time since we have paper; not because g the Lord, but it was g the Lorenza as as as May one reason ils or affliction, which our midst. We have nent three families of

all been down with welve of our grand l only 7 left. We, the covering, this being a our children, the pa-We feel meekly to Job, "The Lord gave away; and blessed Now we are as paper to read as we most desirable of any eve seen, except the arly to adopt the lan-Vells; also many othhe Scriptures with all we get by the paper d understand. Have be prospered and pay support, and sincerely e sustained, while it yet trying to advance gospel. Even here but some that notice ew days ago we heard r who began to preach en virgins. His text. egroom cometh;" and appear to be awake to ew of these things we and rejoice. But here, signs of the times and number, of the young dead, some skeptics isputed, as it appeared per stories, without a coof. Now if it would place some one may n eye witness of the re, and that the skepeve as we do, that the

her and sister, searchd striving to keep the , and glorify his name, ith us in this and the

and decides the des-

Dead," in No. 39, was n, from the San Franaw the item in several aw the item in several to tlikely that in the econd stroke of light-incident, would have and that after it was; for lightning is attest first.—Epitoral.

oney Received.

Wm Baas \$2, Mrs Edith t, H P Madill \$1, Mrs C cDonald \$5, R V Lyon rinkerhoff, B G St John,

ts Sent by Mail. nstrong, Jane L Madill.

Advent and Sabbath Advocate.

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

OL. XVI. Marion, Iowa, Third Day of the Week, 13th Day of the 11th Month, 1881. (Jan. 31, 1882.) NO. 43.

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THE ADVOCATE is devoted to the promulgation the doctrines of the Second Advent of Christ, signs of the Times, the duty of mankind to serve the Bible Sabbath (the seventh day of the ek), together with the other commandments of d, the Nature of Man, his Unconscious state death, the End of the Wicked, the Earth reserved to its original glory and condition as the are inheritance and abode of the redeemed and kingdom of God, the Atonement and respition by Jesus Christ, the Prophecies, the bistan Life, and kindred Bible subjects.

Twelve Years Old.

MRS. J. C. FIELD.

blub, meanly born, yet royal Son of God!
blorew on earth, yet prophet, heir of all!
who humble, unobserved, except by those
whom the angels gave the glorious news,
by the star that crown'd the eastern sky
bend in homage over Bethlehem's Babe.

Mother's eyes were full of tears, unshed; ie mother's heart was full of thoughts unsaid, gifts of gold and frankineense and myrrh fere poured before him, doubly dear to her. How the young mother must have lov'd the child!

now the young mother must have loved the child!

we full of reverent triumph at the thought he hild the world's great Savior in her arms. He grew in years and stature, and the boy fiwelve years old, in spirit waxing strong, all of God's grace and wisdom, though a child, at in Judea's splendid capital.

Julian its grandest temple, mid'st the proud before doctors of Jerusalem, saring and asking questions, peer of all; the man and asking questions, peer of all; the full these sayings in her mother-heart, is knowing yet the thorns would pierce her too. But the how (Thrist, mayhan, as other boys,

and the boy Christ, mayhap, as other boys, thred on the sunny hills of Nazareth, win his father's shop toiled for his bread, essening his father's cares, his mother's step bothers and sisters growing up with him, spendent, as their earthly father died.

wonder if his boyish heart was light, life on earth seemed ever fair and bright, tifeven boyhood felt the cruel weight dall that hung upon his manhood's fate!

Mail that hung upon his manhood's fate!

Las it may, I love all other boys for him;

Las by his light all other boys grow dim;

Las my eyes my own bright boys behold,

Less the time when he was twelve years old.

Limow their little childish hearts he knows,

Thaps has felt their little childish woes,

Las and has heart he hand had all the way he walked to manhood then,

Lay my boys may take to make them men;

Lept the woe which he alone might bear,

Lept the woe which he alone might bear,

Lept the would I bid them take their share;

Le Mary grieving, like her helpless too,

La willing still to suffer and to do.

thing still to suffer and to do.

at that our Savior's mortal feet have trod

be road that brings his saved ones all to God.

at a sfond mothers came to him of old,

at his much love his face may we behold;

alwith our children all the blessings share,

at he has promis'd, if his cross we bear.

40, Shasta Co., Cal.

Samer up pleasant thoughts in your mind; for sant thoughts make pleasant lives. Strive to all you can of the good and the beautiful, so at bright cheerful pictures may be impressed on theory's tablets, and give you materials of the first pleasant of the same pl

Jottings: The Passover.

A. M. BRINKERHOFF.

For the past six months our Sabbath study has been confined to the Old Testament. We began with the birth of Moses, and followed him down to his death. We halted a while, and watched him as he plead with Pharaoh, to let the children of Israel go; but God hardened his heart, and would not let them go, in order he might show his great power in the land of Egypt. Finally he says to Baptist brethren, a band of brethren whom Moses, Yet will I bring one more plague upon Pharaoh, and upon Egypt. The smiting of the first born from Pharaoh down to the maid-servant.

In connection with this the Passover was instituted. The time was set by Jehovah himself. By faith we went back in the past and watched that busy multitude, as they selected their lamb on the tenth day of the first month. Then on the evening of the fourteenth, or "between the two evenings," they slay the lamb; they take the blood and strike it upon the two side posts, and on the upper door posts of the houses. The flesh shall be eaten in the night of the fourteenth, instead of the night of the fifteenth, as our lesson leaves taught. They eat it in haste, with shoes on their feet, their staff in their hands, because it is the Lord's Passever, a night long to be remembered.

Yea, ages following will listen to its wonthe Passover lamb on the posts of the dwellings? It is a sign that the dwellers therein The Lord, as he passes over the land, not stroyer away, but with an outstretched arm delivers them from their oppressors. saw in this dispensation of God's providence was not a house where there was not one dead." They beg that Israel go, lest they "be all dead men." Israel being ready, they move forward, led by the Lord of Hosts; and the reason God is leading them is because they are willing to comply with his counsels.

Christ is our Passover, sacrificed for us. Upon the appointed night he delivered unto us his body and blood; and O, shall we desecrate the shed blood of the dying Son of God, see to it Now, that the shed blood of the that darkness. see to it Now, that the sact the door posts These thoughts crowded upon my mind as

of our hearts, so that when the destroying angel shall pass over, "when the Lord shall be revealed from heaven in flaming fire, taking vengeance on them that know not God, and obey not the gospel of Christ," we may be spared. Rest assured, that sign will be recognized by any of the hosts of heaven, when they come to "take out of the kingdom all things that offend."

We had the privilege on last evening of attending a communion service by our S. D. we trust are trying to live soberly, righteously, and godly, in this present evil world, looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ. They surround the Lord's table once in every three months. Until this occasion they have been in the habit of using fermented wine, and since I have been here, celebrating the Lord's Supper in the day time. We are glad to note these steps in the right direction. Upon this occasion fermented wine was cast aside, never again, I believe, to desecrate the table of the Master in this church; "the fruit of the vine" filled its place. evening also was selected, as being more fitting than the day time; and so it appears to us; and we pray that the power of conviction may go on, by the spirit's guidance, until the lines of tradition shall all give way to the example of Christ; until this solemn, impressive, yet happy and glorious institution, derful story. The passing over the land, of shall be so illuminated by the light and glory the destroyer, death. But why the blood of of the Lamb of God, that it will enable the partaker thereof, by faith, to see the time when "Christ shall gird himself to serve belong to Israel. It is a token of obedience. them," and lead them around that table where he has promised to sup with them in only recognizes this sign and keeps the deenemy to pure and undefiled religion; it de-We ceives, as it were, the very elect; it bars up so thoroughly the door of the heart as to a great cry over the land of Egypt, for there crowd out an honest investigation of any question; and when occasion requires that we should state the position of these who differ from us, we cannot do so without misrepresenting them, thereby in the end only bringing disgrace upon ourselves; brethren lose confidence in us, and God is not well pleased; yet at the time we may feel perfectly honest in what we say. What then is the safe way? open the doors of the heart, and we might say the church, to a free and by pouring into that cup that which biteth candid investigation of any question that by pouring into that each tike an adder? comes based upon the word of God. If you and is it not more appropriate, even accepting do not, sometime you may shut out the light, and is it not more appropriately that any time will do, to meet upon "the same and that light you might have had will be to that any time will do, to meet any on as darkness; and then how great will be night that he was betrayed?" and O, may we you as darkness; and then how great will be

of those who cling to the word and the example of the Master, he was unfit for the they so shaped by prejudice, we fear, that seemed to gather in its track. Twas like the outer branches of the mighty oak; the elements can twist them, and sway cannot be moved.

So we stand; a few words tell it; established by a decree of Almighty God, "In the fourteenth day of the first month, at even, is the Lord's Passover." The time, "the appointed The time, "the appointed time," recognized by the dying Son of God; and instead of the institution ceasing here, by the type meeting the antitype, the antitypical lamb enters the assembly room upon the "appointed time," and continues the institution, but changes its manner of administration, and really that but little. As there was a change in the sacrifice offered from the lamb of the flock, and that once a year, to the Son of God, "once for all," there is simply that change in the administration from the partaking literally of the lamb of the flock, the lamb of God, the antitype. And this is to continue, he says, "till he comes."

You who assume a change in time have no authoricy whatever. You depart from the example of Christ when you do so. "As oft as ye do it ye do it in remembrance of me,' has nothing to do with the question; it simply teaches that we should remember the scenes in connection with his death, what it is for, and make the application to our every heart. The point aimed at in this language is not specially to time, but the "remembrance of The time was a fixed fact. To illustrate: The President of this nation might issue this proclamation to the American people: As oft as ye celebrate the independence of this nation, ye shall read the Declaration of Independence. This would be proper, and I do not think any one would be so foolish now, after this proclamation, to think the President intended, because he used the words, "as oft," to change the time from the fourth of July, or that they would now celebrate the occasion oftener. The time being fixed, the President recognizing the same, properly could use the words, "as oft." Therefore the time being set by the Lord himself, recognized by the Master, and continued, we are so deeply rooted and grounded, that the puny arm of man is as nothing toward changing the counsels of the heavenly family.

