, was held by them in great veneration, and especially in the eastern parts, honored with all the public solemnities of religion. . . . Hence they usually had most parts of divine service performed upon that day; they met together for public prayers, for reading the Scriptures, celebration of the sacraments, and such like duties. This is plain, not only from some passages in Ignatius and Clement's constitutions, but from writers of more unquestionable credit and authority.

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According to the Pliny's letter to Tragan, A.D. 110, and Tertulian, who wrote in 198, that the Christians met for worship on the Sabbath (seventh day,) and in the evening of the first day they met and enjoyed a love feast, a harmless meal, at which time they celebrated the Lord's Supper. See Neander's Church History, Vol. 1, p. 445; Vol. 4, p. 58. It was on an occasion like this that the disciples came together to break bread, and Paul came among them, ready to depart on the morrow, Sunday.

Dr. McCulloh, in his work on the Credibility of the Scriptures, says, "We infer that the observance of Sunday originated in the conventional assembling of Christians after the close of the Sabbath, which was at sunset, to hold their love-feast or harmless meal, at which the celebration of the Lord's Supper was always made." In Egypt in the middle of the fifth century, the Christians in certain cities, met weekly and partook of the Lord's Supper. I am aware that much has been said respecting the time of its celebration. Some plead for the morning, others the afternoon, and some for the evening; the latter being the time of the first celebration of it, and the practice of the Jerusalem Church, and that of the Church at Corinth.

In the early days of the Jerusalem Church, the celebration of the Lord's Supper was both frequent and numerous attended. Voluntary absence was considered a sin; and exclusion from it, by the sentence of the church, as a severe punishment. Every one brought an offering proportioned to his ability; those offerings were chiefly of bread and wine; and the ministers appropriating as much as was necessary for the Lord's Supper. They then had a part of what was left for their maintainance; and the rest furnished supplies for the poor. And it is a historical fact that cannot be controverted, that the weekly celebration of the Lord's Supper was long kept up by the ancient church, and only deviated from when the love of the disciples of Jesus began to wax cold. See Smith's Bible Dictionary, Encyclopedia of Religious Knowledge, Robertson on the Lord's Supper; Dwight's Theology; Works of Andrew Fuller; Works of Robert Hall, and Mason on Frequency of Communion.

But who are the proper subjects? We answer, those who accept Jesus as their sin offering and high priest, that he died for them, that in him there is pardon, resurrection, future life, a title to the kingdom of Israel and earth restored, to be the everlasting home of the purchase of his blood, and that he is coming back as the restorer of all things which God hath spoken of by his holy prophets. Then repent, which is a change of one's course of conduct from wrong to right. Then be immersed into the name of Jesus Christ for the remission of sins. Then live in strict conformity to the commands of God. All such have the evidence that they are the children of God; therefore they have the right to this memorial feast, and are in duty bound to celebrate it frequently. In its celebration, it is important that we should possess a right frame of mind. Hence it should be with sorrow for the sins we have committed since our last gathering, and to tender composure of affection, free from the disorder and ruffles of passion; with a holy awe and reverence of the divine majesty, yet with confidence and earnest desire toward God, and love to Jesus and all the brethren.

What benefit do the children of God derive in the celebration of this memorial feast? 1. It is a means of strengthening their faith in the Lord Jesus Christ. 2. It affords great consolation and joy. 3. It increases our love to Jesus and one another. 4. It keeps before our minds the plan of human redemption. 5. It has a tendency to impress upon our minds an utter aversion to sin. In eating the Supper understandingly, and in faith, we retire with the assurance that all our sins have been remitted, and that we stand complete in Christ before the throne of the Omnipotent Deity, through the blood and intercession of Jesus the Christ.

### The Metallic Image.

J. A. NUGENT.

#### SECTION 3RD, GRECIA.

"And another third kingdom of brass, which shall bear rule over all the earth." We have seen in former articles how accurately the prophecies of Daniel were fulfilled; and Daniel says this "third kingdom of brass shall bear rule over all the earth." The he-goat which came from the west, was to conquer the whole world. "And the rough goat is the king of Grecia, and the great horn that is between his eyes is the first king." This "Great horn," or "First king," was Alexander, and the actual ensign of Greece was a he goat. We have seen, in a former article, that Alexander conquered Persia, and bent on the subduing of the world he next entered Phoenicia. Zidon readily submitted to him, but New Tyre, which had been built since Nebuchadnezzar destroyed Old Tyre, refused to acknowledge him. New Tyre stood on an island, half a mile from the shore, and felt secure from an enemy who had no navy to bring against them. Alexander at first attempted to build a causeway from the shore to the island, but when the Tyrians destroyed his works he sent to Zidon and obtained a fleet by which he destroyed that wealthy city. "It shall be a place for the spreading of nets in the midst of the sea." And the thoughtless fishermen now fulfill this prophecy by spreading their nets where palaces once stood which would adorn Broadway. This was the final fall of these two great merchant cities, against which God had so often denounced his judgments. Ezek. 27 and 28 chap.

