

# Advent and Sabbath Advocate.

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

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

## Twelve Years Old.

MRS. J. C. FIELD.

CHILD, meekly born, yet royal Son of God! Hebrew on earth, yet prophet, heir of all! How humble, unobserved, except by those whom the angels gave the glorious news, and by the star that crown'd the eastern sky, to bend in homage over Bethlehem's Babe.

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

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

He, in its grandest temple, mid'st the proud and learned doctors of Jerusalem, hearing and asking questions, peer of all; While Mary, half reproachful, half amazed, kept all these sayings in her mother-heart, unknowing yet the thorns would pierce her too. And the boy Christ, mayhap, as other boys, played on the sunny hills of Nazareth, in his father's shop toiled for his bread, lessening his father's cares, his mother's steps. Brothers and sisters growing up with him, dependent, as their earthly father died.

Wonder if his boyish heart was light, if life on earth seemed ever fair and bright, if even oxhood felt the cruel weight of all that hung upon his manhood's fate!

As it may, I love all other boys for him; how by his light all other boys grow dim; how as my eyes my own bright boys behold, I bless the time when he was twelve years old. I know their little childish hearts he knows, perhaps has felt their little childish woes, and all the way he walked to manhood then, I pray my boys may take to make them men; except the woe which he alone might bear, yet bravely would I bid them take their share; like Mary grieving, like her helpless too, yet willing still to suffer and to do.

And that our Savior's mortal feet have trod the road that brings his saved ones all to God, where, as fond mothers came to him of old, "how his much love his face may we behold; and with our children all the blessings share, that he has promis'd, if his cross we bear."  
Igo, Shasta Co., Cal.

Garner up pleasant thoughts in your mind; for pleasant thoughts make pleasant lives. Strive to fill all you can of the good and the beautiful, so that bright cheerful pictures may be impressed on memory's tablets, and give you materials of which to think sunny and lovely thoughts.

## 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 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 Passover, a night long to be remembered.

Yea, ages following will listen to its wonderful story. The passing over the land, of the destroyer, death. But why the blood of the Passover lamb on the posts of the dwellings? It is a sign that the dwellers therein belong to Israel. It is a token of obedience. The Lord, as he passes over the land, not only recognizes this sign and keeps the destroyer away, but with an outstretched arm delivers them from their oppressors. We saw in this dispensation of God's providence a great cry over the land of Egypt, "for there 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, by pouring into that cup that which bitheth like a serpent and stingeth like an adder? and is it not more appropriate, even accepting that any time will do, to meet upon "the same night that he was betrayed?" and O, may we see to it now, that the shed blood of the dying lamb is sprinkled upon the door posts

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. Baptist brethren, a band of brethren whom 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. The 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, shall be so illuminated by the light and glory 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 them," and lead them around that table where he has promised to sup with them in the "kingdom of God." But prejudice is an enemy to pure and undefiled religion; it deceives, as it were, the very elect; it bars up so thoroughly the door of the heart as to crowd out an honest investigation of any question; and when occasion requires that we should state the position of those 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 candid investigation of any question that comes based upon the word of God. If you do not, sometime you may shut out the light, and that light you might have had will be to you as darkness; and then how great will be that darkness.

These thoughts crowded upon my mind as

time since we have the paper; not because of the Lord, but it was ours. May one reason of affliction, which our midst. We have ment three families of all been down with twelve of our grand only 7 left. We, the covering, this being a our children, the pa-

We feel meekly to a Job, "The Lord gave away; and blessed d." 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 othe he Scriptures with all we get by the paper and understand. Have be prospered and pay support, and sincerely e sustained, while it yet trying to advance s gospel. Even here but some that notice ew days ago we heard r who began to preach n virgins. His text egroom cometh;" and ppear to be awake to w of these things we and rejoice. But here, signs of the times and number, of the young ead, some skeptics isputed, as it appeared per stories, without a roof. Now if it would place some one may n eye witness of the re, and that the skep- eve as we do, that the and decides the des-

her and sister, search- striving to keep the s, and glorify his name, ith us in this and the

Dead," in No. 39, was n, from the San Fran- saw the item in several o likely that in the econd stroke of light- incident, would have and that after it was ; for lightning is at- ts first.—Editor].