I sat in the assembly of the brethren on last evening. The occasion perhaps required a few remarks on the diversity of opinions in regard to the time of its observance. The the reparts on the diversity of opinions in the opportunities were plenty. Why the iterative and the firm of its observance. The ask his disciples to eat of the Lamb (himadministrator no doubt reeling so impressed, self) emblematically before he was sacrificed; that upon this stated time? Yes; and we endeavored to discharge this duty honestly why did not he wait until he was raised from join in with this Bro., and say, Why do you why did not he wait until he was raised from join in with this Bro., and say, Why do you continue to do so, when it is contrary to God's the dead? We answer, because the "aptime would do. We had the pleasure of speaking with Eld. M. S. Wardner, S. D. forward reached to the foundation of our be-We asked him, Do you believe the the outer lines of thought were touched, and institution of the Passover ceased at the tion thereof? He replied quickly, It did not cease, only a change from partaking literally of the one lamb, the type, to the partaking, emblematically, of the other Lamb, the antithough even anon a twig is broken and type. While this Bro. was here he gave us a carried away, yet the giant trunk stands course of lectures on the Sabbath question; amidst the storms of time, because he is and when he came down to the time when rooted and grounded deep in the earth, and this prophesied power should "change TIMES laws;" I must quote some of the historians here as it is so directly to the point, and will use J. N. Andrews' history of the Sabbath, page 146, he says, "It was the custom of all the eastern churches to celebrate the Passover, but while the eastern churches did this upon the fourteenth day of the first month, the western churches, among which Passover on the Sunday following that day; unless, indeed, the day happened to fall upon Sunday. But in the year 196 Victor, Bishop of Rome, took upon himself to impose the Roman custom upon all the churches; that is, to compel them to observe the Passover upon Sunday. It is a most significant fact that the first attempt of the Bishop of Rome to the type, to the partaking EMBLEMATICALLY of rule the Christian church was by this edict in favor of Sunday." Now. will the candid, unprejudiced reader note these points? We have shown God's appointment, Christ's example, and here is the churches' custom; and here is the Roman custom; one on the "appointed time," the other on a time of their own appointment; and note this point carefully: The success of this first edict in favor of Sunday rests upon the destruction of the Passover TIME.

Again we read: "This bold attempt we may call the first essay of Papal usurpation," History of the Popes, Vol. 1, p. 18. In the "History of Romanism," p. 32, Dowling terms it the "earliest instance of Roman assumption." This was in 196, A. D, thus fulfilling the prophecy of Daniel, "change times and laws."

We will now only present one more extract, this from Ecclesiastical History, Vol. 1, ch. 2, Sec. 30. "While the Jewish Christians of Palestine retained the entire Mosaic law, and consequently the Jewish festivals. the Gentile Christians observed also the Sabbath AND THE PASSOVER, with reference to the last scenes of Jesus' life. but without Jewish superstition."

Now, after this seeming digression, we will that he was handling a two edged sword, and

he felt its keen edge, and cried out in lanne left its keen eage, that the out in lan-guage about as follows: "By the way, brethguage about as tollows we for celebrating ren, what authority have we for celebrating the Passover oftener than once a year, and that upon this stated time?" Yes; and we of Christ? How do you know that? We should be careful about this. I admit so far as the outward acts are concerned, and in fact so far as we are concerned, loving the Savior for his goodness unto us, would love to surround his table any day; also so far as we are concerned we could Sabbatize upon the first day of the week as well, yea, better, than on the seventh day. But our hearts exclaim, "Thy will O Lord,, be done." "Thou art from everlasting to everlasting," the same unchangeable being. We have long since found out that it is "better to obey than to

sacrifice." And now we wish to ask our Sabbath brethreu a solemn question: If our first day brethren, with hearts filled with love to God. assemble themselves together on the first day of the week for Sabbath, blessing the Lord for his wonderful works to the children the church of Rome was chief, celebrated the of men; if they cannot render an acceptable service because of their departure from the LIVING WORD, "How shall we es cape ?" that have taken an advanced step; we that have turned our backs upon the traditions and commandments of men, and have said we would stand upon the living word. Now, let this question come right home to us: Can we render acceptable service upon this solemn occasion, when we slight "God's appointment," "Christ's example," and the 'early churches' custom," and teach for doctrine the commandments of men? Then we say, as I have often heard, we cannot sit around the Lord's table with our first day brethren, because they reject God's appointment, and accept of man's. But O, we forget that in the year 196, Victor, Bishop of Rome, compelled them to change the Passover time. Think you God inspired this man so to do? If not, are you built upon the

ROCK?
We remember with pleasure when we last convened with the brethren upon the "appointed time" at our old home. One family came fifteen miles; anda s we listened and heard the voice of the Master, as it were, exclaiming, "If I, your Lord and Master, have washed your feet, ye ought also to wash one anothers' feet," in joyful obedience we moved forward and compiled with the Master's bidding. Where are those brethren? Scattered now, waiting for the regathering time, I trust. Are all faithful yet? I hope so. Shall I be permitted to celebrate that solemn occasion upon the appointed time with others of my brethren again? I know not, I am alone here so far as I know, on this. But one thing I do know; I shall try and forget the things that are around me and "run with patience the race that is set before me, looking unto Jesus who is the Author and finisher of our faith" so that I may be pointed time" at our old home. One family return to Bro. Wardner. As he was presenting these historical facts, and as he is a man of quick understanding, he saw in an instant that he was handling, two added award as was a seaf around the Master's table in the kingdom of God.

Garwin, Tama Co., Iowa.

Influence.

Influence is defined as a controlling p Influence is and wise men tell us that e exerted; and wise men tell us that exerted; nower either for good or endless power either for good or einfinite field of thought here opens nower! Our minds on infinite seer! Our minds can not goldes power! our minds can not we are lost in the contemplat we are to the contemplation will kindness, seeming but a trifle to solal kinds of spoken, costing nothing pleasant or the covering up of a fell orgotten, or the covering up of a fell of the work of the covering up of a fell of the covering up of the the simple effort may have e one to try again to overcome; ome one to the again to overcome; he had been exposed to scorn, every not he had been changed to bitterness pid you ever stand on the shore of a Did you and amuse yourself by the of water, and amuse yourself by the of watching the eddying nebbles, the larger and lar of watch, then watching the eddying publics, then watching the eddying yer yer larger and larger until the wey or sight? If you could follow it, to your sight? If you could follow it, to your the motion was communicated that the motion was communicated that the motion was communicated that the motion was communicated the expanse to the farther state where the season of the moment it is begun we have lost one moment it is begun we have lost one moment it is begun we have lost one moment it is influence is feerinal ages. We can see the begin of the season was seen to be season to stop it. Thus a weight and heed lessly throwing price with a best of the season will be season with the season weight with the season weight with the season weight of the price thereof.

A man lives in his influence after he waiks the earth, and still represents an not tell how much the lives of the influenced ours indirectly, though other in point of time. But it must be the smewhat affected; for each generation, in filluence over us. But we find the substance of all this in these lines: pebbles, they grew larger and larger until the

an influence over us. But we find substance of all this in these lines:

mestance of an unis in these lines:
The smallest bark on life's tunulituous
Will leave a track behind forevermo
The lightest wave of influence, set in
Extends and widens to the eternal s
We should be wary, then, who go bef
A myriad yet to be, and we should t
Our bearing carefully where breakers
And fearful tempests gather; one n
May wreck unnumbered barks that f
wake.

Names, Offices, Titles, Charac Mission, Applied in the Sci to Jesus Christ.

I. N. KRAMER.

[Concluded.]

The first fruits, 1 Cor 15: 23.
The first fruits of them that slept, He that liveth and was dead, Rev He that dieth no more Rom 6: 9 He that dieth no more, Rom. 6; She that liveth unto God, Rom 6:

alive forevermore, Rev. 1: 18.
The resurrection, John II: 25.
The life, John I: 4; 1 John 5: 12.
Our life, Col 3: 4.
That brought life and immortalit
2 Tim 1: 10.

2 Tim 1: 10.
A quickening spirit, 1 Cor. 15: 45
Whose words are spirit, John 6: 68
Whose words are life, John 6: 68.
The word of life, 1 John 1: 1; Phi
Elemal life 1 John 1: 2; 5: 11, 20.
One that bath power to give life
One who giveth life unto the wo
one in whom all are made alive,
He that ascends John 20: 17.
He that ascends up where he wa
6: 62.

ne that ascended are 6: 62. Ite that ascended, Eph 4: 9. Ite that ascended up on high, E that shall go unto the Father ite that goes to the Father, Joh

Influence.

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By the way, brethwe for celebrating

once a year, and

say, Why do you

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hear you say, Any it in remembrance

know that? We

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bath, blessing the

orks to the children ender an acceptable departure from the I we escape?" inced step; we that upon the traditions nen, and have said

living word. Now, ght home to us : Can rvice upon this sol

slight "God's apexample," and the and teach for docof men? Then we eard, we cannot sit with our first day eject God's appoint n's. But O, we for-

Victor, Bishop of o change the Passod inspired this man

iou built upon the

easure when we last hren upon the "ap-One family

as we listened and

home.