Alexander then marched through the rest of Palestine, intending to punish Jerusalem, which had stood loyal to Darius. The Jews on his approach prayed to the Almighty Father for guidance and protection. "It was revealed to Jaddua, the high priest, that he should open the gates and go forth in his sacred robes to meet the Grecian conqueror." Jaddua, in the vestments of Aaron, came forth at the head of the procession of priests. Alexander at first regards them with scorn; but as he comes in full view of the procession he falls to the ground in adoration, and accompanies the priests back to their temple, and a sacrifice is offered. The Jews are spared and Alexander shows them many favors. He told his soldiers before he left Macedon he had seen a figure in a dream that exactly resembled the high priest which had foretold all his conquests, as the historian says. Nebuchadnezzar and Cyrus, both his predecessors in conquest, as soon as they came in contact with the chosen people, were taught that they were the subject of prophecy; and Alexander, in his turn, was shown by Jaddua the prediction of Daniel, which spoke of him as a he-goat, the first king of Grecia." *Landmarks, page 71.*

He then proceeded south, took Gaza, and went into Egypt, which he had little difficulty in subduing; and at the mouth of the Nile he founded a city called after his own name; and leaving a Macedonian satrap he went back to the holy land, and B. C. 330, started on his Indian expedition. He subdued that country, and after many difficulties arrived safely back to Babylon. His empire now extended from India to Greece, and embassies came from all parts of the world, acknowledging his power and begging his protection. He was at the highest pitch of greatness to which man had ever attained. His pride and vainglory went so far that he sent to Greece to have his name enrolled among the Gods, as the son of Jupiter. But he owed his destruction to the wine cup; his intemperate habits brought on a fever of which he died at Babylon, the home of pride. "The great horn was broken in the thirty-third year of his age, and the 12th of his reign." He made no effort to name a suc-

cessor, but took off his signet ring and placed it on the finger of Perdicas one of his generals." And now comes

#### THE PARTITION OF THE EMPIRE.

"Therefore the he-goat waxed very great; and when he was strong the great horn [Alexander] was broken, and for it came up four notable ones toward the four winds of heaven." Dan. 8: 8. These four horns represented the four generals among whom the empire of Alexander at his death was divided. Perdicas gave to Lysimachus, Ptolemy, Antigonus, and Eumenes, the government of the empire; but his authority was disputed by Antipater, whom Alexander had left governor of Macedon, which laid the foundation for war and bloodshed. The only one of Alexander's successors who lived and died in peace was Ptolemy, and he is the only one prophecy deals with. Daniel says, "The king of the south shall be strong," a feature not possessed by any other of the kings who succeeded Alexander. Ptolemy's dominion extended over Egypt, the island of Cyprus, and the Holy Land. He founded the famous Alexandrian Library. He died B. C., 283, and was succeeded by his son Ptolemy Philadelphus, who, like his father, had a taste for art and literature. He ordered the Jews to translate all their sacred books into the Greek, which was fast becoming the prevailing language of the day. "Seventy-two" scribes were employed, and though they worked separately their versions are said to have exactly agreed." From the number seventy the translation was called the Septuagint.

Prophecy now brings us down to the wars of Antiochus the great, or "the king of the north," who was almost constantly at war with the Ptolemies, during which time the Jews suffered much, as their country was generally the battlefield of contending powers. Read the 11th chap. of Daniel. Antiochus was killed while plundering the temple of Elymais, Persia, B. C. 187, and his son Seleucus, called by Daniel, "a raiser of taxes," succeeded him. He sent Heliodorus to rob the temple at Jerusalem. As he was about to break into the treasury, a horse and rider of glorious beauty arrayed in glittering armor and attended by two men of equally marvelous appearance, struck the robber down and scourged him. See *Landmark, p. 128.* Daniel says of Seleucus, "But within few days he shall be destroyed, neither in anger nor in battle." In fulfillment of this Heliodorus poisoned his master; and Daniel says of his successor, "He shall come in peacefully and obtain the kingdom by flatteries." This vile usurper was Antiochus Epiphanes, second son of Antiochus the great. Daniel says of him, "And they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate."

In fulfillment of this prophecy, Antiochus tried to force the Jews to worship his gods. The high priest Onias was supplanted by his apostate brothers, John and Menelaus. He soon had the temple dedicated to Jupiter, coming himself and breaking into the holy place, offered swine's flesh on the altar, and all Jews who refused to worship Jupiter were put to death. Mattathias, of the seed of Aaron, refused to worship Jupiter, and killed an apostate Jew in the act of advancing to his altar; and with his sons and other Jews overpowered the Greeks. They then fled to the mountains where they were joined by other Jews, and they made war on the Greeks. Mattathias soon died but left his son Judas to fill his office, who three times routed the Greek army, recovering the whole of Judea; then going to Jerusalem he purified the temple on the very day, three years after it had been dedicated to Jupiter. Antiochus dying, his successor still continued to make war on the Jews, but 146 B. C., the Jews obtained an acknowledgement from both Syria and Rome that they were a free people.

Rome was now acquiring dominion rapidly. Greece and Carthage bowed to the Roman yoke, 146 B. C. The same year Attalus, last king of Pergamos, bequeathed his kingdom to Rome. Thus the provinces that had formed the Grecian Empire were one by one passing under Roman dominion. Judea, Pontus, and Armenia, fell B. C. Egypt 31 B. C. And thus ends the third kingdom, or Grecia. It is subdued by the Iron, or Roman kingdom, the last universal kingdom that should be founded by men, and which shall be the subject of my next article.

**The Advent and Sabbath Advocate.**

"The Entrance of thy Words giveth Light."  
 Marion, Iowa, 26th day of the 1st month, 1881.

JACOB BRINKERHOFF, Editor.

