

Advent and Sabbath Advocate.

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

VOL. XXII.

Marion, Iowa, 3rd-day, 14th day of 4th Month, 1887

(July 5, 1887.)

No. 15

THE ADVENT & SABBATH ADVOCATE

Is published weekly by the

General Conference of the Church of God,
at MARION, LINN COUNTY, IOWA.

W. C. LONG, Stanberry, Mo.) General
JOHN BRANCH, Wayland, Mich.) Conference
A. C. LONG, Marion, Iowa.) Committee.

TERMS.—Two dollars per year. One dollar
and a half to new subscribers. Specimen copies
sent free.

Address 'Advocate,' Marion, Iowa. Money Or
ders made payable to Jacob Brinkerhoff.

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

We Wait.

MRS. J. C. FIELD.

In eager weariness we wait
For triumph of the Truth,
O Father, make the crooked straight,
And all rough places smooth.

We lose our path, we feel the thorn,
The sharp stones cut our feet,
Night closes in, we look for morn,
When light shall be complete.

No more to stumble, weak and ill,
Along a troublous way,
No more to climb life's hard up-hill,
No need to watch and pray.

All past the fear, the guilt, the shame
Sin puts upon us now,
With life secure in Jesus name,
How blest to him we'll bow.

How our glad powers shall fill that life,
Untrammelled, deathless, free,
And all combine, in sinless strife,
Dear Christ, to honor thee.

Of Christ and His Kingdom.

SERMON BY W. H. EBERET.

"WHEN they therefore were come together,
they asked of him saying, Lord, wilt thou at
this time restore again the kingdom to Israel?
And he said unto them, It is not for
you to know the times or the seasons which
the Father hath put in his own power; but
ye shall receive power after that the Holy
Ghost is come upon you, and ye shall be wit-
nesses unto me both in Jerusalem, and in all
Judea, and in Samaria and unto the utter-
most part of the earth. And when he had
spoken these things, while they beheld, he
was received up out of their sight; and while
they looked steadfastly toward heaven as he
went up, behold two men stood by them in
white apparel; which also said, Ye men of
Galilee, why stand ye gazing up into heav-
en? this same Jesus which is taken up from
you into heaven, shall so come in like man-
ner as ye have seen him go into heaven."
Acts 1: 6-11.

The above short but very interesting ac-
count of this meeting, becomes intensified to
the utmost degree, when we consider that it
was the last interview which Jesus ever held
on earth with his chosen apostles. And when

we take into consideration the importance
of the subject which was there made the mat-
ter of inquiry on the part of the apostles, and
the manner in which the Savior answered
them, we cannot help being deeply impressed
by its great and grand signification.

"Wilt thou at this time restore again the
kingdom to Israel?" seems to have been with
the apostles an all absorbing question. And
if the kingdom was not to be again restored
to Israel, and that too, here upon the earth,
with the Son of man as its King, right here
would have been a proper time for Jesus to
have told them so. He doubtless would have
undeceived them at that time. But no, on
the contrary, he recognizes the truth of their
question, but does not at the time give them
definitely when it should be established;
but he informed them that they should un-
derstand this subject more fully, 'after that
the Holy Ghost is come upon you;' and this
was subsequently proven to be true, by the
manner in which they preached on, and after
the day of Pentecost. It is here very plain-
ly declared that Jesus ascended personally,
and was received into heaven; and it is just
as plainly stated that Jesus shall in like
manner come again. This is all in the most
literal sense, for there is nothing figurative
about it. It is also an acknowledged fact
that Jesus has as yet never so returned to
this earth, for it is not claimed by those who
oppose the belief of the coming of Christ yet
in the future, that he has ever come in the
manner herein set forth. No, that *coming* is
yet *future*. The apostles had learned to con-
sider the coming of the kingdom of heaven
as being the consummation of the Christian's
hope; and when we read the abundance that
had been prophesied, written, and said to
them by the Savior himself, on the subject,
there can be no surprise at their expectations.
For, as they perhaps well understood, it had
been promised to David more than one thou-
sand years before this, and confirmed to him
by an oath, that God would raise up Christ
to sit upon his throne, as seen in Ps. 89: 4,
and 132: 11. And the promise was to Mary
'that his name shall be called JESUS.' He
shall be called the Son of the Highest, and
the Lord God shall give unto him the throne
of his father David, and he shall reign over
the house of Jacob forever; and of his king-
dom there shall be no end,' Luke 1: 31-33.

And then, when John the Baptist, and Je-
sus taught that the 'kingdom of heaven was
at hand,' Matt. 3: 2, 4: 17, they were deeply
impressed with the importance of the decla-
ration and the subject. And then again,
when they heard Christ's discourse upon the
mount, and which is very properly consid-
ered his introductory discourse in which he
enunciated all the great principles as they
obtain in his teachings, throughout all his
ministry here on earth, they realized that
the setting up of that kingdom, and being
permitted to enter it and enjoy its privileges,
would be the consummation of the Christ-
ian's hope. The Savior's teachings all the
way through was in reference to 'the things
concerning the kingdom.' And he taught
them that 'flesh and blood cannot inherit the

kingdom.' That men 'must be born again, of
the Spirit,' before they can enter the king-
dom of God. This will be accomplished at
the resurrection. It will be mortality put-
ting on *immortality*; a natural body put-
ting on a *spiritual* body; and it will all be
accomplished by the same 'spirit of God
which raised up Jesus from the dead,' as the
being born of our parents, of corruptible seed
was a first birth to us. For the first birth
from corruptible seed, ends in death, a total
loss of life; and the power of God through
the Spirit will quicken these dead bodies,
and bring them back to a 'life more abund-
ant' than the first birth had done. We must
be born again before we can enter the king-
dom of God. We must be 'born of the water'
by being 'baptised in the name of Jesus
Christ for the remission of sins,' in this life,
in order that we may be 'born again of the
Spirit' in the first resurrection. This is what
Jesus taught Nicodemus, and it is what Paul
declared in his teaching, as may be very
plainly seen in 1 Cor. 15th chapter. But
when men take the plain statements as they
were made on this subject, by Jesus to Nico-
demus; and by the apostles in their teach-
ings, and so spiritualize them as to make
them all refer to some kind of an unaccount-
able 'spiritual birth in this life,' they fall
very short of what Jesus here intended to
teach; and they by so doing mystify the
plain teaching of Christ and his apostles;
and they are by it prevented from understand-
ing 'the things concerning the kingdom of
God.' It 'darkens counsel!' But the apos-
tles understood all these great fundamental
truths; and the thief on the cross understood
them, perhaps, from the request he made of
Jesus, 'Remember me when thou comest in-
to thy kingdom;' which was a sensible re-
quest, and in accordance with Christ's minis-
terial teachings.

But as to the exact time of the 'restoring
the kingdom to Israel,' even the apostles
failed to comprehend Christ's illustrations, as
they were spoken in parables; and being
anxious to know this point, they here ask
him, 'Lord, wilt thou at this time restore
again the kingdom to Israel?' And whilst he
does not rebuke them for having such an un-
derstanding of his mission, nor for desiring
to know the time when he would sit upon
the throne of his glory, he tells them it is not
for them to know all these things just then,
but that the Holy Ghost which he had prom-
ised to send them, would more fully inform
them. He was then received up into heav-
en; and the Holy Ghost fell on the apostles
on the day of pentecost according to promise.
And now do we again hear this subject
brought up as an important one. Peter opens
up the subject plainly and fully to the Jews,
that they had 'killed the Prince of life;' that
God and raised him from the dead; that he
was 'seated on the right hand of God;' and
that he is now 'both Lord and Christ,' and
that he will there remain with his Father up-
on his throne, 'until all his foes are made h
footstool.' And that he is finally to 'sit up-
on his father David's throne.' See Acts ch. 2
Then, in his next discourse, he is yet mor

definite, for he says, 'Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you whom the heavens 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: 19-21.