Yes; and we

following is defined as a controlling power quiet influence is and wise men tell us that every act is exerted; and wise men tell us that every act is exerted; and wise men tell us that every act is tell of thought how. pendless pour charles good or evil. W minfinite ner! Our minds can not grasp the des power! Our minds can not grasp the we are lost in the contemplation. That we are the seeming but a trifle to the giver, pleasant word spoken, costing nothing and soon potten, or the covering up of a fellowbeing's by the can estimate how much is done? Perthe simple effort may have encouraged ps one to try again to overcome; whereas, i had been exposed to scorn, every noble impulse ould have been changed to bitterness.

pid you ever stand on the shore of a broad sheet water, and amuse yourself by throwing in hbles, then watching the eddying circles as pibles, then watching the eddying circles as sey grew larger and larger until they were lost your sight? I ryou could follow it, you would hat the motion was communicated through the whole expanse to the fartherest shore. Young is easier than to start that motion; but at the montant it is begun we have lost our control, all our efforts can not stop it. Thus it is with serry deed of ours. Its influence is felt through ternal ages. We can see the beginning, but omniscience alone the end; we can start the circulatation, but Omniscience alone the end; we can start the circulatation, but Omniscience only can say. Thus is shalt thou go, and no farther."
What should we think of a person who was care issly and heedlessly throwing priceless jewels hink such a person very foolish, and if, having seen informed of their great worth, he should sill continue, we should be likely to conclude hat we had been speaking to a madman. Yet we are doing more foolishly than this throwing any opportunities and privileges which "can not be gotten for gold, neither can silver be seighed for the price thereof.

A man lives in his influence after he is dead; twalks the earth, and still represents him. We am not tell how much the lives of the past have affected; for each generation in a great measure molds the one following. Therefore the deeds and words of renote ages, extending their pwer through successive generations, must exert in influence over us. But we find the sum and substance of all this in these lines:

The smallest bark on life's tumultuous ocean will leave a track behind forevermore, by grew larger and larger until they were lost

abstance of all this in these lines:
The smallest bark on life's tumultuous ocean
Will leave a track behind forevermore,
The lightest wave of influence, set in motion
Extends and widens to the eternal shore.
We should be wary, then, who go before
A myriad yet to be, and we should take
Our bearing carefully where breakers roar
And fearful tempests gather; one mistake
May wreck unnumbered barks that follow in our
wake.

Names, Offices, Titles, Character, and Mission, Applied in the Scriptures to Jesus Christ.

I. N. KRAMER.

I. N. KRAMER.

[Concluded.]
The first fruits, 1 Cor 15: 23.
The first fruits of them that slept, 1 Cor 15: 20.
He that liveth and was dead, Rev. 1: 18.
He that dieth no more, Rom. 6; 9.
He that liveth unto God, Rom 6: 10.
Alive forevermore, Rev. 1: 18.
The resurrection, John 11: 25.
The life, John 1: 4; 1 John 5: 12.
Our life, Col 3: 4.
That brought life and immortality to light,
2 Tim 1: 10.
A quickening spirit, 1 Cor. 15: 45.
Whose words are spirit, John 6: 63.
Whose words are life, John 6: 63.
Whose words are life, John 6: 63.
The word of life, 1 John 1: 2; 5: 11, 20.
The that hath power to give life, John 14: 19.
The that hath power to give life, John 6: 33.
The word of life, 1 John 1: 2; 5: 11, 20.
The that hath power to give life, John 6: 33.
The who giveth life unto the world, John 6: 33.
The life hat ascends John 20: 17.
The that ascends up where he was before, John 6: 62.
The that ascended, Eph 4: 9. as we listeled aster, as it were, ex-id and Master, have the also to wash one obedience we moved ith the Master's bid-brethren? Scattered ith the Master's bidbrethren? Scattered
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Master's table in the

6: 62.

le that ascended, Eph 4: 9.

le that ascended up on high, Eph 4: 8.

le that ascended up on high, Eph 4: 12.

le that sall go unto the Father, John 14: 12.

le that goes to the Father, John 16: 10, 28.

He that goes to him that sent him, John 16: 5.
He that was taken up into heaven, Acts 1: 9, 11.
Eph 4: 10.
God received up far above all heavens,
He that ascended up far above all heavens,
God received up into glory, 1 Tim 3: 16.
He that entered into what within the veil,
Heb 6: 19, 20.
A priest, Heb 5: 6.
Another priest, Heb 7: 21.
He that hath an unchangeable priesthood.
Heb 7: 23.
An high priest, Heb 5: 10; 6: 20.
A high priest of good things to come, Heb 9:11.
A high priest of good things to come, Heb 9:11.
A high priest over the house of God, Heb 10: 21.
A great high priest, Heb 7: 26.
A merciful high priest, Heb 2: 17.
A high priest tempted like as we are, Heb 4:15.
A high priest thouched with the feelings of our infirmities, Heb 4: 15.
A high priest without's in, Heb 4: 15.
A high priest separate from sinners Heb 7: 26.
A high priest suitable to our necessities, Heb 7:26.
A faithful high priest, Heb 2: 17.
A high priest suitable to our necessities, Heb 7:26.
One that obtained a more excellent ministry than Moses, Heb, 8: 6.
A minister of the sanctuary, Heb, 8: 2.
A dediator of a new covenant, Heb 12: 24.
Mediator of a better covenant, Heb 8: 6.
New and living way, Heb 10: 20.
He that appears in the presence of God for us, Heb 9: 24.
An intercessor, Isa 59: 16.
An intercessor for transgressions, Isa 53: 12.
One that ever livet to make intercessor.

An intercessor, Isa 59: 16. An intercessor for transgressions, Isa 53: 12. One that ever liveth to make intercession for

An intercessor for transgressions, Isa 53: 12.
One that ever liveth to make intercession for us, Heb 7: 25.
Advocate, I John 2: 1.
The Son of God sent to be the propitiation for our sins, I John 1: 4, 10.
The propitiation for our sins, I John 2: 2.
The propitiation for the sins of the whole world, I John 2: 2.
The blood of sprinkling, Heb 12: 24.
The blood of the New Testament, Mark 14: 24.
He that daye himself for us, Tit 2: 4.
He that gave himself for us, Tit 2: 4.
He that gave himself for us in sins Gal 1: 4.
He that gave himself for us ris, Gal 1: 4.
He that gave himself a ransom for many, Matt 20: 28.
He that gave himself a ransom for all, I Tim 2: 6.
He that gave himself a ransom for Body, Matt 20: 28.
He that gave himself a ransom for All, I Tim 2: 6.
He that redeemed us, Rev 5: 9.
One who entered into neaven itself, Heb 9; 24.
One exalted at the right hand of God, Acts 2: 33.
One who forever sat down at the right hand of God ill his enemies be made his footstool, Heb 10: 12.
Forerunner, Heb 6: 20.
He that pays the Father that he may give us another Comforter, even the spirit of truth, John 14: 16, 17; 16: 13.
He that sends the Comforter to us, John 15: 26.
One who will manifest himself to his people,

John 13: 16, 17; 16: 15: 26.

He that sends the promise of his Father Luke 24: 49.

He that sends the Comforter to us, John 15: 26.
One who will manifest himself to his people, Jon 14: 21.

He that will come again, John 14: 28.
Who will come in clouds, Rev 1: 7.
Who cometh in clouds and great glory, Matt24:30, Who cometh with holy angels, Matt 16: 27; 25:31
Who cometh to reward all according to their deeds, Rev 22: 12.

He that will come a second time to salvation, Heb 9: 28.

He that will come again to receive us unto himself, John 14: 3.

He that will come and will not tarry, Heb 10: 37.

He that will come and will not tarry, Heb 10: 37.

He that cometh quickly, Rev 22: 7, 20.

He that shall so come in like manner as he went into heaven, Acts 1: 11.

He that must increase, John 3: 30.

He that bath the key of David, Rev. 3: 7.

He that shall have the throne of David, Isa. 9: 7;

Luke 1: 32.

Ruler of Israel, Matt. 2: 6; Micah 5: 2.

King, Luke 19: 38. A King, Isa 32: 1.

A just king, Zech 9: 9.

King of the Jews, Matt 2: 2.

King of Israel, John 12: 13.

The King of Israel, John 149.

Thy King, Zech 9: 9.

A King that shall reign, Jer 23: 5.

The great King, Matt 5: 35.
King of princes, Hos 8: 10. 7
King of kings, Rev. 17: 14; 1 Tim 6: 15.
One that came into the world for judgment,
John 9: 39. One having authority to execute judgment, John

one that judges, John 5, 30. One to bring forth judgment to the Gentiles, Isa 42: 2.

one that judges, John 5. 30.
One to bring forth judgment to the Gentiles, Isa 42: 2.
Judge of Ierael, Micah 5: 1.
One that shall reprove with equity for the meck of the earth, Isa 11: 4,
One that shall judge the poor with righteousness, Isa 11: 4.
One who judges in righteousness, Rev 19: 11.
He whose judgment is just, John 5: 30.
He whose judgment is true, John 8: 16.
He that shall execute judgment in the earth, Jer 23: 5.
He ithat shall execute judgment in the earth, Jer 23: 5.
He that shall execute judge the world in righteousness, Acts 17: 31.
One ordained to judge the world in righteousness, Acts 17: 31.
One ordained of God to judge the quick and the dead, Acts 10: 42.
One ready to judge the quick and the dead, 1 Peter 4: 5.
One that shall judge the quick and the dead, 2 Tim 4: 1.
One having a judge ment seat, Rom 14:10; 2Cor 5: 10.
One to whom all judgment is committed, John 5: 22.
He that shall smite the earth with the rod of his mouth, Isa 11: 4.
He that slayeth the wicked with the breath of his lips, Isa 11: 4.
He that treadelt the winepress of the flerceness and wrath of God, Rev 19: 15.
He that will tread the winepress of the flerceness and wrath of God, Rev 19: 15.
He that will stain all his raiment, Isa 63: 3.
He that will stain all his raiment, Isa 63: 3.
He that will stain all his raiment, Isa 63: 3.
He that will stain all his raiment, Isa 63: 1.
He that abolished death, 2 Tim 1: 10.
Mighty conqueror, Rev 6: 2.
Mighty to save, Isa 63: 1.
Redeemer, Isa 59: 20.
One travelling in the greatness of his strength, Isa 63: 1.
He who has power over all flesh, John 17: 2.
He into whose hands all things are given, John 3: 35.
He to whose all, John 3: 31.