## Money Received.

Wm Baas \$2, Mrs Edith P. H P Madill \$1, Mrs C Donald \$5, R V Lyon Brinkerhoff, B G StJohn, mg.

## ts Sent by Mail.

strong, Jane L Madill.







**Influence.**

cried out in lan-  
By the way, breth-  
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Master's table in the

Influence is defined as a controlling power quiet  
exerted; and wise men tell us that every act is  
an endless field of thought here opens to us! an  
infinite power! Our minds can not grasp the  
power; we are lost in the contemplation. That  
small kindness, seeming but a trifle to the giver,  
pleasant word spoken, costing nothing and soon  
forgotten, or the covering up of a fellow-being's  
fault, who can estimate how much is done? Per-  
haps the simple effort may have encouraged  
some one to try again to overcome; whereas, i-  
f he had been exposed to scorn, every noble impulse  
would have been changed to bitterness.

Did you ever stand on the shore of a broad sheet  
of water, and amuse yourself by throwing in  
pebbles, then watching the eddying circles as  
they grew larger and larger until they were lost  
to your sight? If you could follow it, you would  
find that the motion was communicated through  
the whole expanse to the farthest shore. No-  
thing is easier than to start that motion; but at  
the moment it is begun we have lost our control.  
All our efforts can not stop it. Thus it is with  
every deed of ours. Its influence is felt through  
eternal ages. We can see the beginning, but  
omnipotence alone the end; we can start the cir-  
culation, but Omnipotence only can say, Thus  
far shalt thou go, and no farther."

What should we think of a person who was care-  
lessly and heedlessly throwing priceless jewels  
into a bottomless pit? We should doubtless  
think such a person very foolish, and if, having  
been informed of their great worth, he should  
still continue, we should be likely to conclude  
that he had been speaking to a madman. Yet  
we are doing more foolishly than this throwing  
away opportunities and privileges which "can  
not be gotten for gold, neither can silver be  
weighed for the price thereof.

A man lives in his influence after he is dead;  
it walks the earth, and still represents him. We  
can not tell how much the lives of the past have  
influenced ours indirectly, though others nearer  
us in point of time. But it must be that we are  
somewhat affected; for each generation in a great  
measure molds the one following. Therefore the  
deeds and words of remote ages, extending their  
power through successive generations, must exert  
an 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,  
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. —Sel.