Peter, here in his teaching, after having the information imparted to him through the Holy Ghost, and knowing that Christ had been received up into heaven, says in reference to this restoring the kingdom to Israel, that the heavens must receive (retain) him until the times of restitution (restoring) of all things (the earth to its Edenic state, with the kingdom to Israel, and with Christ upon his father David's throne,) which God had spoken by the mouth of all his holy prophets since the world began. And he declares: 'And he shall send Jesus Christ;' and he admonishes them to have their sins blotted out when the times of refreshing (raising the dead) shall come from the presence of the Lord.

The apostles all united in their teachings in that one great and essential truth, that 'this same Jesus which is taken up' shall in like manner return to this earth. And that 'every eye shall see him, and they that pierced him,' Rev. 1: 7. It is no where stated in the holy Scriptures that Jesus ascended to his Father to remain for ever with him. But he said himself of this subject, 'And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also.' John 14: 3. This declaration has never been realized, but is yet in the future. It requires that Christ shall return to this earth. It locates the receiving of his disciples here upon this earth. God's house is the universe of worlds. Each world is one of his mansions. And when this earth shall have been purified, cleansed, and fitted up, it will be the place for the abode of the righteous. Christ's kingdom will be of the whole world, 'under the whole heavens.' Christ is not at this time a King. He was, as he said to Pilate, 'born to this end.' He is now Prince and Savior; Lord and Christ. He is sitting on his Father's throne, as a Prince. He has now 'gone into a far country to receive a kingdom.' But God the Father reigns as universal King, and he will continue to reign until all Christ's 'foes shall be made his footstool.' 'The last enemy which shall be destroyed is death.'

All the scriptures unite in locating the final inheritance of all the saints here upon this earth. There are very many texts in the Bible which teach this; and, also, that the wicked shall be destroyed here upon the earth. Solomon said, 'Behold the righteous shall be recompensed in the earth; much more the wicked and the sinner.' Prov. 11: 31. And Malachi said, 'For behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly shall be stubble; and the day that cometh shall burn them up saith the Lord of hosts, that it shall leave them neither root nor branch.' And that they shall be ashes under the feet of them that fear God's name, Mal. 4: 1-3. And there is not one single text in all the sacred Scriptures upon this subject which requires to be differently understood. There is not only not one single text of scripture which teaches that man has within him an immortal soul which can get out of him in a trance state, and go off to heaven; or that it

will get out of the body at death, and go up to heaven; but there is not one text which teaches that the righteous will ever be taken to heaven at all, after the resurrection. In every instance where the time and place of the saints entering upon their final inheritance is spoken of, it is located at the time of the coming of Christ, the resurrection of the dead, and to be here upon the earth. The reward of the righteous is promised to be 'at Christ's coming and kingdom.' Jesus has promised: 'To him that overcometh will I grant to sit with me in my throne, even as I overcame and am set down with my Father in his throne.' Rev. 3: 21. And this proves very conclusively that Christ is not now reigning in his own kingdom and upon his own throne. He has not received his kingdom. He is at this time acting as our great High Priest, in the presence of God, making intercession for us. He is our advocate with the Father.

And then, again, to prove that this earth is to be the territory of the kingdom of God and the dwelling place of the righteous, we find those of the one hundred and forty and four thousand, who were sealed with the seal of the living God, and who were redeemed from among men here upon earth; and who were taken to heaven with Christ when he ascended, and which were as a 'first fruits' of the great plan of redemption by a resurrection of the dead; who in their rejoicings and their shoutings, praising Christ, saying, 'Thou art 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; and hast made us unto our God kings and priests; and we shall reign on the earth.' 'See Rev. 3: 9, 10. They are to reign on the earth; and if those who overcome are 'to sit with Christ in his throne,' and they are to 'reign upon the earth,' it establishes the fact that Christ's kingdom is to be here on the earth. And since all know that David's throne was here upon the earth, how could 'Jesus reign upon his father David's throne,' only upon the earth? It will be on the earth after it shall have been purified by fire, in the which the wicked will be consumed; and then again, what could be more consistent in the nature of the fitness of things, than for God to give the redeemed their triumph in the 'restitution of all things,' by making this world 'their everlasting possession,' the kingdom of heaven wherein righteousness shall dwell with Jesus as its everlasting king? And, in fact, nothing less than the restoring of this earth, and man upon it, to his pristine state of purity and happiness, could be called a 'restitution of all things,' in the plan of human redemption.

As Jesus taught 'Blessed are the meek, for they shall inherit the earth,' Matt. 5: 5; and as Abraham, Isaac, and Jacob, who had the promise of this earth as a possession; and as 'they all died in faith, not having received the promise,' Heb. 11: 9-13, these promises are yet to be realized, or the word of the Lord will fail, which never can be.

And again, what objection is there which can be brought against God establishing the kingdom of heaven here on earth, with Jesus as its king, for the benefit of man? Could God not make this earth good enough for man in his redeemed state? Must it be that God must be so disappointed in his plan, in the formation of this earth, and in making man to dwell upon it, that he must finally prepare some other world for man and remove him to it? No, most certainly not? For John says, 'And I John saw the holy

city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and be their God. Rev. 21: 2, 3; and that 'the city had no need of the sun; . . . and the nations of them which are saved shall walk in the light of it; . . . and they shall bring the glory and honor of the nations into it.' Rev. 21: 23-26.

All the prophecies, as well as the Revelations made to John, locate the kingdom of God and the saints inheritance here upon this earth. And it is not to be entered upon until Jesus comes, and the dead are raised. Those who believe and teach that 'the souls of the dead go off to heaven or to hell, as soon as the body dies,' have no use for the coming of Christ, or the resurrection of the dead. To hold that the soul has gone off to heaven, and then talk about a resurrection of the body, and a judgment to take place hundreds and even thousands of years afterwards, is a theology without scripture, and is the profoundest of inconsistencies. After the soul shall have gone off to heaven, why call it back to a judgement? And if it shall have gone off to hell why call it back to judgement? Let those answer who can! If the soul can live without the body, what use is there of a resurrection? Ans. None! No, man's doom is that he dies, and that he 'returns to dust;' and Jesus is coming to raise the dead, and to judge the world in righteousness, and to establish his kingdom. And according to the signs which were pointed out by the prophets, and by Jesus Christ himself, which were to be as guide-boards to the way-faring disciple, to tell him the distance it was to the 'promised land,' as they have all been passed but the last sign that was given, and which is now in view, for 'the powers of the heavens are now shaken,' we must consider the time of restoring the kingdom to Israel to be almost due. And all we will yet here say is, 'Come, Lord Jesus;' and as thou hast said, 'Behold I come quickly, and my reward is with me.' So let it be.

Frankton, Ind.

The Sabbath.

ZELOTES V. BLACK.