Isa 63: 1.

He who has power over all flesh, John 17: 2.

He into whose hands all things are given, John 3: 35.

He to whom all power in heaven and earth is given, Matt 28: 8.

Is above all, John 3: 31. He that shall be great, Luke 1: 32.

A great one, Isa 19: 20.

He that shall be great unto the ends of the earth, Micah 5: 4.

One of whose government there shall be no end, Isa 9: 7.

One having an everlasting dominion, Dan 4: 34; 7: 14.

One whose dominion is from sea to sea and from the river unto the ends of the earth, Zech 9: 10.

One that overcame the world, John 16: 33.

One made perfect, Heb 9: 5; 2: 10.

Chosen, Luke 23: 35; 1 Peter 2: 4.

God's elect, Isa 42: 1.

Messenger of the covenant, Mal 3: 1.

Counsellor, Isa 9: 6.

Only Potentate, 1 Tim 6: 15.

Him that filleth all in all, Eph 1: 23.

Over all, Rom 9: 5.

Far above principalities, Eph 1: 21.

Far above principalities, Eph 1: 21.

Far above wery, name that is named in this earth, Eph 1: 2; Phill 2: 9.

Far above every name that is named in the world to come, Eph 1: 21. Phil 2: 9.

Far above every name that is named in the world to come, Eph 1: 21. Phil 2: 9.

Far above every name that is named in the world to come, Eph 1: 21. Phil 2: 9.

The head of all principality, Col 2: 10.

The head of all principality, Col 2: 10.

The head of all principality, to-day and forever, Heb 13: 8.

Head of the corner, 1 Peter 2: 7.

Heir of all things, Heb 1: 2.

The same yesterday, to-day and forever, Heb 13: 8.

Wonderful, Isa 9: 8.

One having a name written that no man knew, Rev 19. 13.

A new name, Rev 3: 12.

Het hat shuntteth, Rev 3: 7.

The Omega, Rev 22: 13.

The lead, Rev 22: 13.

Towa.

o.The Entrance of thy Words giveth Light." Marion, Iowa, 18th day of the 11th month, 1881.

JACOB BRINKERHOFF, Editor A. C. LONG JOHN BRANCH. W. C. LONG, A. F. DUGGER, Special Contributors.

Questions and Answers.

[Continued.]

Coopersville, Mich.

14. Heb 1: 8. This is a quotation from Ps. 45: 6, 7, which we explained previously in the list of texts, and refers to the future, when the kingdom of Christ shall be estab-

15. Rom.10:11. "Whosoever believeth on him s'all not be ashamed." Also Rom. 9: 33. It refers doubtless to the firm foundation of faith that the believer has on which to stand and to trust. He has every reason to believe the promises of God to be true, and that they shall be realized; knowing the merits of the Son of God, in his atoning work with the Father, the believer may come boldly to a throne of grace, Heb. 4: 16; and if one may have assurance and boldness before the throne of grace, he may certainly own the name of Christ here before his fellow man; and if the Savior will therefore own or acknowledge those disciples before the Father's throne in heaven, the believer should never be ashamed of the gospel of Christ. courage enabled Paul to stand before the Roman governor, before King Agrippa, and before the Roman Emperor himself. It enabled him and other disciples to maintain their faith and hope and give up their lives rather than to deny their Savior. It enabled Martin Luther, the leader of the Great Reformation, to stand before the German Emperor and against the Pope of Rome, and declare his faith of justification by faith in Christ. Although we may be overpowered by superior force, we may maintain our integrity, and never be ashamed of the gospel of Christ. We need this courage at all times, whereby we may own our Savior's name on earth, and he has promised us that for so doing he will own our names before his Father's face in heaven.

The previous yerse, Rom. 10: 10, tells us that "with the heart man believes unto righteousness, and with the mouth confession is made unto salvation." Both are needed, to believe in Christ and confess that faith. We need the righteousness of Christ, because we have none of our own; we need to confess this faith before the world because the Master has required it, and will reward the professor. A believer came to Jesus and touched the hem of his garment, and was made whole; this was not enough; she must confess her faith before the world, and the Master called rule over the work of his hands; whose mercy

to maintain our faith, fearlessly believing in him in whom there is salvation, and ever willing to confess him before the world. John 17: 11, 21. This text is given.

doubtless, to involve the question of the oneness between the Father and the Son. Jesus prays that the disciples may be one, the same as the Father and Son are one. May Could the disciples become be one what? Could the disciples become one person? Why, reason teaches us that could not be, neither does revelation say it shall be, for every disciple must act on his own individuality. In every instance where the Father and Son are spoken of as one, it No one can underis never said one person. stand or comprehend that two persons are one person. But they may have one purpose in life; be actuated by one spirit; may have perfect agreement as one person; may work together as one mind or person. This the Father and Son have done; and thus they are one in each other, according to verse 21. The disciples could all be one in believing in truth and being sanctified therein; they should have "one Lord, one faith, one baptism; one God and Father;" Eph 4: 5; one law-giver, James 4: 12; one mediator, 1 Tim. The aims and purposes of the disciples 2: 5. should all be one, all striving for the unity of the faith, and a union in the kingdom of God; a union of love and of faith; and with this union and oneness the world around may believe that there is a reality in their religion; that they are in earnest for the heavenly inheritance, and striving for the one purpose, the glory of God and their salvation. This is the same purpose which the Savior directs the disciples to manifest, in Matt. 5: 16, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." A consis tent Christain life glorifies God, and those taking knowledge of us can see that we have learned of Jesus, and thus the world may believe in the divinity of the Redeemer. Here is oneness among the disciples, and the texts quoted make the same parallel between the Father and Son. In every mention of them the Father and Son are spoken of as separate individuals, and their oneness, never as of one person.

17. This question of the unity of the Son and the Father is further brought before us in John 20: 28, where Thomas calls the risen Savior his Lord and his God. The question doubtless is, Why should the Savior be called God. The only reason that we can assign is because he is the only begotten Son of God, the same as stated in remarks on Ps. 45: 6 and and answers, 1 John 5: 20 was remarked up-

him who created all things and gave man to stand by us is my prayer.

She was healed has followed him notwithstanding his sinfulness, and has called after him to return of her disease, and was made whole; she to God and live. We behold him bringing must confess her faith, unto salvation. In must confess her faith, unto salvation used his Son into the world, who was mich. must confess her faith, unto salvation. In to God and hive. We benold him bringing his Son into the world, who was mighty to Scripture the world heart is frequently used save, and who laid down his life that Scripture the word heart is frequently used in soon into the word, who was mighty to save, and who laid down his life that we might live; who thus brought life and for the understanding faculties of man, and is save, and who said down his life that we might live; who thus brought life and immortality to light. He conquered down that those who have lived in him and have died in him shall also come forth, and have immortality. We love him for he first loved He will come again as Restorer and Reus. He will come again the deemer, and the great Restitution will transpire, when the world shall be reclaimed to pire, when the world sinners shall forever more cease from the fair habitation of man, which than constitutes the kingdom of God.

Report of Labor.

JOHN BRANCH.

DEAR Brethren: I mentioned in my last letter that there was a Methodist preacher going to meet me on the Sabbath question, perhaps it would be well to say the preacher met me according to his agreement, but refused to debate the subject, or to preach upon it, and so he just backed right down in the presence of the congregation, and went off home without even leaving his testimony This being the eighth of January with us. I took up the subject of first day observance, the evening following, I spoke to a large and attentive crowd, after which time I gave liberty for testimony, and quite a number testified to the truth, and I closed my meetings for the present at the Chambers' School House. After this I returned home where I remained until Friday, the 13th, and then went to Bloomingdale. Found the brethren all rejoicing in the hope of the soon coming I spoke on Sabbath at Br. John of Christ. Waite's house, and enjoyed a precious meet-The next morning, which was Sunday, we met at the Walzer School House. a goodly number were present, and all listened attentively while we spoke from first Tim. 6: 12. After the meeting closed we went to Bro. Lemonyon's house for the purpose of setting the church in order. Bro. Lemonyon be ing sick he could not go from home, and accordingly we met at his house. Meeting opened by prayer by Sylvester Baker, after which Bro. E. Armstrong and wife were received into the church by the hand of fellowship, and afterwards Bro. Armstrong was chosen and ordained Ruling Elder. Bro. has formerly belonged to the S. D. Adventist church, his family being united and earnestly working for the truth. After this we closed and met again at the School House in the evening. The house was densely crowded with peoble, and a good interest prevailed. After this meeting closed After this meeting closed Heb 1: 8. In the 9th item of these questions I went to Gobleville, staid all night and the next morning came home. This journey has been a pleasant one, and I think a profitable In contemplating the relation of Father one. I am now going to start for Grand Haand Son, our spirit goes out in adoration of ven to commence meetings. May the Lord Hartford, Mich.

Questions and Answers

A. F. DUGGER.

Qrestion 1.—"What is the sin

The sin unto death is identical of the Holy Ghost, Matt. 12: an unpardonable sin it was then lutely unto death.

QUESTION 2.—"Are the wicked ruised?" There are at least two passag ture which to my mind plain! ture resurrection of the wicked dead. own words recorded in John 5: 2 vel not at this, for the hour is c which all that are in their grav his voice and shall come forth have done good unto the resurre but they that have done evil u urrection of damnation." 2nd fession before Felix, "But this thee, that after the way which heresy, so worship I the God o

believing all things which are

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dead, both of the just and unj

14, 15. These testimonies a

their character, and to my min

ly establish the doctrine of the

wicked dead to life again. QUESTION 3.—"And if so, to life are they raised?" Simply to Adamic or mortal as Lazarus, John 11: 43, 44; Ja Mark 5: 41, 42; and Eutychus by Paul, Acts 20: 9. Eternal gift of God to the justified only the wicked shall never see

John 3: 36. QUESTION 4.- "By what m raised?