**Our Witnesses.**

BRO. BRINKERHOFF: Will you give an opinion of Hebrews 12: 22, 23. Gen. 44: 5. 2 Cor. 5: 5-7. ELIZA FELLOWS, *Livermore Falls, Me.*

(1.) THE text reads: "But ye are come unto Mt. Sion, and to the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and church of the first-born, which are written in heaven, and to God, the judge of all, and to the spirits of just men made perfect." To understand a scripture text we want to examine the connections. The chapter is a continuation of the 11th, in which the ancient worthies are recounted, and in the opening of the 12th the apostle calls these ancient worthies, or rather, their example, a cloud of witnesses of our profession of faith in God and his Son. "They having made their record, fell asleep in death, in hope of a resurrection and the receiving of the promises, which he says they received not, the reception of which is reserved for all the faithful of all ages, to be received together, according to the 40th verse. He exhorts to look forward to Jesus, who is the author and finisher of our faith, and thus continue steadfast in the Christian course, as he exhorts us to do in chapter 12, to the 18th verse. He then exhorts to faithfulness on account of the witnesses again, contrasting the witnesses of the former dispensation with the greater witnesses that the disciples of Jesus have of their profession. Observe that verses 20 and 21 are parenthetical; not merely because they are embraced in marks of parenthesis, but the sense of the language shows it. The exhortation to faithfulness of verses 18, 19, 22-24, is by a comparison and contrast. Comparison of the witnesses of Mt. Sinai and of Mt. Sion. The old covenant was given from Sinai, when the law of ten commandments were given in a written form, and also the remedial system of typical offerings and sacrifices were issued in a form of a code, and written in a book, to be strictly adhered to; and he who failed to comply with the conditions should be cut off from the people and their blessings.

The new covenant to which the Christian has come, or according to verse 24, to the mediator of the new covenant, is an additional witness to our profession of faith. We not only have the example of the former worthies, but we have what they had not, the fulfillment of the typical sacrifices which pointed to Jesus, believers in whom constitute the church, or congregation of the first-born, who are written in heaven, in the book of life. The 18th and 19th verses speak of Mt. Sinai, the important events of which were a witness to the faithfulness of God's people under the Mosaic dispensation; and Paul says, "Ye," the Hebrew professors of Christianity, "are not come unto the mount"

Sinai, but, "unto Mt. Sion, the heavenly Jerusalem." The people who should have received Jesus of Nazareth as their Messiah, did not, and so the Kingdom of heaven upon earth was not established with them, but its establishment was deferred until a people should be taken out of the Gentiles for the name of the Lord; hence the Lord's presence and dwelling on the earth is not as it was under the old covenant, when Jerusalem became the Lord's sanctuary and the place of his throne, on which one ruled as a subordinate; and if faithfulness to him had been maintained the kingdom and dominion would have everlastingly been from Jerusalem.

Under the new covenant, or time of the dispensation of grace through the mediation of Jesus, faith is a prominent feature of the worship of God, and constitutes one of the principal works of the Christian life; as Jesus said, "This is the work of God that ye believe on him whom he hath sent." John 6: 29. By faith we look to the heavenly Jerusalem, the future city of the living God, which shall have his presence as the old Jerusalem had it in the previous dispensation, and also in a much greater degree.

The contrast between Mt. Sinai and Mt. Sion is that in the Mosaic dispensation the law went forth from Sinai when the people were taken into covenant relation with God; in the future or restoration ago, the law shall go forth from Sion; see Isa. 2: 3. Then the new covenant shall be fully established, or enforced. Now by faith we are come to Mt. Sion, and this adds to the witness of our profession. God, the judge of all, is also a witness of our profession.

"To the spirits of just men made perfect." This is claimed by some people to support the idea that there is in man a conscious and intelligent spirit which separates from him at death, and is then made perfect. But the perfection is of the just men themselves, and not of their spirits as separated from them; hence it is no evidence on that subject. There is no scripture to show that the spirit, or any other part of man, is made perfect before he himself is, as a whole and organized person. See Heb. 11: 40; also Phil. 3: 12. In Heb. 12: 24 the blood of Abel is represented as speaking; he was a righteous man and his testimony is a reproof to all others; so the spirits of other righteous men speak or testify, witnessing to our profession of Christ, and faithfulness in that calling. Seeing that we have so many witnesses to our profession, let us lay aside every weight, and our besetting sins, and run with patience the race that is set before us, looking unto Jesus as the author and finisher of our faith, and the mediator of the new covenant. Heb. 12: 1, 2, 24.

(2.) Gen. 44: 5. Joseph had ordered his brethren's sacks filled with corn, and his silver cup put into the mouth of Benjamin's sack, so that it would soon be discovered; he accused his brethren of having stolen it, that he might try their dispositions, and see if they would desert Benjamin to his fate, as they had sold and deserted him. They knew not that he was Joseph, and they were somewhat in reverential awe of him; and the Egyptians

were a superstitious people, skilled in the magician's arts, as see their performances in the time of Moses; and supposing that he was an Egyptian he wanted them to believe that he could foretell events, or reveal unknown matters; as the word divine means, in one of its definitions. The marginal reading of this word divine, is "making trial;" or finding out secret things; and until Joseph had revealed himself to his brethren he wished them to understand that he had wisdom by the magician's cup; or magician's art manifested in the use of the cup.