AMONG many so-called orthodox denominations there seems to be a hatred of the Sabbath. For that I cannot see any good reason, nor why they fight the fourth commandment and receive the other nine. There is no reason, for if part is binding the whole is binding. The Lord created the heavens and the earth in six days and rested the seventh, and blessed it, and sanctified it, because that in it he had rested from all his works. We here find God's blessing placed on the seventh day, and no where in God's word do we find it removed. Nay, the Bible on the change of the Sabbath is as silent as the grave. Sunday keepers may think I speak too plain, but God's word speaks plain: 'For verily I say unto you, Till heaven and earth pass one jot or one tittle shall in no wise pass from the law till all be fulfilled.' But we are told by men that the law has passed away. They also have passed heaven and earth to get rid of the Sabbath; and where are they now? They are heaping unto themselves teachers having itching ears, and have turned away from the truth. The Sabbath was instituted by the heavenly Father, and is the only day which he blessed; it is his day. It is the Lord's day. I believe that the Sabbath is God's measure.

'Thou shalt have no other gods before me,' and 'Thou shalt not kill,' and the whole nine commandments the law away you reinstate, and that is the Sabbath, and that is the person spoken of in the commandments were spoken by the fourth one spoken to the same persons as testified for you. Who is your Sabbath day designates you in the Supreme Being, the God of Abraham, the God of Jacob, and the God of Isaac. Remember the Sabbath day, being holy; six days shalt thou work, but the seventh of the Lord thy God; in it thou shalt not do any work,' &c. If it is your Sabbath day, you must have another

Now remember the Sabbath day, for thou shalt have no other gods before me, if we can discover you have broken the Sabbath? Some have broken the Sabbath day, taken away and nailed to the cross, and still remained in force, for he was a sinner, for he was under the law, and I cannot expect salvation through the law, makes the Scriptures without blemish and reproach, that Christ is not your Sabbath and taught Matt. 24: 20, 'But pray that ye be not in the winter, for that day shall come as a thief in the night.' Here we find the Sabbath observance unbroken in Jerusalem at least. Did the Lord die on the cross? No, but he was crucified. Now I have one question intended to nail the Sabbath to the cross, why did he teach the Sabbath? death.

We pass down to the birth of first day, according to Schaff, the Christian clergy, the principal duty (313); and ordinances of the Sabbath (315); facilitated the manumission of the heathen slaves (before the Catholic church); the civil observance of the Sabbath (315); the Dies Domini but the Sabbath is a duty to his worship with an ordinance of the haruspex (315); can readily see why we should observe Sunday if you are following God. Now remember the Sabbath day, for thou shalt have no other gods before me, so that the 'seventh day' is the Lord thy God.

If there is a Sabbath, for we find he calls his day the Sabbath of the Lord, the seventh part of the week. As an illustration, a horse and as a horse No. 1 was a white horse, and a white horse fourth a sorrel, and the seventh a bay, and the eighth a black, and the ninth a grey, and the tenth a brown, and the eleventh a white, and the twelfth a black, and the thirteenth a brown, and the fourteenth a white, and the fifteenth a black, and the sixteenth a brown, and the seventeenth a white, and the eighteenth a black, and the nineteenth a brown, and the twentieth a white, and the twenty-first a black, and the twenty-second a brown, and the twenty-third a white, and the twenty-fourth a black, and the twenty-fifth a brown, and the twenty-sixth a white, and the twenty-seventh a black, and the twenty-eighth a brown, and the twenty-ninth a white, and the thirtieth a black, and the thirty-first a brown, and the thirty-second a white, and the thirty-third a black, and the thirty-fourth a brown, and the thirty-fifth a white, and the thirty-sixth a black, and the thirty-seventh a brown, and the thirty-eighth a white, and the thirty-ninth a black, and the fortieth a brown, and the forty-first a white, and the forty-second a black, and the forty-third a brown, and the forty-fourth a white, and the forty-fifth a black, and the forty-sixth a brown, and the forty-seventh a white, and the forty-eighth a black, and the forty-ninth a brown, and the fiftieth a white, and the fifty-first a black, and the fifty-second a brown, and the fifty-third a white, and the fifty-fourth a black, and the fifty-fifth a brown, and the fifty-sixth a white, and the fifty-seventh a black, and the fifty-eighth a brown, and the fifty-ninth a white, and the sixtieth a black, and the sixty-first a brown, and the sixty-second a white, and the sixty-third a black, and the sixty-fourth a brown, and the sixty-fifth a white, and the sixty-sixth a black, and the sixty-seventh a brown, and the sixty-eighth a white, and the sixty-ninth a black, and the seventieth a brown, and the seventy-first a white, and the seventy-second a black, and the seventy-third a brown, and the seventy-fourth a white, and the seventy-fifth a black, and the seventy-sixth a brown, and the seventy-seventh a white, and the seventy-eighth a black, and the seventy-ninth a brown, and the eightieth a white, and the eighty-first a black, and the eighty-second a brown, and the eighty-third a white, and the eighty-fourth a black, and the eighty-fifth a brown, and the eighty-sixth a white, and the eighty-seventh a black, and the eighty-eighth a brown, and the eighty-ninth a white, and the ninetieth a black, and the ninety-first a brown, and the ninety-second a white, and the ninety-third a black, and the ninety-fourth a brown, and the ninety-fifth a white, and the ninety-sixth a black, and the ninety-seventh a brown, and the ninety-eighth a white, and the ninety-ninth a black, and the hundredth a brown.

'Thou shalt have no other gods before me.' 'Thou shalt not kill,' and so on through the whole nine commandments. After throwing the law away you reinstate all but one command, and that is the Sabbath. 'Thou,' denotes the person spoken to. If nine of the commandments were spoken to you, to whom was the fourth one spoken? It was spoken to the same persons as the rest. Here is a test for you. Who is your God? The Sabbath day designates your God. We believe in the Supreme Being who created the heaven and the earth, and all that in them is, the God of Abraham, the God of Isaac, and the God of Jacob, and the Father of our Savior. Remember the Sabbath day and keep it holy; six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, &c. If it is not binding on you, you must have another God.

Now remember the command, 'Thou shalt have no other gods before me.' Let us see if we can discover your God. We go back to Christ to see if he is your God. Did he change the Sabbath? Some have the idea that Christ broke the Sabbath day, and also that it was taken away and nailed to his cross; but if it was not taken away until the crucifixion it still remained in force; and if Christ broke it he was a sinner, for sin is the transgression of the law, and I cannot stand that, for I expect salvation through Christ, and it also makes the Scriptures false, for it says he was without blemish and without spot. I fear that Christ is not your Lord, for he kept the Sabbath and taught his disciples to keep it. Matt. 24: 20, 'But pray ye that your flight be not in the winter, neither on the Sabbath day.' Here we find that Christ taught Sabbath observance until the destruction of Jerusalem at least. Did that occur before the crucifixion? No, but about forty years after. Now I have one question to ask, If Christ intended to nail the Sabbath to the cross, why did he teach its observance after his death.

We pass down to Constantine, and we find the birth of first day sabbath. Constantine, according to Schaff, Vol. 2, page 31, exempted the Christian clergy from military and municipal duty (313); abolished various customs and ordinances offensive to the Christians (315); facilitated the emancipation of Christian slaves (before 316); legalized bequests to the Catholic churches (321); enjoined the civil observance of Sunday, though not as *Dies Domini* but as *Dies Solis*, in conformity to his worship of Apollo, and in company with an ordinance for the regular consulting of the haruspex (321); etc. So, by this we can readily see where you get your command to observe Sunday. We also see by this that you are following Constantine instead of God. Now remember the command 'Thou shalt have no other gods before me,' and also that the 'seventh day is the Sabbath of the Lord thy God.'