The Scriptural answer is h the Son of God, as declared He has only to speak and electric flash the work is do tion is based upon the readi "But if the spirit of him tha from the dead dwell in you Christ from the dead shall mortal bodies by his spirit you." If Paul, in this text the resurrection, he must tal quickening of which fruits, 1 Cor. 15: 30. As were raised from the de urrection of Christ, Chri first fruits of the resurred being the first one quick life, thereby becoming t of the life immortal, pro Paul says that he is "c Peter calls him the Prin of life. The express "Author of life," most as being the origin of the saints of God.

QUESTION 5 .- "Does Holy Ghost in Acts 2:

ADVENT & SABBATH ADVOCATE.

Questions and Answers.

A. F. DUGGER.

QUESTION 1.—"What is the sin unto death mentioned in 1 John 5: 16?"

W. H. STONE. The sin unto death is identical with the of the Holy Ghost, Matt. 12: 31, as it was an unpardonable sin it was therefore absolutely unto death.

QUESTION 2.—"Are the wicked dead to be raised?"

D. B. FERGUSON.

There are at least two passages of Scripture which to my mind plainly teach the resurrection of the wicked dead. 1st, Christ's own words recorded in John 5: 28, 29, "Marvel not at this, for the hour is coming in the which all that are in their graves shall hear his voice and shall come forth; they that have done good unto the resurrection of life. but they that have done evil unto the resurrection of damnation." 2nd, Paul's confession before Felix, "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers. believing all things which are written in the law and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust," Acts 24: 14, 15. These testimonies are decisive in their character, and to my mind most clear ly establish the doctrine of the revival of the 16. wicked dead to life again.

QUESTION 3.—"And if so, to what kind of fe are they raised?"

D. B. FERGUSON. life are they raised ?"

Simply to Adamic or mortal life, the same as Lazarus, John 11: 43, 44; Jairus' daughter, Mark 5: 41, 42; and Eutychus restored to life by Paul, Acts 20: 9. Eternal life being the gift of God to the justified only, Rom. 6: 23, the wicked shall never see (or possess) it, John 3: 36.

QUESTION 4.—"By what means are they nised?"

D. B. FERGUSON.

The Scriptural answer is by the 'voice' of the Son of God, as declared in John 5: 28. He has only to speak and as quick as the electric flash the work is done. This question is based upon the reading of Rom. 8: 11; "But if the spirit of him that raised up Jesus from the dead dwell in you he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you." If Paul, in this text, has reference to the resurrection, he must refer to the immortal quickening of which Christ is the first fruits, 1 Cor. 15: 30. As Lazarus and others were raised from the dead prior to the resurrection of Christ, Christ can only be the first fruits of the resurrection in the sense of being the first one quickened into immortal life, thereby becoming the pledge or pattern of the life immortal, promised through him. Paul says that he is "our life," 1 Cor. 3: 4. Peter calls him the Prince (margin), Author of life. The expression, "our life" and "Author of life," most clearly point him out

The reading of the text is "For the promise Ghost, or the promise of the gift of the Holy Ghost. The preposition 'for' is merely introductory, and introduces the promise embraced that God would justify the heathen (or Gentile) through faith, preached before the gos pel unto Abraham, saying, In thee shall all nations be blesssed." Gal. 3: 8. In Acts 3: 25 Peter reminds his hearers of the same promise that he mentions in Acts 2: 39. He says "Ye are the children of the prophets and of the covenant which God made with our fathers, saying unto Abraham, And in thy He saith not and to seeds, as of many, but as of one, and to thy seed, which is Christ," Gal. 3:

The promise to Abraham not only embraced Christ, but it also embodied all the divine blessings of the redemption scheme devised by infinite wisdom. Deity promised Abraham that through Christ, his seed, all nations should be blessed; not simply the Jews but the Gentiles, who were afar off. Hence Peter says, in speaking of the design your children, and all that are afar off, even as many as the Lord our God shall call," which promise to Abraham embraced the calling of the Gentiles, the "redemption of the purchased possession,"Eph. 1: 14, which includes the earth renewed, Psa. 104: 30, the everlasting inheritance, Gen. 17: 8, and all that humanity can hope to enjoy. In Eph. 3: 6, Paul states the purpose of the promise to be that the Gentiles should be fellow heirs, and of the same body, and partakers (with the Jews) of his (God's) promise (to Abraham), in Christ (the seed,) by the gospel, which was preached to Abraham, Gal. 3: 8. The unfolding of this promise to all nations bemen, out of every nation under heaven," Hence Peter, in his discourse, Acts 2: 8. shows that the privileges and blessings of the gospel preached to Abraham, the father of the faithful, extends to every nation. adds, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Enyart, Mo.

converted of this age, whether Jew or Gen-tile?" J. F. To those weeping over some new made grave, or To those weeping over some new made grave, or to those who are themselves passing down into that are afar off, eyen as many as the Lord our God shall call." The promise specified in the text is not the promise of the Holy Ghost, or the promise of the Holy Code, hor the promise of the Holy Code, hor the promise of the Holy Code, the consumeration of the consumeration of the divine of the consumeration of the divine of th certain hope" to the consummation of the divine promise.

By the resurrection of the dead we do not in the covenant God made with A braham, saying, In thee and in thy seed shall all families, Gen. 12: 3, and all nations of the earth be blessed, Gen 22: 18. The above the substantial of the soul from the base-lies fancies; but we will cling to Holy Scripture be blessed, Gen 22: 18. The above the substantial of the soul from the base-lies fancies; but we will cling to Holy Scripture. be blessed, Gen 22: 18. The making of this promise Paul calls the gospel preached to Abraham. "And the Scriptures, foreseeing that God would justify the heathen (or Genthal Control of the same body-again, (as the word implies) of the same body-again, (as the word implies) of the same bodydisease and deformity excepted-that is laid to

discase and deformity excepted—that is laid to rest in the grave.

The scriptual evidence of the resurrection of the body is full and clear. Even under the Old Testament dispensation men believed in the doctrine of the resurrection. Job declared that in his flesh he should see God. David spake of redemption from the grave. The New Testament overflows with the theme. The Saviour clearly taught it. Paul places it among the first principles of Christian faith and devotes a whole chapter to its exblessed." The seed of Abraham spoken of in the covenant of promise which God made with him, Paul explains to be Christ. "Now to Abraham and his seed were the promise made. He saith not and to seeds as of many but as of the more than the seed were the promise made.

us much concerning its time and manner.

The Lord's people will be raised in glory, and their resurrection bodies will be robed in eternal beauty. Some have put forth the idea that God will create for us a new body on the resurrection morning. They tell us that so long as we have a resurrection body, it matters but little concerning the identity of the particular particles composing it. The fatal objection to that theory is that this would be a new creation, and not a resurrection. This settles the matter, for we are promised a resurrection, which signifies a lifting up again of the same body that has been laid to rest in the the same body that has been laid of God, "The promise is unto you and to dust. The same objection applies with equal force to the germ theory.

> Perhaps no part of Christian faith has been so severely criticised as the doctrine of the resurrec-tion of the dead; yet it has stood the test of scientific research, and rising triumphant over every objection of the skeptic, is still the comfort and hope of millions. . . . God has promised and shall he not be able to perform? "Why should it be thought a thing incredible with you that God should raise the dead?" The resurrection of the body makes the victory of Christ complete. Every foe must be put under his feet, and "the last enemy that shall be destroyed is death."

This doctrine affords consolation to the bereaved, if the dear ones have died in Jesus. They shall "have part in the first resurrection." We was preacted this promise to all nations beunfolding of this promise to all nations began on the day of pentecost. "And there
gan on the day of pentecost. "And there
were dwelling at Jerusalem Jews, devout
were dwelling at Jerusalem Jews, devout
were dwelling at Jerusalem Jews, devout
refer to it with emotions of gratitude and joy. Viewed in the light of the resurrection, heaven becomes a more home-like place. It is the abode of men and women; a place -- something tangible and definite. In this age of rationalism and refined infidelity, there is danger that this precious hope be laid aside. It is too vital a doctrine to be either forgotten or ignored .-- Messiah's Herald.

Life is but a journey, of which the passage of Jacob from Beersheba to Haran is a type. Happy are they who find or make for themselves a Bethel The Resurrection of the Human Body.

Question 5.—"Does not the promise of the Holy Ghost in Acts 2: 39 extend to all of the Human Body of the Holy Ghost in Acts 2: 39 extend to all of the Human Body.

The Resurrection of the Human Body.

Are they who find or make for themselves a Bethel by the way. For if this be found in the journey, the end will be blessed, though the way be wild and rough.

of Labor. BRANCH.

ingdom of God.

mentioned in my last s a Methodist preacher the Sabbath question, ell to say the preachto his agreement, but subject, or to preach backed right down in congregation, and went n leaving his testimony the eighth of January of first day observance. I spoke to a large and which time I gave libd quite a number testi-I closed my meetings he Chambers' School returned home where lay, the 13th, and then

twithstanding his sin-

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d, who was mighty to down his life that we brought life and im-

e conquered death and

esurrection is a pledge

lived in him and have

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in as Restorer and Re-Restitution will trans-

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behold him bringing

Found the brethren pe of the soon coming Sabbath at Br. John joyed a precious meetg, which was Sunday, School House. Quite present, and all listened poke from first Tim. 6: ng closed we went to for the purpose of seter. Bro. Lemonyon be go from home, and acis house. Meeting op. Sylvester Baker, after rong and wife were reby the hand of fellow-Bro. Armstrong was Ruling Elder. This Ruling Elder. This nged to the S. D. Admily being united and the truth. After this in at the School House house was densely and a good interthis meeting closed taid all night and the This journey has nd I think a profitable to start for Grand Ha-May the Lord etings.