(3.) 2 Cor. 5: 5-7. "Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that whilst we are at home in the body we are absent from the Lord, for we walk by faith, not by sight." The understanding of this, as many other passages, depends upon its connections. By this we learn that the thing which God hath wrought us for is immortality, for which man was designed at his creation, and which purpose in the plan of salvation the previous verses of this chapter bring to view, in God's building, which contains the many mansions Jesus has gone to prepare, in which we shall be clothed in immortality. Here we also have an office of the Holy Spirit, to be the earnest of our inheritance, until our redemption, Eph. 1: 14. One meaning of the word earnest is something advanced as a pledge; and this the Holy Spirit is to us; a pledge of our acceptance with God and consequent blessing. On this account we are confident, knowing that while we are satisfied with things only of bodily comfort, we are absent from the Lord. The Savior said, "Ye cannot serve God and mammon." Worldliness and godliness are opposite to each other; and that which is of the most value should be our aim to possess. So Paul exhorts us to pursue godliness, and uses various figures of speech to illustrate it. The 7th verse helps the illustration further, for to be present with the Lord in this life is a matter of faith; it is not of sight. And knowing this to be our best good we are willing for this exercise of faith, and to be present with the Lord; verse 8; that thereby we may be accepted of him, verse 9.

Let this mind be in us then, that we may not be of a dull faith, or possessed of a dead faith, but by the exercise of a living faith we may often be present with the Lord, and have a foretaste of the joys that await the realization of our faith, when we shall walk by sight, in which our faith shall be swallowed up.

**Priestcraft in Ireland.**

THERE is in Ireland a society called the Reformed Romanist Priests' Protection Society for the purpose of leading dissenting priests and students to a saving knowledge of the gospel, and has succeeded in leading fifty-one reformed Romish priests and fifty-three students from popery to the Protestant faith. At a recent session of the Society the cause of the recent troubles there was discussed, in which it was made apparent that the real cause was the church of Rome and its priest-

craft, "to extinguish and annihilate all scriptural." "The regular priests of Ireland number 5040, monks, friars, nuns, by mercy, together with teachers engaged in Romanists desire to estant institutions of no sufficiently mature the advance of this h this end exists the Re Protection Society. that many of the pri condemn the apostat would gladly flee fro ination were they as its persecutions. G formed and convert many of the poor people into the ligh aud priests of good doned the church of gospel have been l and protected in th ant has been mad late for the Prote peasantry, headed nearly every insta situation. This so Ireland's troubles Catholics; and th trying to reform t of the gospel.

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craft, "to extinguish Protestantism and to annihilate all scriptural and gospel teachings." The regular priests of Rome garrisoned in Ireland number 5040, besides thousands of monks, friars, nuns, brothers and sisters of mercy, together with 2911 Roman Catholic teachers engaged in the national schools. The Romanists desire to overthrow all the Protestant institutions of the island, and there is no sufficiently matured organization to oppose the advance of this huge Papal army, and to this end exists the Reformed Romanist Priests Protection Society. The statement is made that many of the priests of Rome hate and condemn the apostate creed they profess, and would gladly flee from its bondage and abomination were they assured of protection from its persecutions. Gavazzi and Chiniquy, reformed and converted priests, have assisted many of the poor priest ridden clergy and people into the light of faith and spirituality; and priests of good character who have abandoned the church of Rome for the faith of the gospel have been helped into employment and protected in their rights. The popish tenant has been made by the priests to legislate for the Protestant landlord, and the peasantry, headed by the priests, have in nearly every instance, been masters of the situation. This society places the cause of Ireland's troubles where it belongs, on the Catholics; and that society of Irishmen are trying to reform their countrymen by means of the gospel.

The call to come out of Babylon is still going on, to come out from the worship of the beast and his image, to keep the commandments of God and the faith of Jesus.

### The Value of Eternal Life.

S. E. BRINKERHOFF.

Do we realize the value of eternal life—a life of never-ending bliss in the kingdom of God? We have many times heard persons say, "We often wonder if it is really necessary for us to keep the Sabbath in order to be saved." Then they will tell what a hard time they have in trying to get along in this world on account of keeping the Sabbath of the Lord, and how easy they could get along if they did not keep it, but in its stead observe the first day of the week. We never hear a brother or a sister talking in this way, but it starts us to thinking, Do we, any of us, realize the value of eternal life? We all love life, even in this world, with all its sorrows, its cares, and its various trials and discouragements; and what will we not do to continue our existence here? But what is this short life even if it was one continual sunbeam without a shadow or cloud to darken the horizon from the cradle to the grave, compared with that life which God has promised to those that love him?

Did we but realize, even to a limited extent, the value of eternal life when starting in the Christian race, we would never let such thoughts, if they entered our minds, in words escape our lips. On the contrary, our every thought would be, Lord what can I do to show my love to thee for thy rich and boundless

gift of eternal life through Jesus Christ our Lord? The thought should never be harbored for a moment by any sincere child of God, just what must be done in order to be saved, or what may be left undone and still obtain that priceless boon—eternal life. God hath so loved us as to give his only begotten Son to die for us, that we through him might have life. This life he offers to us free, without money and without price, and the question with us should ever be, How can we best honor and glorify our heavenly Father? Not how little can we do and yet be saved; how easy a road we can take and still gain the port of peace at last; but how can we best show our love and appreciation of what great things God hath done for us.

The question of whether we, or any body else, could or could not be saved without keeping the Sabbath, or any or all of the other commandments of God, need not trouble us a moment, for "no man that putteth his hand to the plough, and looketh back, is fit for the kingdom of heaven." Life—eternal life—with all the glory, honor, and joy, of the court of heaven, with a real, literal, and everlasting kingdom; is just before us, and if that is not worth our best endeavors, our lifelong service here, then truly our blessed Redeemer shed his precious blood in vain. The individual who is ever inquiring what is and what is not really required of him or her, in order to be saved, we very much fear will never be able to stand the last great conflict of this age, and join in the song of redemption when Jesus comes. We are not saved on account of what we do; we are saved by faith in the blood of God's anointed Son, and our doing is only just the fruit, or the legitimate result of that salvation that is ours by faith in our Lord Jesus Christ.