If there is a Lord's day it must be the seventh, for we find no other in God's word that he calls his day; but the seventh day is the Sabbath of the Lord thy God, and not the seventh part of time or no day in particular. As an illustration suppose you had seven horses and as a name you numbered them; No. 1 was a white, second a bay, third a roan, fourth a sorrel, fifth a brown, sixth a spotted, and the seventh a black. Your hired man knew them by number only, and you wanted the seventh, and you would say, John, go bring me the seventh horse; and he would go and get the first one, what would you think? Why you would think he was an ig-

noramus not to know the difference between 1 and 7. But he would make the plea that it made no difference which one, as you only wanted the seventh part of the horses in the barn. You would surely say to him, If I had only wanted the seventh part of them I would have said so, but I spoke definitely and said THE seventh one. The same is true of the Lord. If he had meant the seventh part of time only, he would have said so. But he says *the* seventh day and how are we to be mistaken in the day. The Lord changes not. The seventh day was his day, and is yet, and will be so long as time lasts, and will be binding on us as long as we live. My dear friends, if part of the law is binding the whole of it is. 'Thou shalt have no other gods before me' is binding, the Sabbath necessarily follows, as it is the Sabbath of that God which says, Thou shalt have none before me. Then 'Let us hear the conclusion of the whole matter; fear God and keep his commandments, for this is the whole duty of man. For God shall bring every work into judgment, whether it be good, or whether it be evil.' If we obey the commandments our work must be good, for God gave them. 'He that turneth away his ear from hearing the law, even his prayer shall be an abomination.'

Denver, Mo.

Prohibition in Iowa.

GOVERNOR LARRABEE'S TESTIMONY AS TO THE ENFORCEMENT AND EFFECTS OF THE LAW.

DES MOINES, Iowa, June 21.—Special Correspondence.—Replying to scores of inquiries from Texas regarding the efficiency of the prohibitory law in Iowa, Governor Larrabee recently dictated the following letter:

DEAR SIR: Your letter of a recent date requesting certain information relative to the prohibitory law of this State and the manner in which it is enforced, has been received. In reply I have to say that our prohibitory law is being enforced in eighty-five of the ninety-nine counties of the State, as well as the laws against other crimes, all malicious reports to the contrary notwithstanding. In the fourteen remaining counties, situated principally along the Mississippi River, and containing large towns abounding in foreign population the law is but partially enforced, and in few instances is defiantly violated. These places are, however, gradually yielding to a public sentiment in favor of general enforcement, which is rapidly growing, even in the eastern part of the State. Prohibition has not certainly injured any business interest, except that of the saloon-keeper, nor has it driven any good citizen from our borders. It is true we have lost since the prohibitory several thousand incurable vendors of liquor, and perhaps a few incurable toppers, but we have every reason to congratulate ourselves upon such a loss. The Hon. G. W. Ruddick, Judge of the Twelfth Judicial District, and one of the oldest and best of the State, in an official report dated June 11, 1887, makes the following statement: 'The jails in this district are now idle, and in eight terms of court held by me since Jan. 1 there has been but one indictment presented, and I think the Grand Juries have been reasonably diligent. Much of the criminal element has certainly emigrated.'

The Hon. John W. Harvey, Judge of the Third Judicial District of this State also makes an interesting statement concerning the influence of prohibition on crime. He has been judge four years and a half. In 1883 he sentenced 31 persons to the penitentiary; in 1884, 23; in 1885, 20; in 1886, 14, and dur-

ing 1887, 3. These were divided among counties as follows: Decatur, 9; Ringgold, 6; Taylor, 8; Clarke, 6; Wayne 1. The latter county has been in the district only since last January. Judge Harvey says:

'I am frequently asked what is the cause of this decrease in crime during the last four years. My answer is the enforcement of the prohibitory law. And it seems to me that the above figures prove this beyond a doubt. The first year I was on the bench the saloons were running: the second and third years they were run in some localities: but the fourth year I do not believe there was a saloon in the district. I am satisfied that there was not an open saloon. Red Oak, in Montgomery County, and Creston, in Union County, were the last places in the district to give up the saloons, and the record from these two counties shows the result. The results from these two counties is not because they have a larger population than the other counties of the district. Page has a much larger population than either of these counties. In the counties where the law has been best enforced there has been the least crime. During the last year it has not been an uncommon thing—as in this county (Decatur) at the last term—for the Grand Jury to adjourn without finding an indictment. At first, under the present pharmacy law, some of the druggists were disposed to take advantage and abuse the trust imposed in them, but a number of convictions and fines and the revocation of a number of pharmacy permits by the Pharmacy Board has had a wholesome effect, and I believe that a great majority of the druggists in this district are now disposed to obey the law.'

As regards the internal revenue of a State, it is no indication whatever of the amount of liquors consumed in the State, for the tax on liquors is paid by the manufacturer and not by the consumer. For several years one of the largest distilleries in the country was in operation here, manufacturing for export only. From that institution alone was collected by far the greater part of the internal revenue of Iowa. It has long been a disputed question whether this distillery could be operated under the prohibitory law, and three months ago on a final test in the District Court it was ordered closed. It is true that both shooting and murder have occurred under the prohibitory law. A minister at Sioux City and a constable at Des Moines were killed in the attempt to enforce the law, but the crimes were in both instances committed by those who had always defied the law. It would be useless to undertake the task of contradicting all the false reports put in circulation by unscrupulous men. Officers may in a few instances have shown a lack of discretion in the performance of their official duties, but this in the minds of candid men will not affect the merit of the law. The law is steadily gaining in public favor, and prohibition is beyond doubt the settled policy of Iowa. Could the prohibitory law at present be submitted to our people for their ratification I am confident that it would be indorsed by a majority of from sixty to eighty thousand votes. Very Respectfully,

WM. LARRABEE.

Just as a child learns to know the spirit of the wisdom, and the love of an earthly parent by submitting to his discipline, by observing all his regulations and waiting for the fruits, do we come to know God by the trust that obeys. His character is in the commandments that he gives. In obeying we open our nature to his grace,—his grace that leads us to obey; and fuller graces follow on obedience.—Ex.

THE ADVENT & SABBATH ADVOCATE

"The Entrance of thy Words giveth Light."

Marion, Iowa, Tuesday, July 5th, 1887.

JACOB BRINKERHOFF, Editor.

The Rainbow Angel. Rev. 10.

(Concluded.)

The literal use of the word time, cannot be understood in the text of Rev. 10: 6, for there never will be a period when time will cease. Time is a measured portion of duration, continued by the revolution of the heavenly planets. God calls upon the fact of the continued course of his covenant of day and night to certify that his covenant with his people shall not fail. If day and night shall not fail then there will always be time. The interpretation must therefore be in some other manner than referring to a period when time should cease; and the interpretation given which harmonizes with the subject and prophetic powers treated of, is therefore most probably correct. The application of this prophetic chapter and its features by the Seventh Day Adventists is to themselves, just as they do with a great deal of the prophecies. We believe that the Sabbath reform has a place in this Great Reformation prophecy, as I shall more particularly show; and also to call the attention of the church to the fact of the second advent being the hope of the church,—when the hope shall be realized, was a part of the work of God and of the reformation the church needed. But the prophecy does not, it cannot all be made to apply there, for it applies elsewhere. While the advent movement of 1840-4 was good in calling attention to the great truth of the Christians true hope, time was a prominent feature of the movement also; they proclaimed that the time for the world's history to end had then come, which was not correct, hence they made a wrong application. Now to sustain themselves instead of profiting by their mistakes and seeking after truth, they contend that the time here spoken of is prophetic time, which they then interpreted to end there, and they do yet, and talk about the cleansing of the sanctuary in heaven, which never was defiled, and a change of ministration there, neither of which the Scriptures say anything about.