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

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.
- The word of life, 1 John 1: 1; Phil 2: 16.
- Eternal life 1 John 1: 2; 5: 11, 20.
- One that hath power to give life, John 14: 19.
- One who giveth life unto the world, John 6: 33.
- One in whom all are made alive, 1 Cor. 15: 22.
- He that ascends John 20: 17.
- He that ascends up where he was before, John 6: 62.
- He that ascended, Eph 4: 9.
- He that ascended up on high, Eph 4: 8.
- He that shall go unto the Father, John 14: 12.
- He 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.
- He that ascended up far above all heavens, Eph 4: 10.
- God received up into glory, 1 Tim 3: 16.
- He that entered into that within the veil, Heb 9: 19, 20.
- A priest, Heb 5: 6.
- Another priest, Heb 7: 11.
- This priest, Heb 7: 21.
- He that hath an unchangeable priesthood, Heb 7: 23.
- An high priest, Heb 5: 10; 6: 20.
- A high priest over the things to come, Heb 9: 11.
- A great high priest, the house of God, Heb 10: 21.
- An holy 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 touched with the feelings of our infirmities, Heb 4: 15.
- A high priest without sin, Heb 4: 15.
- A high priest separate from sinners Heb 7: 26.
- A high priest higher than the heavens, 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 minister of the true tabernacle, Heb 8: 2.
- Mediator, 1 Tim 2: 5.
- Mediator of a new covenant, Heb 12: 24.
- Mediator of the New Testament, Heb 9: 15.
- Mediator of a better covenant, Heb 8: 6.
- Surety of a better testament, Heb 7: 22.
- Surety 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 liveth to make intercession for us, Heb 7: 25.
- Advocate, 1 John 2: 1.
- The Son of God sent to be the propitiation for our sins, 1 John 1: 4, 10.
- The propitiation for our sins, 1 John 2: 2.
- The propitiation for the sins of the whole world, 1 John 2: 2.
- The blood of sprinkling, Heb 12: 24.
- The blood of the New Testament, Mark 14: 24.
- He that loved us, Rev 1: 5.
- He that gave himself for us, Tit 2: 4.
- He that gave himself for our sins, Gal 1: 4.
- He that washed us from our sins in his own blood, Rev 1: 5.
- He that gave his life a ransom for many, Matt 20: 28.
- He that gave himself a ransom for all, 1 Tim 2: 6.
- He that redeemed us, Rev 5: 9.
- One who entered into heaven 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 till his enemies be made his footstool, Heb 10: 12.
- Forerunner, Heb 6: 20.
- He that prays the Father that he may give us another Comforter, even the spirit of truth, John 14: 16, 17; 16: 13.
- 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, Matt 24: 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 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 hath 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 1: 49.
- 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 5: 27.
- One that judges, John 5: 30.
- One to bring forth judgment to the Gentiles, Isa 42: 2.
- Judge of Israel, Micah 5: 1.
- One that shall reprove with equity for the meek 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 that shall execute justice in the earth, Jer 23: 5.
- 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 judgment seat, Rom 14: 10; 2 Cor 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 hath the sharp sword, Rev 2: 2.
- He that treadeth the winepress of the fierceness and wrath of God, Rev 19: 15.
- He that will tread the winepress in fury, Isa 63: 3.
- He that will stain all his raiment, Isa 63: 3.
- He whose vesture is dipped in blood, Rev. 19: 13.
- He that is to destroy him that hath the power of death, Heb 2: 14.
- He that hath the keys of hell and death, Rev 1: 18.
- He that will swallow up death in victory, 1 Cor 15: 54.
- He that abolished death, 2 Tim 1: 10.
- Mighty conqueror, Rev 6: 2.
- Mighty to save, Isa 63: 1.
- Redeemer, Isa 59: 20.
- Deliverer, Rom 11: 26.
- One travelling in the greatness of his strength, Isa 63: 1.
- He who has power over all flesh, John 17: 2.
- He in 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.
- Counselor, 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 power, Eph 1: 21.
- Far above might, Eph 1: 21.
- Far above dominion, Eph 1: 21.
- Far above every name that is named in this earth, Eph 1: 2; Phil 2: 9.
- Far above every name that is named in the world to come, Eph 1: 21. Phil 2: 9.
- The head Eph 4: 15.
- The head of all principality, Col 2: 10.
- The head of all power, Col 2: 10.
- Head over all things to the church, Eph 1: 2.
- Head of the church, Eph 5: 23.
- Head of the body, the church, Col 1: 18.
- 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: 6.
- One having a name written that no man knew, Rev 19: 13.
- A new name, Rev 3: 12.
- He that shutteth, Rev 3: 7.
- The Omega, Rev 22: 13.
- The last, Rev 22: 13.
- The end, Rev 22: 13.
- The Amen, Rev 3: 14.







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 sin 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 clearly establish the doctrine of the revival of the wicked dead to life again.

QUESTION 3.—“And if so, to what kind of life are they raised?”

D. B. FERGUSON.

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 raised?”

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 as being the origin of the everlasting life of the saints of God.

QUESTION 5.—“Does not the promise of the Holy Ghost in Acts 2: 39 extend to all of the

converted of this age, whether Jew or Gentile?”