Look back to the life of our Savior, behold the man of sorrows, see him in the garden of Gethsemane, at Pilate's judgment seat, follow him to Calvary, hear his expiring cry, and then ask yourself, What is life eternal worth? All this cruel suffering and death of God's only begotten Son was to purchase eternal life for the fallen sons and daughters of Adam. Look forward, stand a moment on the brink of eternity, see the earth clothed in its Eden bloom, hear the songs of the redeemed as they float in the breezes of the earth made new, see the white robed throng as they raise one long glad anthem of praise to "him who hath washed us from our sins in his own blood and made us kings and priests unto God," then again ask, What is eternal life worth? It is in vain we try to fathom the value of eternal life in a world all free from sin and sorrow. Could we but stand for a moment on that glorified shore, how small our greatest trials would look, how readily would we unite with Paul in saying, "Our light afflictions which are but for a moment worketh out for us a far more exceeding and eternal weight of glory," and gladly would we count all things loss that we might win Christ, and be found in him at last. May God help us to realize the priceless value of eternal life, and enable us to live so that our daily lives may show that we prize the precious gift of our heavenly Father, and the matchless love of our blessed Savior.

### Peace.

FROM the tumult of earthly strife, from the vexations of human pride, from the heart-aches produced by sin, from the jargon of unhallowed tongues, from the lightning flash of passion's rage, from the gall and bitterness of sorrow's sting, from the disappointments of inconstant love, the believer hastens away to find peace in Christ.

Peace is heart union with God. It is coming into gear with motive power of human existence. Sin has terribly dislocated the human machinery spiritually, morally, mentally, and physically. Hence the jarring discords of life. Hence the moral catastrophes and ruin. But through Christ our lost harmony with God is restored. Being in harmony with the Creator, we are in harmony with ourselves. The discords of the heart cease, and the result we call peace. The Confederate government once sent ambassadors to President Lincoln desiring of him "terms of peace." "Stop fighting," said the determined Lincoln, "and there will be peace." In vain we wage war against the Eternal. The flash of his disapproval is dismay to our spirits. "Stop fighting" him is the first condition of peace.

But divine peace is more than a negative of human rebellion. It is a positive gift, "not as the world giveth." It is the sunshine of his approval gladdening the spirit. It is the swellings of his joy in holy comfort in the heart. It is the floodings of his love in sweet satiety to the mind. It is the thrill of the Holy Spirit so far as our moral natures can bear its touch. It is ours by faith on and obedience to Christ.

It cost a priceless price. As bankrupt man could not pay it,

"Jesus paid it all,  
All the debt I owe;  
Sin had left a crimson stain,  
He washed it white as snow."

The terms are easy. Faith will obtain it. Submission and love invite it in. Laying still beneath Cavalry's tragic cross, we may "let" the blood of the divine Sufferer cover "all sin," justifying us from every moral offence, and pour the streams of peace all along the channels of the heart. Peace bringing calmness amid the tumult of strife, a secure shelter fortress from the tempter's fiery darts, a safe "pavilion from the strife of tongues," a quiet retreat from earth's thunder-storms of temptation and sin, a certain rest to the troubled spirit, a witness of our adoption by the King of kings—such peace is the atmosphere of heaven. We may breathe it. Made able by its strengthenings, and encouraged by its abiding thrill, we may triumph in every conflict until the flashings of the everlasting glory shall dawn upon our gladdened vision.—Selected.

"A MAN may know all about the rocks, and his heart remain as hard as granite or adamant; he may know all about the winds, their courses and their currents, and be the sport of passion as turbulent and fierce as they; he may know all about the stars, and his fate be the meteor's, that blaze for a little while, and then is lost, quenched in eternal night; he may know all about the sea, and be a stranger to the peace of God; his soul may resemble its troubled waters, which, lashed by the storms and ruffled by every breath of wind can not rest, but throws up mire and dirt; he may know how to rule the spirits of the elements, and not how to rule his own; he may know how to turn aside the deadly thunderbolt, but not the wrath of an angry God; you may know all, in short, that man has discovered or his skill invented, but, if you do not know Jesus Christ, if your eyes have not been opened to a saving knowledge of the truth, what will that avail you, when they are fixed in their sockets, glazed by the hand of death? Equally by the death-bed of the greatest philosopher, as of the hardest miser that ever ground the faces of the poor, there is room and reason for the solemn question, What shall it profit a man, if he shall gain the whole world—all its learning, its wealth, its pleasures and honors—and lose his own soul?"—Dr. Guthrie.



interest is good every where, and many calls are coming to me for help. May the Lord awaken the hearts of his laborers to the sense of their duty, and to the honor of his cause, is my prayer.

*Hartford, Mich.*

### Letter Department.

#### From Sister Jane Stults.

DEAR BRO. BRINKERHOFF: we have received *ADVOCATE* No., 1 Vol. 16, to come weekly. I hope it will find many friends to sustain it in its labor of love in this evil time. It is a welcome visitor at our house. I am glad to see so many good letters from the lonely pilgrims who are trying to walk in the narrow way to the city. Dearly beloved, we all have a work to do; let us see to it, and always be on time. Don't let us have any duns in the paper; I never like to see them in a Christian paper. The Lord loves the cheerful giver. Let us deny self, take up our cross, and follow our divine Lord and Master. He had no where to lay his head. O what a pattern for us to follow! let us be as harmless as doves, and as wise as serpents. All that we do let it be done with an eye to the glory of God. O that it might be more than our meat and drink to do our Master's will. I am glad to hear that Bro. Davison is better; hope the Lord will give him peace and comfort in his old age. Watchman, what of the night? when will the morning come? how long have we been in the toes of Daniel's image? will some one please to tell us? are we living in the time when it is said to sell and give alms; provide ourselves bags that wax not old, a treasure in the heavens? Your sister in hope.