Their application of the prophetic periods, commencing them in 457 is incorrect, for Artaxerxes' decree, where they begin, in Ezra 7th chapter, is nothing concerning the commandment to restore and rebuild Jerusalem, or the temple, but concerning the beautifying of the temple, which was already rebuilt. They ignore the Scriptures concerning Cyrus and his work, to make the periods reach to themselves, and they do in reality place themselves in the Laodicean church of Rev. 3, calling themselves rich, increased with goods and therefore in need of nothing. May they heed the warning there given before it be too late. Did all prophetic time end there? Did Daniel stand in his lot at that time? Dan. 12: 13. No prophetic time ended there. Would the prophetic word of Scripture, calling upon the great Creator as witness, point out a period of the world's history, when nothing occurred but a disappointment of people because they had made a wrong calculation of the prophetic periods? No, the scriptures have not so trifled; they show important things, and the Great Reformation of the 16th century was one of the most important

events that ever transpired in the church's history.

Previous to the proclamation that the time or period of the Reformation should be no longer delayed, there went forth voices of seven thunders. What these voices uttered were sealed up, were not revealed, and we may not know what they were. The sealing up was concerning the writing of them, but we may form some probable conjectures concerning them from the circumstances and the nature of the prophecy. We have the application of a large part of the book of Revelation to the Christian church under papal rule and persecution, and, doubtless, the voices of the seven thunders have some reference to the same thing. During the history of the terrors of Rome and of its Inquisition we frequently read of its thunders, and at the present time we read of the thunders of the Vatican. The Vatican is the Pope's palace at Rome, and is the place from whence is sued the maledictions and condemnations of the heretics—heretics from their standpoint, but the jewels in the sight of God, for whose truth they fell beneath these thunders of anathema. The number seven is connected with Rome in several specifications. There were seven heads to the beast—seven forms of government, and the city of Rome was built on seven hills, and is thus called the seven-hilled city, and the seven thunders may very properly designate Rome's condemnation and persecution of the saints of God, and whose miseries and pains inflicted were terrible to contemplate. Perhaps the terrible character of these voices, being almost too dreadful to contemplate in reviewing the history, was the reason for sealing up the voices and writing them not.

As though to specify that the end of the gospel age or dispensation had not come, nor was meant by the time, or delay, of verse 6, it is said that the end of the gospel dispensation shall transpire under the sounding of the seventh angel, or when it begins to sound. This consummation is called the mystery of God, when it shall be finished. This is spoken of by Paul to Timothy as the mystery of godliness, and explained by speaking of the different features of the gospel. This gives us to understand that the finishing of the gospel work, or end of the age, is something distinct from the message of the rainbow angel; and we read of that occurring, and the kingdoms of this world giving place to the kingdom of God, in Rev. 11: 15.

John, to whom the revelation was given, represents the church in the 10th ch., verses 8-11. Concerning the open book, the holy Scriptures which the people were now permitted to have, it is said that the church, or the people who were renouncing papacy, should take the little book and eat it. This very well represents the eagerness with which they took the Bible and received its teachings and consolations. It is represented that the book should be sweet as honey in their mouths but should be bitter to them after they had eaten it. Sweet indeed were divine truth and sacred promise, giving hope, joy, and peace. But how could it be bitter to them? By the persecutions they endured from the Mother church wherever she had power over them or could reach them by secular law. The seven Germanic States were separated only by a thirty years' war, before they were out of danger from Jesuit and Inquisition. Switzerland had a hard struggle with Austria and other neighbors. The Reformation spread extensively over Catholic France, and in 1572 there occurred in that country a terrible massacre of the Protest-

ants in one night, called St. Bartholomew's, in which from 30,000 to 70,000 were murdered because they held the Reformed religion. About the same time or a little earlier in the century, the papal power in the Netherlands murdered 20,000 people, because of their adherence to the reformed religion. Persecution to death occurred in every country where Catholicism prevailed. Thus was the Bible, or the eating of it made bitter to the people.

But the work of Reformation was not completed in the 16th century. It was then it went forth in mightiest power, and it was then that the greatest number of people suffered martyrdom for their faith. The proclamation of this angel message is for more work, more truth, no standing still, the church is not purified, error still largely prevails. Not that the Roman church could be renovated; no, the Lord's people were called out of her communion; they had not renounced all of Catholic error and tradition; they had brought with them too much Roman tradition and incorporated it in the Protestant creed, and they should keep on investigating the open Bible. The prophetic language of v. 11 is that the church must continue to prophesy before many peoples, nations, tongues, and kings. The Protestant religion must permeate all countries. A stand still in religious opinion must not be proclaimed, but truth must be sought, and, as said to Daniel, knowledge shall be increased; religious knowledge as well as intellectual and mechanical. Infant baptism came from Rome, foreordination decrees, natural immortality and eternal torment instead of life only in Christ, sky kingdom, the pagan Sunday, these belonged to papacy and the church must renounce them, and every reform of Protestantism since Luther's time has been a part of this work. It started with power, with a loud cry, and the proclamation holds good, sanctioning every reform, and every drawing near to the faith once delivered to the saints. The Sabbath reform, Scriptural immersion, the Christians hope received at the coming and kingdom of Christ, are parts of this great work. Let the good work go on, and with a correct theory let it develop the people Peter speaks of, 'a chosen generation, a royal priesthood, a holy nation, a peculiar people, zealous of good works.'

'Anchored to The Rock.'

This is a line of a chorus in a beautiful hymn of trust and safety in Christ, who is called our Rock. It was Christ, or the declaration that Jesus of Nazareth was the Son of God, that our Savior said was the Rock on which the church should be built. Christ is called the spiritual Rock of which the Israelitish fathers drank in the wilderness,—drunk by faith, just the same as we do now by faith; they looked to the fulfillment of the promises of God that the Savior should come, who should be to them their Rock of Refuge. Out of solid rock they had received water when famishing with natural thirst, and from Christ they should receive the water of eternal life by which they might have eternal life in the world to come. Thus Christ was to them a spiritual rock, and he is so to us. As rock is the most durable of earthly substances, so rock is used to specify our safety in Christ; and from that safety and assurance no earthly force or calamity can sever us or cause us to depart.

'Anchored to the rock' has also a place in the literal world. Across Niagara River, two miles below Niagara Falls, there is a second railroad bridge, called the cantalever bridge.

While there I questioned what cantalever. The word means a set for supporting a balcony. The thing is used to denote a support. The bridge has but two piers near the bank of the river, a chasm, and according to the bridges not sufficient to sustain its weight of railroad track, just a little suspension bridge, sustained as is also the upper bridge footmen. near the Falls. The bridge depends for its support to the rock. A support from the precipice, holes are dug and anchors placed in the solid rock, and stout cables these cables out to the weight of the bridge is suspended to the anchors deep in the bridge a little higher weight of a train draws on its stay. When completed tried by eight engines on the and their united whistle proved adequate to its design.