J. F.

The reading of the text is “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.” The promise specified in the text is not the promise of the Holy Ghost, or the promise of the gift of the Holy Ghost. The preposition ‘for’ is merely introductory, and introduces the promise embraced in the covenant God made with Abraham, saying, In thee and in thy seed shall all families be blessed, Gen. 12: 3, and all nations of the earth 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 Gentile) through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.” 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 seed shall all the kindreds of the earth be blessed.” 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 one, and to thy seed, which is Christ,” Gal. 3: 16.

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 of God, “The promise is unto you and to 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 began on the day of pentecost. “And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven,” Acts 2: 8. Hence Peter, in his discourse, shows that the privileges and blessings of the gospel preached to Abraham, the father of the faithful, extends to every nation. He 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.

The Resurrection of the Human Body.

Ever since the sad words, “Dust thou art, and unto dust shalt thou return,” rang through the

bowers of Eden, it has been the lot of man to die. To those weeping over some new made grave, or to those who are themselves passing down into the shadow of the valley of death, with that sweet consolation comes the doctrine of the resurrection of the dead! The unbeliever may present thousand fanciful objections, but faith, with her calm, bright eyes looks forward with a “sure and certain hope” to the consummation of the divine promise.

By the resurrection of the dead we do not mean the cleansing of the soul from sin at conversion; nor the flight of the soul from the body at death. Let those who will indulge in such baseless fancies; but we will cling to Holy Scripture and to common sense. By the resurrection we do not mean the creation of a new body, nor the expansion of a germ, but the literal raising up again, (as the word implies) of the same body—disease and deformity excepted—that is laid to rest in the grave.

The scriptural 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 exposition (1 Cor. 15.) So clearly does the Bible teach this glorious hope, that those who refuse to believe it, must either wholly reject God's word or misinterpret its teachings. Not only does the Bible reveal the fact of the resurrection, but it teaches 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 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 resurrection 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 be 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 need not sorrow as those that have no hope. This hope has been very precious to the saints in every age. Job, Isaiah, Daniel, Paul, John,—all 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 by the way. For if this be found in the journey, the end will be blessed, though the way be wild and rough.

withstanding his sin- ed after him to return e behold him bringing 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 come forth, and have e him for he first loved in as Restorer and Re- Restitution will trans- shall be reclaimed to ners shall forever more bitation of man, which indgom of God.

of Labor.

BRANCH.

mentioned in my last s a Methodist preacher the Sabbath question, ell to say the preach- to his agreement, but e subject, or to preach t backed right down in ongregation, and went n leaving his testimony the eighth of January of first day observance, I spoke to a large and which time I gave lib- d quite a number testi- I closed my meetings he Chambers' School returned home where lay, the 13th, and then . Found the brethren pe of the soon coming Sabbath at Br. John joyed a precious meet- ing, which was Sunday, School House. Quite present, and all listened poke from first Tim. 6: ng closed we went to e for the purpose of set- Bro. Lemonyon be go from home, and ac- s house. Meeting of- Sylvester Baker, after rong and wife were re- by the hand of fellow- Bro. Armstrong was Ruling Elder. This nged to the S. D. Ad- mily being united and r the truth. After this in at the School House e house was densely e, and a good inter- taid all night and the me. This journey has nd I think a profitable to start for Grand Ha- tings. May the Lord er.







and that written on it, that was built by plaster, as he was com-  
 pte in a book as ho-  
 l. This is a law of  
 fulfilled in Christ,  
 who through obedi-  
 Adam from the law  
 by which, he was  
 or disobedience, for  
 om which he could  
 om being paid in  
 e, the first Adam  
 counted with the  
 our faith and obe-  
 ation, which is in  
 appointed by the  
 made for man.  
 form and explicit  
 seven Testaments re-  
 seventh day Sab-  
 showing our faith  
 for, who sanctified  
 2: 2, 3; for man,  
 until the work is  
 at. 5: 17-19; Mark  
 10-16; Acts 17: 2,3;  
 1; 16: 13-21. May  
 in the right way,  
 nd that we be not  
 nd with Paul, be  
 r, to show forth  
 r. 5: 7-8; 10: 23-26  
 nth at even, Ex.  
 rucified, and par-  
 time, till he takes  
 wened bread and  
 vine, not mixed  
 3: 7; 23: 44. May  
 im. Notice, the  
 house, in fellow-  
 r supper, Acts 2:  
 y in fellowship,