New Name.

A. J. HAYES.

The church of God is the purchase of Christ's blood. "And ye are not your own, for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's," 1 Cor. 6: 20. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot," 1 Peter 1: 18, 19. "And they sung a new song, saying, Thou art worthy to take the book, and to open the worthy to take the book, and to open the seals thereof, for thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation," Rev. 5: 9. What a glorious thought, my dear brother and sister! I hope we may be accounted worthy to sing that blessed new He has not purchased but one body or church, and it is large enough for all of Adam's race. "But we see Jesus, who was made a little lower than the angels, for the bonor, that he, by the grace of God, should taste death for every man," Heb. 2: 9. Since Christ has tasted death for every man the purchase is large enough if man will accept the offered mercy or the blessings of salvation; for both he that sanctifieth and they who are sanctified are all of one, for which he is not ashamed to call them brethren, Heb. 2: 10. By this I understand that they were all of one. They were not divided as the professed churches are to-day.

When Christ prayed to his Father that they may be one, should we not then receive the one name the Father has given to the one body, and the name he has given to the members of that body? We are married to another, even unto him who was raised from the dead. Shall we not be called by our husband's name? would not a woman dishonor her husband if she should be called by another man's name? "Neither pray I for these alone, but for them also which shall be lieve on me through their words, that they may all be one, as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me." St. John 17: 20, 21. Read the above, the will of Christ, his prayer to the Father that the Church might be one, for they were the little flock, and those that believed through their words were to be one. Think of this, then stop and look at the divisions, and the names to-day, and ask yourself, Is this right? Is it any wonder that the world does not believe? because there are so many names, and so many churches, all claiming to be right, saying, Lo here, and lo there, that we cannot tell which is right; and many that have started to love and obey the Lord have become bewildered and have others. gone back to the world, saying, there are so

are divisions, and it appears that there were some in the apostles day who were not content to be one in Christ; one saith I am of Paul, and another I am of Apollos, and I of Christ. The apostle says, "Are ye not car-nal and walk as men? was Christ divided? was Paul crucified for you?" so the apostles forbid divisions and names, and attribute it to the carnal mind. "To be carnally minded is death, for the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be," Rom. 8: 7. But we are to be spiritually minded, and mind what the spirit of the Lord has taught what the name of the church and the name of the 1: 19; and I beseech you, brethren, mark them which cause divisions and offences con trary to the doctrine which ye have learned, and avoid them, for they that are such serve not our Lord Jesus Christ, but their own bel ly; and by good words and fair speech decieve the hearts of the simple, Rom. 16: 17.

I must say from what I have learned from the word of God, that the words Sabbatarian Adventist are not to be used for a name for the Church of God, nor for the members of that ohurch. The word Sabbath and the word Advent, or second coming of Christ, are facts; the Sabbath to be obeyed, and the advent of Christ to be realized, which will be the consummation of the Christian's hope. The Church of God is to be subject to Christ, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy, and without blem ish, Eph. 5: 26, 27.

Submitted in love, and with a zeal for the name of the Church and the name of the inbe an everlasting name, that shall not be cut off.

Clio, Wayne Co., Ia.

The Sabbath Question.

H. P. MADILL TO ELDER WARNER AND OTHERS,

IT is more than a year since I wrote a postal card to you, noticing your disregard of the Testament, I claiming the authenticity of the Old and New Testaments, by noticing Bible themes, showing their uniform claims from the Old and New Testaments. After a long time I recieved a letter, (through friends whom you got to reply to keep me from boasting over you), that was purporting to be in your own behalf and From it I learn that you disregard most of the Old and New Testament. Do you not

of things to-day. No wonder the Savior said, "Beeause iniquity shall abound the love of many shall wax cold." He also says, "Many many shall wax cold." He also says, "Many many."

The same of sin and different characters are divisions, and it appears that there were are divisions are divisions. ence, has redeemed the first Adam from the law of sin and death, under, or by which, he was doomed to die; a penalty for disobedience, for partaking of forbidden fruit, from which he could not redeem himself; the ransom being paid in Christ, the second Adam. We, the first Adam in the flesh, are redeemed and counted with the second Adam, the true seed, by our faith and obe second Adam, the true seed, by our faith and obe-dience in the way of restoration, which is in keeping with the decalogue, appointed by the Lord of the Sabbath, that was made for man.

Please notice again the uniform and explicit testimony from the Old and New Testaments retestimony from the Old and New Testaments requiring the observance of the seventh day Sabbath sacred to the Lord; thus showing our faith and fidelity to him as the Creator, who sanctified and set it apart at creation, Gen. 2: 2, 3; for man, Mark 2: 27; a perpetual statute until the work is accomplished; Ex. 20: 8-11; Matt. 5: 17-19; Mark you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among yon; but that ye be perfectly joined together in the same mind and in the same judgment, 1 Cor. 1: 19; and I beseech you, brethren, mark which was on the 14th of 1st month at even, Ex. which was on the 14th of 1st month at even, Ex.

12: 6. On that day Christ was crucified, and partock of the passover for the last time, till he takes it anew in the kingdom, (unleavened bread and unformented wines or the view of the size. unfermented wine, or juice of the vine, not mixed with other ingredients,) Luke 23: 7; 23: 44. May it be ours to partake of it with him. breaking of bread from house to house, in fellowship, is not the Lord's passover supper, Acts 2: 46; 20: 7; 1 Cor. 10: 16; but only in fellowship, corrupted, 11: 17-22.

Where is the propriety in observing first day to commemorate Christ's death, when he did not die on that day? Where are we told to observe a day every week to show Christ's death till he comes. Do we not do well when we do as we are told? How claim that Christ was three days and three nights in the earth, and then go to show that he was not, and that the night or evening is not a part of a full day? The evening and the morning are a full day, Gen. 1, notwithstanding you to the contrary. (While the sun is up or above the horizon it is day, or day time; and while it is down or below the horizon, it is night or evening; yet the evening and the morning constitute a full day the world over.) I do not find that Christ was only a part of three days and dividual members of that church, which shall three nights in the earth, but that he was three days and three nights; or three full days, and no less. Please notice Matt. 28: 1-6; in; the end of

the Sabbath, before the first day of the week, they came to the sepulchre, and he was risen. days back would be on the end of the fourth day, when Christ was buried; fifth day on which was a high Sabbath of the passover, when past, Mark 16: 1; John 16: 31; sixth day, the women prepared spices and ointments, and on the seventh day they rested according to the commandment, and came, and he was risen, Luke 23: 56; Matt. 28: 1 6.

Are you not drunk with the governments you appeal to in behalf of your theory? Our government claims the Bible as a rule of action, especially the decalogue; yet we find it neither obeys nor yet allows the observance of the decalogue. Does it not require that we labor six days, the first not excepted, as they do, and that we cease from gone back to the world, saying, there are so many divisions, this one saying I am right, and that I do not believe any thing in it. This is the state the decalogue, and that it was done away, making observe first day, and enforce extreme penalties no difference between the decalogue written on believe any thing in it. This is the state the decalogue written on the seventh? That they do not, but or decalogue, and that it was done away, making observe first day, and enforce extreme penalties no difference between the decalogue written on vance by controversy or discussion, a fine of

£1 to £26, is imposed on what th from £1 to £22e,18 imposed on what the usually call the Lord's day or Sun thously in the case of Lucian Barnes shown concert in Toronto Acceptable 1997. ored concert in Toronto, Aug. 30 the stated churches order theatri not the search paid large stated sala officious actors paid large stated sala gelous account the action of the free, and are at liberty to impose the free, and are at liberty to impose the free, and are at liberty to impose the free account to suit the meaning of the free account to suit the free a o free, and the state of the impose to rereeds to suit themselves. Fine of corn, while the cars and steam the first day.

on the first day.

King Henry VIII. claimed that
King ar rule of action we should ob
was our rule of action we should ob
enth day Sabbath, and not the first enth day bassard, and not the first the Rolling Castlette entireh. And observes the sixth day, while Bri observes day to commemorate C the mist any with such subterfuge! drunken fornicator and follow a drunken lorineacor and follow hose end is destruction, Rev. 17. whose that ye be not partakers of h of not your nail or stake drawn, and sword, broken by the Lord's word should not boast or glory but in t we are specially bound to serve a none other. He that sitteth in th have the jeering mockers in de them with his sore displeasure, Ps written seven or eight letters to t in behalf of, insisting that a conf and that they take an active part Yours for the truth in the Lor

A few words to the faltering. an inteiligent person, take plea mere animal existence, and que care? Consider the lilies, how toil not, neither do they spin; ye his glory was not arrayed like is not designed that we should careless, but, diligent in business it, serving the Lord. Our first I tree of knowledge under pena the Lord, who is merciful, de-What a consolation t vation. What a consolation to tions that are most pleasing, Savior, and our gracious Bene us the perfect way of rectit well to walk. Better far tha that is sure to bear an evil re learning and teaching the w Wisdom's ways berness. ness, and all her paths are p ascribe wisdom, knowledge the Lord? With the wise, wisdom, and part it not, it thy neck. When the wis joice; but when the unwis mourn. I close, entreatin through whom pardon is ways and live. What Allenwood, Ontario.

Meetings i

DEAR BRO. JACOB: home, after an abser four days in the provi good health for a m having gone through privations as I have; to the giver of every My theme has been things which concer strict obedience to ments; also the evi are about to close.