*Ft. Atkinson, Wis.*

#### From Bro. Erastus Branch.

DEAR BROTHERS AND SISTERS: For the first time I will try and write a few lines to the *ADVOCATE*. I am rejoicing in hope of eternal life. My residence is now in Hope, Barry Co., and the little church here is prospering and striving to meet the Lord in peace. It makes me mourn oftentimes when I see how slack I am in regard to our Lord and Master; but by the Lord's help I mean to overcome and have a right to the tree of life. I believe the appearing of our Lord is near at hand, therefore we should be diligent in the service of the Lord. Let us be faithful unto the end and be saved.

*Hope, Mich.*

#### From Bro. S. Harvey.

BROTHER BRINKERHOFF: As it has been some time since I wrote for the *ADVOCATE* I thought I would pen a few lines that some of the lone ones might read. We, as lone ones, do feel for all the lone ones, and we do humbly pray that they may still prove faithful until they win the crown. We are here alone surrounded by a wicked world, but feel determined to persevere on in the truth, looking unto Jesus, the author and finisher of our faith. We have a good deal to contend with, but faith in God will carry us through. We still are hopeful that some one will come out and bear us com-

pany. We feel determined to try to make our calling and election sure; and we crave an interest in your prayers that Jesus will bear us up in our lonely state. Bro. Long paid us a visit last winter, and preached three sermons; it set the people to thinking, and the inquiry is often made, When will he come back? Our daily prayer is that he will come back this summer, and hold a protracted meeting. May we all try to do our duty, and live for the coming of our Savior, for the signs of his coming are fulfilling very fast.

*Altoona, Iowa.*

SISTER Delia Preston writes from Ridgeway, Harrison Co., Mo.: We cannot very well do without the *ADVOCATE*, as it is all the true preaching we have here. The paper is very good. I have not found but very little fault in it since I have been reading it; where I found the fault was in the saying that our Savior was crucified in the forepart of the week, not knowing just the time when he was raised from the dead, as I did not think that was right I could not understand it. It might be right, therefore I would be wrong. I hope and pray that I may understand the truth of God that it may not be said of me, Ever learning and never able to come to the knowledge of the truth. We have some here to contend with; my husband and myself being baptized in the Christian Church some ten years ago, they believe that we are wrong in keeping the Sabbath. They want us to come back to them, but we are not of that mind. We want to, I hope, press toward the mark for the prize of the high calling of God in Christ Jesus. I have thought sometimes that I ought to write, as I love to read the letters from the brethren and sisters; and as we cannot assemble ourselves together at all times we ought to try and exhort one another through the paper, and so much the more as we see the day approaching. Pray for us that we may be more faithful in the future. I thank God that he has seen me a sinner. I was brought up a Catholic, and he has helped me to see his glorious truths, and helped me to keep his commandments and the faith of Jesus. We will try to meet at the Pleasant Valley Church, April 30, at Bro. W. C. Long's next appointment. When our Savior comes we hope to have a part in the first resurrection, if we are not alive to see that event.

SISTER Sarah Phelps writes from Downs, Kansas: I have never attempted to write for your paper before, but knowing the truthfulness of its doctrine I cannot do without it. We embraced the Sabbath and were baptized by Bro. A. C. Long in 1874, in Worth Co., Mo. We are trying to keep the commandments of God and the faith of Jesus. There are none here that keep the Sabbath; we are alone, but the Lord being our help in time of trouble, we are steadfast and immovable. We beg an interest in the prayers of the brothers and sisters that we may meet in that bright morn of the resurrection, where pain and sickness never comes.

Bro. B. ALVERSON writes from Lone Star, Mo., I appreciate the *ADVOCATE* as an agent in the hand of the good Lord for the promulgation of the gospel, and I pray and labor to this end. I have been in poor health all winter, but God is just as good as ever; his word is precious, for which I praise his name.

BRO. C.E. Gregg writes from Greenville, Mich.; We are glad indeed to receive the *ADVOCATE* weekly, which we have so long desired, and are much pleased with its new appearance. Truly the friends of the cause can rejoice over this advance movement. I think the remark of Bro.

Dugger, in behalf of the *ADVOCATE* very true and very timely, and shall do what I can to sustain it. We are glad Bro. Davison's health is improving. We have the promise of our Lord that we shall not always sojourn in the land of the enemy, but if faithful to our trust shall reign with him when the last enemy is destroyed. We are still striving to enter in at the strait gate, and trust in the Lord for strength. May the Lord bless you in the advance step you have taken, and give you means according to your faith.

#### Patience and Charity.

"Oh, don't I wish there was a patience shop; would'nt I just buy some," said Martha, somewhat excitedly.

"Well, I think you ought to be a profitable customer," sarcastically replied her brother Arthur.

"You're a mean fellow," responded Martha, "and if there was only a charity store, you ought to spend all your money there."

Mrs. Miles heard these remarks, and, instead of upbraiding her children, suggested that possibly an investment in both patience and charity might be good for each, and expressed the belief that she knew where both might be secured.

The young folks were eager to know what mother meant, and Martha, who had been greatly troubled by a self-imposed task of work, and had lost her stock of patience over it, begged her mother to tell her where she might obtain a fresh supply.