erving first day  
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 it he was three  
 ll days, and no  
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 the week, they  
 risen. Three  
 the fourth day,  
 on which was  
 en past, Mark  
 omen prepared  
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 ent, and came,  
 tt. 28: 16.  
 ernments you  
 Our govern-  
 ation, especial-  
 ther obeys nor  
 calogue. Does  
 s, the first not  
 cease from  
 ey do not, but  
 eme penalties  
 rst day obser-  
 on, a fine of

from £1 to £26, is imposed on what they presump-  
 tuously call the Lord's day or Sunday; as was  
 shown in the case of Lucian Barnes for holding  
 a sacred 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's  
 or creeds to suit themselves. Fine one for husk-  
 ing corn, while the cars and steamboats go free  
 on the first day.

King Henry VIII. claimed that if the Bible  
 was our rule of action we should observe the sev-  
 enth day Sabbath, and not the first; and so says  
 the 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 earth,  
 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? We  
 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: 23. 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  
 is not designed that we should be negligent or  
 careless, but, diligent in business, fervent in spir-  
 it, 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-  
 vation. 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  
 us 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 so-  
 berness. 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  
 things which concern Jesus the Christ, and a  
 strict obedience to all of God's command-  
 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.

In the latter place I gave three discourses to  
 attentive congregations. At the close of the  
 after noon discourse on Sunday, we ate the  
 memorial supper, and it was a heavenly sea-  
 son to all. A part of the church in this place  
 keeps the Sabbath of the Lord. I immersed  
 one into the saving name of Jesus Christ for  
 the remission of sins, and on her way rejoic-  
 ing I left her to journey for the highlands of  
 glory—the saints' Eden-home, whilst I am in  
 search of other sheep. Gave eleven discourses  
 in South Gower; a good turnout, and  
 good attendance given to my messages. All  
 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 pub-  
 lished in the ADVOCATE over a year ago. On  
 the 7th of Dec, 1881, Bro. Robert Story fell  
 asleep in Jesus, aged 52 years. On the 9th  
 his funeral was attended by a large congrega-  
 tion 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 pres-  
 ent, and offered prayer and pronounced the  
 benediction at the grave. One week previous  
 to his death, by his request, I invited a num-  
 ber 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 la-  
 bors in these different places. Never did I  
 have a happier season with them in all their  
 own homes, conversing upon subjects con-  
 nected with our eternal well being. On  
 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 at-  
 tentive hearers. On Tuesday, the 20th, my  
 wife met me in D., and with me spent seven-  
 teen 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 interest-  
 ing and solemn, as I presented the evi-  
 dence that the Gentile times will soon close,  
 and the Christian and gospel age will soon  
 commence, and the things to be understood,  
 believed, and done, in order to share in the  
 glory and reign of the coming age. The me-  
 morial supper was eaten. A large portion of

these loved ones have visited us at our own  
 home.

On the 6th inst. Bro. D. Hogarth's son took  
 us to Bowmanville, where we stopped until  
 Tuesday. Had an excellent visit with Bro.  
 Lentland family. On Sunday I gave a his-  
 torical discourse on the 2nd and 7th chapters  
 of Daniel, in his house. It was truly a good  
 time. On Tuesday we bid adieu to this fam-  
 ily and started for Toronto, where we spent  
 about three days making visits with the loved  
 ones, conversing upon Bible themes, much  
 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 neigh-  
 borhood is somewhat civilized we found that  
 nothing had been disturbed upon the premi-  
 ses. Since my return my time has been fully  
 occupied in reading papers and letters and  
 answering them. A number of letters ask-  
 ing 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-  
 ology.

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.