I spent four Sun in South Gower, I

ADVENT & SABBATH ADVOCATE.

and that written on that was built by from £1 to £28, is imposed on what they presump. In the latter place I gave three discourses to these loved ones have visited us at our own and the Lord's day or Sunday; as was laster, as he was com shown in the stated concert in Toronto, Aug. 30th, 1880. Is not the stated churches order theatrical, and the officious actors paid large stated salaries? They go free, and are at liberty to impose these dogma' or creeds to suit themselves. Fine one for husking corn, while the cars and steamboats go free on the first day. King Henry VIII. claimed that if the Bible onth day Sabbath, and not the first; and so

was our rule of action we should observe the sevthe Roman Catholic church. And more; Russia observes the sixth day, while Brittain observes the first day to commemorate Christ's death. Away with such subterfuge! Cease from being a drunken fornicator and following after the mother of harlots and abomination of the eatrh, whose end is destruction, Rev. 17. 13. Come out of her, that ye be not partakers of her plagues. Is not your nail or stake drawn, and your theory or sword, broken by the Lord's word or sword? should not boast or glory but in the Lord, whom we are specially bound to serve and worship, and none other. He that sitteth in the heavens shall have the jeering mockers in derision, and vex them with his sore displeasure, Ps. 2: 2-3. I have written seven or eight letters to them you appear in behalf of, insisting that a conference be called, and that they take an active part in it.

Yours for the truth in the Lord.

A few words to the faltering. How can you as an intelligent person, take pleasure in living a mere animal existence, and question the Lord's care? Consider the lilies, how they grow; they toil not, neither do they spin; yet Solomon in all his glory was not arrayed like one of these. It careless, but, diligent in business, fervent in spirit, serving the Lord. Our first parents took of the tree of knowledge under penalty of death; but the Lord, who is merciful, devised a plan of sal-What a consolation that the debt is paid for those who comply with the proffered condi-tions that are most pleasing, to have faith in the Savior, and our gracious Benefactor, who teaches the perfect way of rectitude, in which it is well to walk. Better far than licentious jesting, that is sure to bear an evil return. Better be found learning and teaching the way of the Lord in soberness. Wisdom's ways are ways of pleasant-ness, and all her paths are peace. Will you not ascribe wisdom, knowledge, and sanctification to the Lord? With the wise, in all thy getting get wisdom, and part it not, it is like rubies around thy neck. When the wise rule, the people re-joice; but when the unwise bear rule the people mourn. I close, entreating you for Christ's sake through whom pardon is secured; consider thy ways and live. What is better? Allenwood, Ontario.

Meetings in Canada.

R. V. LYON.

DEAR BRO. JACOB: I am at my own quiet home, after an absence of eight weeks and four days in the province of Ontario, enjoying good health for a man in his 73rd year, and having gone through as many hardships and privations as I have; for which I am thankful to the giver of every good and perfect gift. My theme has been the kingdom and the

attentive congregations. At the close of the home. after noon discourse on Sunday, we ate the memorial supper, and it was a heavenly seases in South Gower; a good turnout, and of us enjoyed a feast of fat things. Ate the memorial supper on three different occasions. Precious seasons they were to us all. Preached the funeral discourse of Bro. Wm. McKeene, text: "The last enemy that shall be destroyed is death." It was truly a solemn yet joyful time. An obituary of his death was published in the ADVOCATE over a year ago. On the 7th of Dec., 1881, Bro. Robert Story feil asleep in Jesus, aged 52 years. On the 9th his funeral was attended by a large congregation who gave strict attention to a discourse given by the writer, in which he gave a brief eulogy of his character, commencing at the time that he requested immersion at his hand, and the believer's only hope of a future state or life in the future, which hope was his. I had one of my happy seasons in presenting the theme. The Baptist preacher was present, and offered prayer and pronounced the benediction at the grave. One week previous to his death, by his request, I invited a number of the brethren to go with me to his house, where we with him ate the memorial supper. Truly it was a solemn time, yet joyful. A portion of the church keep the Sabbath, and none of them in this place, or any other in C., believe the first day to be the Sabbath. It is thirty years since I commenced my labors in these different places. Never did I have a happier season with them in all their own homes, conversing upon subjects connected with our eternal well being. the 12th of Dec. I took my leave of these loved ones, and was taken to Matilda by my good Bro. Forrester, where I met my wife at her mother's, spent three days with her in visiting her relatives, with pleasure to my-self and them. On the 15th I took my leave of them, and started for Darlington. Stopped over night at Nappanee with Bro. Cronkhite: had a pleasant time conversing upon Bible themes. Reached D. on Friday, preached on Sunday to a large congregation assembled in our chapel, which was well filled with attentive hearers. On Tuesday, the 20th, my wife met me in D., and with me spent seventeen days in visiting all the loved ones at their own home, preaching twice on each Sunday. Happier greetings and visits we could not expect to have this side the coming of Jesus. Our public meetings were interesting and solemn, as I presented the evithings which concern Jesus the Christ, and a strict obedience to all of God's commandant ments; also the evidence that Gentile times are about to close.

I spent four Sundays with the loved ones in South Gower, Kemptsville, and Ventnor.

I dence that the Gentile times will soon close, and the Christian and gospel age will soon consisting of 5,400 cuneiform tablets is now on its commence, and the things to be understood, believed, and done, in order to share in the believed, and done, in order to share in the glory and reign of the coming age. The megative consisting of 5,400 cuneiform tablets is now on its commence, and the things to be understood, believed, and done, in order to share in the delived and the Christian and gospel age will soon close, consisting of 5,400 cuneiform tablets is now on its way to England. These were discovered by Mr. Rassam at Sippara, near Babylon. It is snpposed that they are the library mentioned by Berosus, which contained antediturian records copied from earlier documents by King Sargon I., who lived the contained antediturian records copied from earlier documents by King Sargon I., who lived

On the 6th inst. Bro. D. Hogarth's son took son to all. A part of the church in this place

Tuesday. Had an excellent visit with Bro.

Reens the Salbada Church in this place us to Bowmanville, where we stopped until keeps the Sabbath of the Lord. I immersed Lent and family. On Sunday I gave a his one into the saving name of Jesus Christ for torical discourse on the 2nd and 7th chapters the remission of sins, and on her way rejoictor Daniel, in his house. It was truly a good ing I left her to journey for the highlands of time. On Tuesday we bid adieu to this famglory—the saints' Eden-home, whilst I am in ily and started for Toronto, where we spent search of other sheep. Gave eleven discourabout three days making visits with the loved ones, conversing upon Bible themes, much good attension given to my messages. All to our own pleasure and theirs. On the 13th we reached our home, which had been closed up for nearly six weeks; but as our neighborhood is somewhat civilized we found that nothing had been disturbed upon the premises. Since my return my time has been fully occupied in reading papers and letters and answering them. A number of letters asking me to visit Wislom, Canada and the state of Indiana; but my sge has almost led me to decide to remain at home, and spend my time in study, writing, and teaching those who have a desire to understand Bible the-

Suspension Bridge, N. Y.

Letter Department.

From Sister Paulina Branch.

DEAR BRETHREN AND SISTERS scattered abroad: As this is the Sabbath of our blessed Lord, and feeling rather lonely, I will try to write a few lines for our ever welcome paper. I can truly say that the truth of God's word is very dear to me. The commandments of God and the faith of Jesus is my theme. I am trying to live and bring up my family in that way that we may all be permitted to enter God's kingdom. As my husband is a preacher and constantly engaged in the blessed cause, trying to do some little good in the world, he is gone the most of the time, and so it leaves me to bring up my little family all alone, and I feel incompetent to perform this great duty before me. This is a wicked world; there is everything to at tract the attention of the young, and lead them away; but still I know the grace of God is sufficient for me. I am anxiously waiting to receive the Christian's hope, and trying to be prepared, with the righteous garment on, for I am sick and tired of earth. I want to be where sickness, sorrow, pain and death, will be felt and feared no more. Dear brethren and sisters, let us prove faithful to the end. Remember me at a throne of grace, This from your sister in Christ.

Hartford, Mich.

Bao, and Sister Harvey write from Altoona, Iowa, sending "two dollars for our excellent paper, with best wishes to all the brethren and sisters asking them to remember them in their loneliness; still looking for the coming of our Savior.

ote in a book as be This is a law of fulfilled in Christ, who through obedi-Adam from the law by which, he was disobedience, for om which he could om being paid in e, the first Adam d counted with the our faith and obeation, which is in appointed by the made for man. form and explicit iew Testaments reseventh day Sab howing our faith tor, who sanctified . 2: 2, 3; for man, until the work is att. 5: 17-19; Mark 10-16; Acts 17: 2,3; 1; 16: 13-21. May in the right way nd that we be not and with Paul, be r, to show forth or. 5: 7-8; 10: 23-26 onth at even, Ex. rucified, and partime, till he takes vened bread and vine, not mixed 3: 7; 23: 44. May

erving first day when he did not told to observe t's death till he we do as we are s three days and then go to show ht or evening is vening and the otwithstanding he sun is up or lay time; and izon, it is night d the morning ver.) I do not three days and at he was three ill days, and no ; in; the end of the week, they the fourth day, on which was en past, Mark omen prepared venth day they ent, and came, tt. 28: 1 6.

im. Notice, the

house, in fellow-

y in fellowship,

supper, Acts 2:

ernments you Our governetion, especialther obeys nor calogue. Does s, the first not cease from ey do not, but eme penalties rst day obseron, a fine of

The Advent and Sabbath Advocate.

THE LETTER DEPARTMENT of the paper has scarcely been represented for some time, which we regret, as it is considered an important part of the paper by many of its readers, and that part is read first by many. There are a great many of its readers who write good letters, and we now want more of them. There are many isolated brothers and them. There are many isolated brethren and sisters who love to hear through the Letter Department, from others who are situated as they are. There are some who recieve the paper free who could write good letters for the paper. We want letters for this department from brethren and sisters who en-joy the Spirit of the Lord, and their letters will breathe the same spirit, and give an in-terest to this department. Let us hear from

THE Guiteau trial, frequently called the "Guiteau farce," has dragged its slow length to a termination, and the assassin has had a true verdict rendered by the jury, after being out but a short time, of "Guilty, according to the indictment;" and the extreme penalty of the law must follow all cases of murder in in's plea for insanity, and his blasphemous language against the Almighty, whom he charged with inciting him to the deed, were too gross to be listened to with any toleration; and the prolongation of the trial for about the same length of time that the President lived after being shot, was enough to weary the patience of people who have intelligent ideas of justice, and it justly merited all that was said against the matter. We look forward to the coming kingdom of God, when this earth shall be freed from assassins and their work, when sin and evil desires shall be banished, and righteousness shall rule and reign throughout the fair domains of earth renewed.