'Anchored to the rock' life is quite well illustrated of the Niagara Bridge. We of death to cross, and show us it will be our eternal life. Anchors draw we must go to ruin. The Niagara River the stream of time, and we be to have a safe admission of God, at the farthney of time. Although as soon as we are done time, yet time is done until life is resumed by as the Life-giver, when the and the other shore is reached is to us a bridge over the he brings us safely over country, which is our destination can be applied in a bridge from which we reach both ways, but in the journey but once, and one way laminary of death it is to once, and once safely over. If we are anchored this means finally reaching the coming kingdom, it is

From the anchorage must be a strong cable to whom we are anchored what the cable is in faith being in good hold of Christ and so tains the weight of life its calamities. The the pier support, re bridge to the R. R. produces hope for us forward to Christ's carnal profits. A well we may have at the realization of what w tained in this life, mortal state, but Christ comes unto s the times of restitution the presence of the of this world shall our Lord Jesus Ch the earth glorious pass the new heav prophet Isaiah an of, when this old e freed from the cu

St. Bartholomew's, 70,000 were murdered. The Reformed religion or a little earlier power in the Netherlands, because of reformed religion, were in every countervailed. Thus was it made bitter to

tion was not com- y. It was then it power, and it was ber of people suf- faith. The proc- ssaige is for more g still, the church largely prevails. could be renova- vere called out of not renounced all ition; they had ch Roman tradi- the Protestant on investigating tic language of v. continue to proph- ations, tongues, t religion must stand still in re- proclaimed, but s said to Daniel, ased; religious ectual and me- me from Rome, al immortality of life only in n Sunday, these church must re- form of Protest- as been a part power, with a on holds good, every drawing l to the saints- immersion, the e coming and of this great n, and with a e people Pet- tion, a royal ular people,

ck.' a beautiful rist, who is , or the dec- was the Son as the Rock ult. Christ hich the Is- ilderness,— we do now fillment of or should ir Rock of l received ral thirst, ve the wa- ight have hus Christ he is so to f earthly ecify our fety and mity can

place in iver, two a second r bridge.

While there I questioned why it was called cantalever. The word means a block or bracket for supporting a balcony and the same thing is used to denote a support of the bridge. The bridge has but two piers, far apart, and near the bank of the river, the edge of the chasm, and according to the usual support of bridges not sufficient to sustain the bridge and its weight of railroad trains. The other railroad bridge, just a little below it, is a suspension bridge, sustained by wire cables, as is also the upper bridge for wagons and footmen, near the Falls. The cantalever bridge depends for its support on being anchored to the rock. A sufficient distance from the precipice, holes in the rock were dug and anchors placed in them, the flanges or hooks of the anchors taking hold of the solid rock, and stout cables extending from these cables out to the bridge, so that the weight of the bridge is suspended over these piers to the anchors deep in the rock; and the bridge a little higher in the center, the weight of a train draws on the anchors for its stay. When completed its strength was tried by eight engines on the bridge at once, and their united whistle proclaimed the trial adequate to its design.

'Anchored to the rock' in the Christian life is quite well illustrated by the anchoring of the Niagara Bridge. We have the valley of death to cross, and should our bridge fail us it will be our eternal loss. Should our anchors draw we must go down in the gulf of ruin. The Niagara River may also illustrate the stream of time, and our final aim should be to have a safe admittance into the kingdom of God, at the farthest end of our journey of time. Although not to be given to us as soon as we are done with the stream of time, yet time is done with us at our decease until life is resumed by the Savior's return as the Life-giver, when the dark valley is past and the other shore is reached. Thus Christ is to us a bridge over the chasm of death, and he brings us safely over into the heavenly country, which is our destination. No parable can be applied in all its features; in the bridge from which we illustrate people pass both ways, but in the journey of life we pass but once, and one way; and in the great calamity of death it is to be experienced but once, and once safely over we are over forever. If we are anchored to the Rock and by this means finally reach the glories of the coming kingdom, it is for eternity.

From the anchorage of the bridge there must be a strong cable connection with Christ to whom we are anchored. Faith is to us what the cable is in our illustration. Our faith being in good exercise we never lose hold of Christ and so our spiritual life sustains the weight of life's storms, its trials, and its calamities. The cable, the anchor, and the pier support, render the profits of the bridge to the R. R. Company, so our faith produces hope for us, by which hope we look forward to Christ's coming kingdom for eternal profits. A well grounded hope is what we may have at the present time, for the realization of what we expect cannot be obtained in this life, cannot be realized in the mortal state, but will fully obtain when Christ comes unto salvation, and brings about the times of restitution, the refreshing from the presence of the Lord, when the kingdoms of this world shall become the kingdom of our Lord Jesus Christ, who shall reign over the earth gloriously. Then shall come to pass the new heavens and earth, which the prophet Isaiah and the apostle John speak of, when this old earth shall be renewed and freed from the curse of sin and its effects,

when the earth shall blossom as the rose and all its waste places become fertile. Besides being all glorious, redeemed man shall be free from suffering and death. The great bridge from this present state of life shall have been passed, and we shall have the enjoyment of the kingdom in full reality. Now let our anchorage to the Rock hold good; let our cable be strong, and our structure of life and self be in good working order, that we may prove that we are anchored to the Rock.

North Western Association of Seventh Day Baptists.

As our General Conference requested me to attend the above meeting I wish to give a statement concerning it in the *ADVOCATE*, although my account will be very short as I was there but one day. Before leaving my home in Marion, Bro. John Davis, who was very sick, requested me in the event of his death to preach his funeral discourse, and as his death occurred the day after I arrived at meeting I returned home to comply with his request. I met at this meeting Brn. Morton, of Chicago, J. T. Davis, of Welton, Main and Wardner, of Wisconsin, whose acquaintance I had previously formed. I was kindly received by their Association and by vote they suspended their order of business to give me an opportunity to speak. I gave them an account of our origin and history, the organization of the different State Conferences and of the General Conference, the publication and circulation of our periodicals, the approximate membership, together with what we believe as a people. I also wished them success in converting men to God and to his holy Sabbath.

The Seventh Day Baptists number about eight thousand members, and are divided into five Associations. The one that I attended is called the North Western Association and embraces about all the territory West of Ohio if I mistake not. This meeting was held at Dodge Center, Minn., where they have a church with ninety resident members with Elder Wheeler as Pastor. They have about thirty ministers in this Association, seventeen of which were present at this meeting. There are 18 churches that have pastors and the net increase of their membership during the past year in this Association was sixty-five.

I arrived at the meeting about 10 A. M. June 24th, at 11 an able discourse was delivered by Stephen Burdick of Ill., from John 17: 17, 'Sanctify them through thy truth, thy word is truth.' In the afternoon they held a missionary meeting which consisted in hearing reports from different parts of the field as to the progress of the Sabbath truth. This was quite interesting. In the evening they held what they called a people's meeting. This was introduced by several prayers, and then followed a general testimony meeting lasting about two hours, in which all were invited to participate. The testimonies were prompt and brief, manifesting a good degree of spirituality. While there I learned that their belief was substantially in agreement with the regular Baptists except on the Sabbath.

The next morning I received a telegram announcing the death of Bro. Davis, at Marion, and with feelings of sadness on the one hand and of regret on the other, that my visit was so short, I hastened homeward to pay our last respects to his memory. Being thus suddenly called home I was unable to visit our members in Fillmore Co., Minn., which I had previously arranged to do. We hope the way may yet open so we can visit them.

In conclusion I wish to say that my visit with the S. D. Baptists has been pleasant and I trust profitable, and although we have truths in advance of them, such as the Kingdom, Saints' Inheritance, Conditional immortality through Christ, which may forever separate us; yet as both bodies are Sabbath keepers, we can by a Christian intercourse between the two denominations do much to allay prejudice so that these truths can stand on their own merits, and in the end will reach the hearts of the honest.

A. C. LONG.

The Supreme Reward of a Devoted Life.

AMONG the many promises which Christ gave his disciples none stand out more prominently than those pertaining to reward for faithful service rendered to the Master. If salvation is by grace, it is just as plainly taught in the word of God, that reward comes by works. By the parable of the talents left to his servants by the man taking the journey into the far country, our Lord seeks to impress us with a sense of our obligation to rightly improve the blessings and privileges given us; and the lesson taught seems to be, that only such service is to be rewarded. Now the question that comes to us is, what is the reward promised, and when is it to be given?