Bro. and Sister Harvey write from Altoona,  
 Iowa, sending "two dollars for our excel-  
 lent paper, with best wishes to all the breth-  
 ren and sisters asking them to remember  
 them in their loneliness; still looking for the  
 coming of our Savior.

A collection of great interest to Oriental scholars,  
 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 supposed  
 that they are the library mentioned by Berossus,  
 which contained antediluvian records copied from  
 earlier documents by King Sargon 1., who lived  
 1,800 B.C.



## 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 brethren and sisters who love to hear through the Letter Department, from others who are situated as they are. There are some who receive the paper free who could write good letters for the paper. We want letters for this department from brethren and sisters who enjoy the Spirit of the Lord, and their letters will breathe the same spirit, and give an interest to this department. Let us hear from you.

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 the first degree. The feelings of the people 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 assassin'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 Saviour 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 of princes, until he is crowned King; and

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that term is generally understood as referring to Christ; but in Dan. 10: 13, margin, we read that Michael is first of chief princes, which is equivalent to saying that Michael is the prince of princes; and as there can be only one prince of princes it follows that if the above reading be correct Michael and Jesus are the same prince.

I. N. K.

### Marion, Iowa.

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 considerably over the country, particularly the Northwest. 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 snow; 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 yawning and heaving; while the sun, and moon and stars are disturbed, and speak in loud tones of the approaching "great day" of the Lord. The nations also are marshalling for battle, though great men are crying "peace and safety. Destruction draws nearer and nearer, and the mass of mankind are saying by their lives, if not with their lips: "We will not have this man to reign over us." Many popular teachers 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 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 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, 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 posterity 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 upon it. This King is the second Adam, the restorer of all things. He will save his people. They all will be brought back from the curse, and man will be at peace with man. Righteousness will fill the whole earth as the waters cover the sea; and the banner of peace shall wave on every hill.

Earth restored to Edenic beauty will be Immanuel'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 the fawn 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 made docile and harmless, as they were when

they were with Adam the first in the garden of Eden. They will "not hurt or destroy in all God's holy mountain." The people too "will be all righteous." Isa. 60: 21. There will be no more tears on the eyes of earth's inhabitants. "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold I make all things new." Rev. 21: 4, 5. All the great calamities which now afflict the earth shall be no more. Christ has conquered, and the veil that is spread over all nations" will then be removed. O haste thou glorious restitution of all things; along thou glorious and the solitary place shall when "the wilderness and the blossom as be glad, and desert shall rejoice and rejoice the rose. It shall blossom abundantly 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 the excellency of our God. Isa. 35: 1, 2. Then and 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 of the Lamb. In the midst of the street of it (the holy city), and on either side of the river was the tree of life, which bare twelve manner of fruits and yielded 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 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 world. The government of God is a general government, 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 in the kingdom of men, and giveth it to whomsoever he will," and the kingdom of earth is sure to man after that he has learned that the heavens do rule. Dan. 4: 17-26.

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 accomplished their part in God's purpose, the Son of God will 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: 28. 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 for 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.

# Advent

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### The Mummy Dah

MRS. J. C. FIELD

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 blo  
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 autumn  
And may be, gazing on thee, d

They little dream'd, who plac  
That thou wouldst bloom ag  
In other lands, in ether air,  
When they who pluck'd th  
Would, in their last descend  
Be unregarded, or forgot.

But bloom again, bright flow  
Who live our little day;  
We soon shall be forgotten t  
And pass more swift away  
Than Egypt's mummies pas  
Nor would we crave so long

For we believe another mor  
Shall greet our raptur'd e  
We see it in each grain of c  
And in each flower that  
They die, to bloom again u  
So we shall live immortal t

Igo, Shasta Co., Cal.

The above poem was wr  
twenty or more years ag  
Lord Lindsay, of the  
mummy's hand, when the  
Sister Field had never see  
the same subject, which  
ADVOCATE of last Nov.  
that paper.—EDITOR.]

### Doct

B. G. 1

DOCTRINE. This w  
sographers, "to teach  
"The doctrines of the  
ples or truths as ta