Her mother said something about a certain great man named Paul, who once wrote on this subject. He said that tribulation worketh patience, and she proceeded to show the children that trials and troubles, vexations and annoyances, were permitted by God in order that his people might learn to exercise patience. No amount of money would buy patience; but if all our perplexities and difficulties were committed to God in prayer, we should find that as each storm serves to make the tree take firmer root-hold, so all unpleasant circumstances should serve to make the grace of patience take stronger hold in the heart. Patience, moreover, was an earthly possession. She said, "It must come from him who is called the God of patience, and who will give this, and everything else that is good, to those who ask him in sincerity."

Much more was said about patience, and Arthur and Martha read, at their mother's request, all the verses in the New Testament that contained the word, and they profited by the exercise. At the close Martha said she felt as though she had a little more patience now, and she proposed to ask God to help her take care of it. Then some conversation was held about charity, of its preciousness in the sight of God, as shown in the thirteenth chapter of Paul's first epistle to the Corinthians, which was read. The children also hunted up some verses from the first epistle of St. John, about loving our brethren, and Arthur determined that he would seek the gift of charity.

As the mother was called away to other duties, and the young people were left alone, they said almost in the same breath, "Well, I really do believe there is a patience and a charity store after all; only God keeps it."

This incident occurred so recently that I am not prepared to say how far Martha and Arthur have improved in these respects, but I know that their resolutions were made heartily, and I trust they may so be kept.—*Sel.*

A ROMAN Catholic priest of 14 years standing, named Sequin, writes a long letter to a Montreal (P. Q.) paper, addressed to Bishop Fabre, announcing his conversion to Protestantism, and giving his reasons therefor.

A YOUNG man who is "too good to work" is too good for anything else in this world. There is no place for him on the earth.

The Advent and Sabbath Advocate.

The Editor of the ADVOCATE does not hold himself responsible for the sentiments contained in articles written for the paper. Each writer will be held responsible for his or her views of Scripture. We hold ourself responsible only for editorials, selections, and comments.

Special To All.

DEAR BRETHREN AND SISTERS, scattered abroad: For a number of years in the past we have been reading the ADVOCATE, but not as a weekly visitor. But notwithstanding this, as all have testified who have written through its columns, it is a comfort to the weary pilgrim, and more especially to the isolated ones. Now, dear readers, we have been taking the paper for \$1.50 per year, and only received it once in two weeks. Now, cant we raise the extra half dollar for just as many again papers, or for the paper to be a weekly paper? Let us try and see. Quite a goodly number have subscribed, supposing it to remain in its former condition; but if it is in the plan of God to have the ADVOCATE weekly, let us not be slow to aid in its support. The cause truly needs a good weekly paper. May the Lord bless in the attempt before mentioned, and open our hearts to aid in its support is my prayer. JOHN BRANCH.

Nebraska Quarterly Meeting.

THE Church of God held its Second Quarterly Meeting on the Second and Third days of the present month. Preaching on first day by Eld. G. W. Admire. There was but little business before the conference, which was held in connection with the eleven o'clock meeting, first day. The brethren and sislers met at Bro. Samuel Barackman's on the evening after the 13th, and celebrated the ordinance of the Lord's supper and feet washing. We have not heard from Eld. J. W. Nichols since Dec. and dont know whether he intends to visit us this spring or not. As our crops were so light last season and the winter so severe, it makes money scarce, and we cannot do any thing for the ADVOCATE at this time. Several would subscribe for the paper if money was not so scarce. A. Mc.MULLIN.

The Passover at Beckwith, Iowa.

THE Church here met at the Passover season. Though there were but few of us our meeting was good. We partook of the sacrament of the Lord's Supper. Bro. Nicholson was not with us on account of the extreme bad roads and the health of his family. Sorry indeed! If our Sacramental meeting does not come but once a year there can, and will no doubt, be many changes between now and another meeting of this kind. Bro. Davison spoke in favor of an annual Passover; believed it to be proper to thus celebrate it; he spoke well too, but I still think there is yet some thing not so clear as I would like to have it. I believe there is truth connected with this subject that is worth looking after. There are many who think the first day is the proper time to celebrate it, but this is without much foundation. One thing was vividly brought to our minds, when we came together

on the passover time; that was this: that if time had been correctly kept, on this same night, 1846 years ago, Jesus, the Son of God, met with the twelve in an upper room, partook and gave to his disciples this emblem of his broken body and spilt blood, and the same night prayed in the garden of Gethsemane until as it were he sweat great drops of blood, when he plead with his disciples to watch with him one hour; but their eyes were heavy. It was on this memorable night that he told them to sleep on; his time was come. It was on this night that Judas gave the betrayal kiss. It was on this night that Peter betrayed or denied his divine Master. It was on this night that he wore a crown of thorns, and was spit upon, and smitten with the palms of the hands of the wicked multitude. When I think of it it brings joy to my heart to think I can celebrate the occasion by partaking of the broken body and spilt blood of my suffering Master, who died for me that I might live in a world free from sin. R. E. CAVINESS.

It is reported that Lord Beaconsfield, the Ex-premier of England, died on the morning of April 19.

NORTHERN ALBANIA is reported to be in an active insurrection, and 15,000 men are in arms. This may probably be a cause for the breaking out again of the Eastern Question. The Grecian Boundary question is yet unsettled, and the two matters may result together in war with Turkey. The sooner Turkish dominion is ended the better; Turks and the Mohammedan faith are at variance with religion and humanity.