Note to the Titles of Christ.

Note-The terms applied to Michael are here applied to Christ, on the grounds that Michael is said to be the great prince which standeth for the children of Daniel's people, and that in the latter days he shall stand up for the deliverance of that people, Dan. 12: 1; and that as Jesus was born to be king, and therefore a prince, and is called a prince and Savior who shall come in the last times out of Zion, as a Deliverer to turn away ungodliness from Jacob, and that as God's servant he shall at that time raise up the tribes and restore the preserved of Israel, Isa. 49: 6; and as there is neither evidence nor probability that there shall be two princes to do the same time, we conclude that Michael and Christ are the same prince. Furthermore, as Jesus is to be King of kings, he must be the prince

The leading church officials of Great Britain are maturing a plan to relieve or remove the homeless Jewish families of Russia. A prominent Israelite of London offers £10,000 to start the movement.

The disease of Small Pox is spreading consid-rably over the country, particlary the North west-On the northern border of the great African Desert, the cold has been reported as so great recently as to cause the death of soldiers and Camels. In Southern California unusual cold has been experienced the present month, accompanied by show; which is rarely seen there.

The Glorious Restitution.

The earth for almost six thousand years has been under the curse. There have been 'through the past ages of its history strife and calamities on all sides; famines, "earthquakes in divers places," sorrow, pain and sickness. Even the lakes and oceans are vawning and heaving, while lakes and oceans are yawning and heaving; while the sun, and moon and stars are disturbed, and the sun, and moon and stars are disturbed, an speak in loud tones of the approaching "great day of the Lord. The nations also are marshalling of the United States have been greatly exasperated by the great length of time and the immense cost to which this affair has been allowed to run, merely to sentence a villain for an undenied crime, and as great an outrage as the country could suffer. The assass

ers are as "wells without water, trees whose fruit withereth, without fruit; twice dead, plucked up by the roots; raging waves of the sea foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever.

But soon there will be a bright dawning. The Son of Righteousness will arise with healing in his wings. It will be the Father's time of restitution. And he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things which God hath spoken by the mouth of things which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3: 20, 21.

What will be restored? This leads us to ask What was placed under the curse? Look at the earth; it yields thorns and thistles, and man earth; it yields thorns and thisties, and main must toil, earning his bread in the sweat of his brow, until he returns to the very elements of which he was made. Look at the brute creation, which he was made. Look at the brute creation, and you see them at enmity among themselves Surely the curse rests heavily on all the work that God made in the creation. Adam transgressed the law of God; he became a sinner and all his prosterity are fallen like him. The restitution involves a new heaven and a new earth. The New Jerusalem will come down from God out of heaven, and there will be a glorious throne on the new earth, with a Holy King npon it. This King is the second Adam, the restorer of all things. He will save his people. They all be brought back from the curse, and man will be at peace with man. Righteousness will fill whole earth as the waters cover the sea; and the banner of peace shall wave on every hiil.

will be Im-Earth restored to Edenic beauty mannel's land. Then "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and fatling together; and a little child shall lead them.

And the cow and bear shall feed; their young shall lie down together; and the lion shall eat straw like the ox." Isa. 11:5-7. In this restitution ferocious and blood thirsty animals will be of princes, until he is crowned King; and made docile and harmless, as they were when

that term is generally understood as referring they were with Adam the first in the garden to Christs, but in Day 10: 13. margin, we that term is generally understood as referring Eden. They will "not hirt or destroy in all God's Eden. They will "not hirt or destroy in all God's Eden. They will "not hirt or destroy in all God's Eden. They will "not hirt or destroy in all God's Eden. They will "not hirt or destroy in all God's Holm Eden. They will "not hirt or destroy in all God's Leen. They will "not hirt or destroy in all God's Leen. They will "not hirt or destroy in all God's Leen. They will "not hirt or destroy in all God's Leen. They will "not hirt or destroy in all God's Leen. They will "not hirt or destroy in all God's Leen. They will "not hirt or destroy in all God's Leen. They will "not hirt or destroy in all God's Leen. They will "not hirt or destroy in all God's Leen. They will "not hirt or destroy in all God's Leen. They will "not hirt or destroy in all God's Leen. They will "not hirt or destroy in all God's Leen. They will be all holy mountain." The people too "will be all holy mountain." Is a considered the standard of earth's inhabitants. "And he that which is equivalent to saying that Michael is they mountain." Is a considered the people too "will be all holy mountain." The people too "will be all holy mountain." The people too "will be all they mountain." The people too "will be all the prince of princes; and the condition of the prince of princes it follows that if only one prince of princes it follows that if the above reading be correct Michael and Jets as any the same prince.

Marion. Iowa,

The leading church officials of Great Britain

The leading church officials of Great Britain are maturing a plan to relieve or remove the are maturing a plan to remove the are maturing and the plan to remove the are maturing and the plan to remove the area of the plan to remove the area of the pla along thou glorious restitution of all things; when "the wilderness and the solitary place shall be glad, and desert shall rejoice and blossom as It shall blossom abundantly and rejoice the rose. It shall biossom abunuaruy and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and Snaron; they shall see the gioty of the Lord, and the excellency of our God. Isa. 35: 1, 2. Then the vision of John will be realized: "And he showed me a pure river of water of life, clear as a crystal, proceeding out of the throne of God and In the midst of the street of it (the holy city), and on either side of the river was there the tree of life, which bare twelve manner there the tree of life, which bare tweive manner of fruits and yeilded her fruit every month, and the leaves of the tree were for the healing of the nations. And there shall be no more curse, but the throne of God and of the lamb shall be in it and

the throne of God and of the lamb shall be in it and his servants shall serve him." Rev. 22; 1-3. Man, who is now a little lower than the angels, will then be crowned above all the creatures of God. "Thou madest him to have dominion over the works of thy hands"-not over each other; and when the law of love controls human hearts, there will be no necessity for dominion over one another. This is the kingdom that God has prepared for mankind "from the foundation of The government of God is a genera overament, over all his works. He rules in justice equity, and love. "His kingdom is an everlasting kingdom' and all dominions shall serve and obey him." "The Most High ruleth the world. in the kingdom of men, and giveth it to whom-soever he will," and the kingdom of earth is sure to man after that he has learned that the Dan. 4: 17-26. heavens do rule.

When Adam the perfect man, to whom it was first given, through sin lost his ability and right to reign, the dominion was taken away and given to his adversary, whose reign of terror and death has lasted long. But a limit has been set by the Almighty to his power to hurt mankind; and when the powers of darkness have acomplished their part in God's purpose, the Son of God wil be sent to restore all things, to bring order and harmony out of confusion. And when his work is finished he will give up the kingdom to the Father, "that God may be all in all." 1 Cor. 15; 2°, Man henceforth rules his dominion in harmony with the law of heaven, delighting continually to do his will in whose favor is life, and at whose right hand there are pleasures forevermore.

O who would not say, Haste along promised restitution? or hesitate to give glory and honor to him whose loving plans blossom into such fulness of blessing . Let us be "looking fer that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us." Titus 2; 13,14. How sweet are the tidings that greet the pilgrim here as he wanders an exile from home! soon will the Saviour appear; soon will the kingdom come. O let us watch and be ready.—Daniel Fike, in Messiah's Herald.

Letters and Money Received. Priscilla Leach \$2, mrs Chas Blackinton \$2.30, Clarence Lavone, J C Day, M B Smith.

Books and Tracts Sent by Mail. Mrs Chas Blackinton, A F Dagger.

"Thy Wo

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Marion, Io

The Advent and Sabbat IS PUBLISHED WEEKI

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TERMS.—Two Dollars per year ble to pay. Specimen copies unable to pay.

THE ADVOCATE is devoted to to the doctrines of the Second A the Signs of the Times, the dut, observe the Bible Sabbath (thes week,) together with the other God, the Nature of Man, his U on death, the End of the Wicke stored to its original glory and future inheritance and abode of the Kingdom of God, the Atodemption by Jesus Christ, the Christian Life, and kindred Bih

The Mummy Dah

MRS. J. C. FIEL

O wondrous bulb; what mystic
Was prison'd in thy heart?
To lie inert so long a term,
Then into being start;
With power to bring King Ph
Before the nineteenth century's

And, looking on that strange, s
A whilom human hand,
We see the gorgeous garden
In that old fabled land,
Which erst has seem'd so far av
But brought so strangely near t

Two thousand years that hand Its faithful hold on thee: Two thousand years the eyes ha That loved perhaps to see Thy beauteous flower in autum And may be, gazing on thee, d

They little dream'd, who place That thou would'st bloom ag In other lands, in other air, When they who pluck'd the Would, in their last descend Be unregarded, or forgot.

But bloom again, bright flow Who live our little day; We soon shall be forgotten that And pass more swift away Thau Egypt's mummies pas Nor would we crave so long

For we believe another mor Shall greet our raptured e We see it in each grain of c And in each flower that c They die, to bloom again u 80 we shall live immortal t Igo, Shasta Co., Cal.

The above poem was wi twelve or more years ago Lord Lindsay, of the mummy's hand, when the Sister Field had never se the same subject, which ADVOCATE of last Nov. that paper .- EDITOR.]

Doct

B. G.

DOCTRINE. This W ographers, "to teach "The doctrines of th ples or truths as ta