In Matt. 13: 43 Christ tells us what this reward is to be. In the verse preceding he gives the parable of the wheat and tares; lest the disciples should make the mistake that so many make in our day, of supposing that eventually the wheat is to root out the tares, and so the field yield only a crop of wheat before the harvest time, he very plainly explains the parable to them. He tells them that 'the good seed are the children of the kingdom; and the tares are the children of the wicked one; they are to grow together until the harvest, and the harvest is to be at the end of the world, or age; the reapers are the angels.' and they are the ones to separate the wheat from the tares. And then comes the supreme reward to the righteous: They shall 'shine forth as the sun in the kingdom of their Father.' We catch a glimpse of this glory in the transfiguration scene on the mount, when the face of our Lord 'did shine as the sun,' and in the coming glory it is promised that 'we shall be like him.' It is at the day,—the day of Christ's return in glory, and when the dead in Christ shall come up from their dusty beds—that the Scriptures teach us the reward is to be given.

To the same day the prophet Daniel looked forward, saying: Many of them that sleep in the dust of the earth shall awake, some to shame everlasting contempt; and they that be wise shall shine as the firmament, and they that turn many to righteousness as the stars forever and ever' Dan. 12: 2, 3. What a glorious day that will be for all the dear saints of God! To this glad day Paul was looking when he came down to the close of his eventful life, and we hear him exclaim: 'I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me in that day: and not to me only, but to all them also that love his appearing' 2 Tim. 4: 7, 8. It is a blessed hope that the day is near. The last message Christ sent to cheer his waiting Church was: 'Behold I come quickly! And my reward is with me, to give to every man as his work shall be.' The faithful disciple shall receive a glorious reward by-and-by, and shall shine as stars in the kingdom of God forever and ever.—Sel.

Twilight.

MARY ADELAIDE ADAMS.

When the twilight shadows gather
Softly round our cottage door,
I in fancy see my Savior,
Who has only gone before.

Just beyond the golden sunset,
Just beyond our mortal view,
And a halo bright and radiant,
Crowns our Savior; pure and true.

How I love to think I see him
Standing there at God's right hand
Full of mercy, interceding
For a sinful, chosen band.

Twilight brings me nearer, nearer
To the city of pure gold,
I can almost see the glory
That if faithful, we'll behold.

Amusements.

IN considering this subject, let us first find the meaning of the word. Our authorities define it as follows: 'That which amuses or pleasurable engages the mind; and, farther, to be amused, diverted, and entertained. We are amused by that which occupies us pleasantly and lightly; we are entertained by that which brings our minds into agreeable contact with others, as by conversation or a book; we are diverted by that which turns off our thoughts to something of livelier interest, especially of a sportive nature, as a humorous story or a laughable incident. Then, whatever amuses serves to kill time, to lull the faculties, and to banish reflection; whatever entertains usually awakens the understanding or gratifies the fancy; whatever diverts is lively in its nature.' Now, we see that the word 'amusements, comprehends a great deal, covers a vast territory, more probably, than we are accustomed to think.

Let us look, for a short time, at some things that are classed among amusements, and see if they are really and truly such, or if they are not rather just such things as simply turn aside our thoughts, and which are not amusements in the proper sense. Real proper amusements are such as will at the time make us and all with whom we are associated, cheerful happy, and joyous; and will carry us through all the hours of life, an approving conscience which pleasurable engages the mind. There are many plays, games, and sports, that for a season may divert our fancy, may lead our minds in a seemingly pleasant channel, banish unpleasant reflections, lull our faculties, but are they truly proper amusements? Or, do not some—even most of them—bring about memories that check our happiness? We all know that when we engage in some so-called amusements, the recollection of such are far from being agreeable, while there are other games and sports that do enliven us, awaken our spirits, and create within us feelings of joy, and desires to make others happy. 'Amusements,' such as spending an hour in pleasant conversation with a friend, avoiding frivolity, in allowing our minds to reach out on good thoughts, engaging in recreations for a time that are healthful and refreshing, playing at some game or sport that will be of no harm to ourselves, and in which our influence will not be for evil—all these combined constitute some of those real and proper amusements of life; and we would add that we believe them right, essential to our happiness, and altogether proper. A person once said that he always kept on hand one or more good books, in which he would read every day, and that he delighted in it; we readily see there would be

great advantage in such amusements. Let us look still farther, some appear to find amusements in frequenting the saloon and billiard-hall; they satiate their appetites and desires for a time, they seem lively and cheerful, but such amusements lead on down, down to worse and worse sins; and the young man that was once a loving mother's joy, a fond father's pride, and a confiding sister's support, is seen reeling and falling; his money is gone, his friends few, his manhood ruined, and he is the wreck of his former self. Can any one look on such things as amusements? The young lady attires herself in gaudy dress to make a glowing appearance, money is lavished for expenditures, time is spent that could be employed in far more noble and ennobling achievements; and then she frequents a room brilliantly illuminated, to spend the nights in reveling in things that are not healthful or elevating, and afterwards suffers from weariness, and is unable to perform the duties of life. Are such amusements commendable? Are they right? Are we obeying that commandment which says, 'Thou shalt have no other gods before me?' Or, are we not making gods of this world's devices? Are we not sinning against the laws of right and nature by permitting our time to be spent in this manner? This is a question that each will have to answer for himself when standing by the bar of God. And, too, are we not responsible for the influence that may and does result from our engaging in these amusements? There are none so humble, so poor, so low, so isolated from society, but have some influence. Doubtless, many of us think we have none, and it may be small, but can we afford to let it be for the wrong? Some seek to justify themselves by saying they can engage in such amusements without danger, and if others fall, what is it to them? Are they their brother's keeper? And we would say to such, Be careful, for when you think you stand, then are you in danger of falling. But granting you can stand, had you not rather be like Paul—that great teacher—who was so careful of his influence that he declared if the eating of meat caused his brother to offend, he would 'eat no flesh while the world standeth?' Many declare they can see no harm in the ball-room, or the theater, or the card table, or a social glass; but, day by day, they are becoming enslaved by them, and find themselves drawn farther and farther away from truth, virtue, God and heaven. The very fact that such amusements close the heart to the voice of conscience is the best proof that they are wrong. Have you, as a conscientious young man or woman, any scruple as to the propriety of your engaging in a certain amusement? If so, do not engage in it. It is never safe to do anything that we are not quite sure is right. There are so many amusements that must be decided upon, we will give a rule to use as a test which we believe is infallible—'Avoid every appearance of evil.' In selecting amusements, then, will we not all reflect for a moment? If they are wrong, do not engage in them; if they have the appearance, even, of evil, do not engage in them; but if there is nothing that condemns, then engage in them heartily with our might, and we shall better enjoy them because our kind Heavenly Father approves them.—FLORENCE M. RANDOLPH in the Sabbath Recorder.

ONE of the best things in the gospel of Jesus is the stress it lays on small things. It ascribes more value to quality than to quantity. It teaches that God does not ask how much we do, but how we do it.—Clarke.

The Devil Tormented.

D. W. LAMB.

'AND the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image; these both were cast alive into a lake of fire burning with brimstone.' Rev. 19: 20.