THE rupture between Spain and the pope of Rome continues to increase. The Papal minister at the Spanish court protested in the name of his master against the appointment of anti-Catholic and republican professors to schools and universities, and the proposed extension of tolerance to Protestants. The cabinet has informed the nuncio that while desiring the friendship of the pope it is determined to maintain its sovereign right to "decree reforms." This is a very significant piece of intelligence, for Spain has long been the abject slave of the Papacy, and has in consequence sunk in the scale of nations.

A VICTIM OF TOBACCO.—The case of Maurice O'Connell, the Fair Haven groceryman who was taken to the almshouse a few days ago, is a sad one. He is only twenty-eight years old, and has a wife and two children. When he came to this country he was the owner of property to the value of some ten thousand dollars, which had been left to him as his share of his father's estate. He became a habitual and inveterate smoker, and his nervous system became so affected that his brain was injured, and insanity followed. Dr. Francis Beacon and other physicians warned him of the danger of smoking too much, but he failed to give up the habit. He was sent to the Middletown Asylum, and there, deprived of the means to gratify his appetite, improved and was discharged as cured. But once out he resorted to narcotic stimulants, and again became insane. This is the second time he has been sent to the almshouse. The bulk of his property, it is said, is gone.—Exchange.

Letters and Money Received.

A M Brinkerhoff \$2, Thomas W Newton \$1, J W Osborn \$5, A B Hough 50 cts, N L Brooks \$4.50, T A Williamson \$1.50, Jasper Moore \$3.50, J W Ditto \$1, Jane L Madill \$1, Walter O Leach \$2, Eld S Davison (2 manuscripts), L J Branch, W H Ball.

Books and Tracts Sent by Mail.

Thomas Ireland, Mrs Chas Blackinton. To purchase New Type.—Adah E Brooks 50cts.

Books and Tracts FOR SALE AT THIS OFFICE.

HYMN BOOKS.

Hymns of the Advent.—Comprising 135 pages of music with words, among which are interspersed many choice hymns without music, whose tunes are indicated by their names, making together 196 pages. To this is added 60 standard hymns, whose music is familiar.—Containing in all 213 pages and 385 hymns. Price, in board covers, 40 cts; in cloth, 50 cts. We have added a few hymns on the Sabbath, making it a choice collection of hymns for Sabbatarian Adventists. The Bible Student's Assistant; a compend of Scripture reference, embracing a list of the principal texts of scriptures proving the essential points of faith held by Sabbatarian Adventists. Price, 10 cents.

The Seventh-Day Sabbath.—A short Treatise on the Scriptural Evidences of the Bible Sabbath, showing that the seventh day of the week is still the Sabbath by divine authority; by Jacob Brinkerhoff. 32 pages—price 8 cts. Who changed the Sabbath? By A. C. Long. 8 pages, price 2 cents.

Thoughts on the First Day of the week: Is it the Christian Sabbath? by A. F. Dugger, 15 pages, price 4 cents.

Review of J M Stephenson on the Sabbath Question, and the Two Laws, by Jacob Brinkerhoff: 32 pages, price 9 cts.

The Sabbath for both Jews and Gentiles; by A C Long. 4 pages, price 1 cent.

What is the Seal of God?—Showing that the Holy Spirit is the Bible view of the Seal. By S. E. Brinkerhoff. 8 pp. 2 cts.

No condemnation in Christ; God's Law of Ten commandments Perpetual: by Jacob Brinkerhoff. 8 pages, 2 cts, 15 cts per dozen.

The second coming of Christ.—Showing it to literal and personal, by J Brinkerhoff, 8 pp. 2cts

Moody's Sermon on the Second Coming of Christ; 8 pages, price 2 cents.

Where are the Dead? Showing from Bible testimony that they are in the grave, and not in heaven. By J. Brinkerhoff. 8 pages, 2 cents.

The Soul: Its scriptural meaning and use of the term; by A C Long. 8 pages, price 2 cents.

The Atonement. S. E. Brinkerhoff. 32 pp. 10cts.

Christian Baptism, by I. C. Welcome, 25 cents.

The Saints' Inheritance, showing the Earth to be their future abode; by S. E. Brinkerhoff. 24 pages, price 6 cents.

The Rich man and Lazarus, showing the application of the parable, by H C Blanchard, 8 pages, 2 cents.

The Three Angels' Messages of Revelation xiv. 12 pages, 3 cts, by A C Long.

The Sanctuary trodden under foot and to be Cleansed, of Daniel 8: 14, by Jacob Brinkerhoff—32 pages,—price 9 cents.

The Two-horned Beast of Rev. 13, showing its application to the Papacy, by A C Long,—4 cts.

Mrs. E. G. White's Claim to Divine Inspiration Examined, by H. E. Carver, showing her visions to be erring and human, instead of divine. Price 18 cents, post-paid.

The Sign of the Messiah: or how long was Christ in the Tomb? and when did he rise from the dead? 40 pages, price 6 cents.

What is the Testimony of Jesus? by S E Brinkerhoff, 8 pages cent.

Mrs. White's Visions and the Seventh Day Adventists— pages, price 1 cent.

The testimonies of Mrs E G White compared with the Bible, by H C Blanchard. 43 pages, 15cts.

The believer's only hope of a future state, by R V Lyon, 24 pages, price 5 cts.

The Glorious future, or the Reign of Christ and his cabinet, R V Lyon, 10 cts.

Envelops, 25 for 10 cts, 50 for 20 cts—containing an advertisement of the ADVOCATE printed on them, together with the leading doctrines of which it is devoted.

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