In the Revised Version it reads, 'They twain were cast alive.' In Rev. 20: 10 we read as follows: 'And the devil that deceived them was cast into the lake of fire, where the beast and the false prophet are, and shall be tormented day and night forever and ever.' The Revised Version reads, 'Where are also the beast and false prophet, and they shall be tormented day and night forever and ever.' The above scriptures give in symbolic form the history in advance of the final punishment of those powers called the devil, beast, and false prophet. Rev. 20: 2, clearly shows that the term Dragon, Serpent, and Satan, are synonymous, properly applied to an organized power whose acts are governed and controlled by that old arch enemy, the Devil, for which reason it is sometimes called by his name, but sometimes by other names, as we shall find by examination. A beast in prophecy signifies a kingdom or civil power of some kind. See Dan. 7: 23, 'The fourth beast shall be the fourth kingdom upon the earth.' And as the serpent, devil, and satan, are classed with the beast and false prophet, they must have some analogy or likeness in common in their history as well as in their punishment.

Now let us look for their likeness and identity. The beast here spoken of is identical with the beast that ascended out of the bottomless pit, Rev. 11: 7, which made war upon the two witnesses after their 1260 days clothed in sackcloth, which days ended in 1793. This same beast is again brought to view in Rev. 17: 3, with a woman seated upon it, which woman is described in verses 5, 6, and in verse 8 the 'beast that thou sawest was, and is not, and shall ascend out of the bottomless pit,' which shows this beast to be identical with the beast that made war upon the two witnesses, and represents the last power which carried the woman just previous to its judgment and punishment. This beast is also called Dragon, Serpent, Devil and Satan, and in Rev. 20: 7 we read, 'And when the thousand years are expired Satan shall be loosed out of his prison.' Here again this identical beast is spoken of and his punishment as shown in verse 10 is identical and cotemporary with that of the beast and false prophet, which punishment is inflicted upon those powers in their life time, as shown by Rev. 19: 20; 20: 10, and consequently must be before the coming of Christ, as at his coming all organized earthly powers are dashed to pieces and cease to exist, and therefore could not be conscious of torment after that time.

The term Satan is applied to this beast, showing its religious character to be anti-christian; first Infidel, and afterward sustaining the Papacy, as shown in prophecy as a beast having a woman seated upon it (see Rev. 17: 3), which woman represents the church of Rome as shown by Rev 17: 5-18; and the beast which carried her to judgment represents France, as France was the last power that sustained the temporal power of the Pope by military support. In A. D. 1789, France rebelled against the papal power at Rome, and a kind of renewed paganism was established in its place. In 1793 the spirit which had filled and tortured every limb of

France with rebellion to man a fierce malice and blasphemy on the French Revolution. he says, 'France, the leader of Europe, publicly pronounced no God.' In that official act Satan loosed out of his prison the papal Roman hierarchy, the events predicted in Rev. 19: 20, cotemporary with those of the punishment of those wicked powers described is shown to be. In chapter 19 is prefigured between two opposing forces Protestant; the Catholic beast and the kings of the armies, Rev. 19: 19, and him that sat on the horse, signifying the word of God, warfare being 'the sword on the horse which swor his mouth,' which sword symbolizes the sword of the word of God, as contained of the Old and New Testaments. Protestants adhered to her teachings as of para

This conflict was carried on wars of the middle ages in Western Europe, culminating in the Franco-Prussian war, France, the last supporter of the power, was humbled by heavy war indemnity, the Pope, the false prophet, with the two-horned leopard beast, was deposed and put under the power of Victor Emmanuel, the

And now, with regard to their time of torment and ever signify ending then the beast, the devil, the papacy, must have us see if we can find its import. Turn to Rev. 19: 20, read as follows, 'I will bring down the mountains; and was about me forever; up my life from corruption. We find by this example ever does not necessitate, but its duration of the things therewith teach the doctrine of the world to come, but earthly powers will be terminated of the Lord, which the fulfillment of the time, is near at hand.

The lake into which they are put under stone, the burning forever and ever, former condition.

The next thing in prophecy is the throne, Rev. 20: 4, and him that face the earth and there was found throne signifies supreme Ruler.

France with rebellion to man now put forth a fierce malice and blasphemed, so says Croly on the French Revolution. And still further he says, 'France, the leader of civilized Europe, publicly pronounced that there was no God.' In that official act France personates Satan loosed out of his prison, Rev. 20: 7. The papal Roman hierarchy, the bottomless pit. The events predicted in Rev. 19 are mostly cotemporary with those of chapter 20, as the punishment of those wicked powers therein described is shown to be. See Rev. 20: 10. In chapter 19 is prefigured the conflict between two opposing forces, Catholic and Protestant; the Catholic represented by the beast and the kings of the earth and their armies, Rev. 19: 19, and the Protestant by him that sat on the horse, and his army personating the word of God, their weapons of warfare being 'the sword of him that sat upon the horse which sword proceeded out of his mouth,' which sword undoubtedly symbolizes the sword of the Spirit which is the word of God, as contained in the Scriptures of the Old and New Testaments, to which Protestants adhered as of divine authority, while Catholics adhered to the Papal See and her teachings as of paramount authority.

This conflict was carried on in the religious wars of the middle ages in the countries of Western Europe, culminating in the triumph of the Protestant and defeat of the Catholics in the Franco-Prussian war in A. D. 1870, when France, the last supporter of the Catholic power, was humbled and made to pay a heavy war indemnity, and at the same time the Pope, the false prophet, identical also with the two horned beast and image of the leopard beast, was deprived of his temporal power and put under tribute by the forces of Victor Emmanuel, thus fulfilling Rev. 19: 20 and 20: 10.

And now, with regard to the duration of their time of torment, Does the term forever and ever signify endless duration? if it does then the beast, the devil, and false prophet, the papacy, must have endless existence. Let us see if we can find an example which shows its import. Turn to Jonah 2: 6 where we read as follows, 'I went down to the bottoms of the mountains; the earth with her bars was about me forever; yet hast thou brought up my life from corruption, oh Lord my God.' We find by this example that the term forever does not necessarily signify endless duration, but its duration is determined by the duration of the thing or the state of the things therewith spoken of, and does not teach the doctrine of eternal torment in the world to come, but temporal judgments on earthly powers which must cease with the termination of their existence at the coming of the Lord, which coming we are assured by the fulfillment of prophecy, and the signs of the time, is near at hand.

The lake into which they were cast represents the condition into which they were cast by overpowering military force. Burning, they are put under tribute. Fire and brimstone, the burning of gunpowder. Tormented forever and ever, they never recover their former condition.

The next thing in order in this line of prophecy is the appearance of the great white throne, Rev. 20: 11, 'And I saw a great white throne and him that sat upon it, from whose face the earth and the heaven fled away, and there was found no place for them.' The throne signifies the seat of supreme authority and judgment. And him that sat on it, the supreme Ruler, from whose face the earth and heaven (all earthly governments and in-

stitutions both high and low,) fled away, and there was found no place for them—ended forever, to give place to the kingdom that shall have no end. Then is fulfilled Rev. 11: 15, 'And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord and of his Christ, and he shall reign forever and ever.' This terminates the existence and the torment of the Dragon, Devil, Beast, and false prophet. 'For evil doers shall be cut off, but they that wait upon the Lord they shall inherit the earth; for yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place and it shall not be.' Ps. 37: 9, 10. Amen, Lord, let thy kingdom come.

Denver, Worth Co., Mo.

LETTER DEPARTMENT.

From Sister Mattie Brady.

DEAR Brothers and Sisters: I will try to write a few lines for the Letter Department, to tell you I am still on the Lord's side, and I hope I may always be found there. I try to keep the Sabbath as near Bible teaching as I can. I would like to go to meeting very much. The ADVOCATE and Bible is all the preaching I have, and sometimes the ADVOCATE does not come, and then the day seems so long. Last Sabbath afternoon and Sunday forenoon I attended Methodist meeting, but oh dear, it did not satisfy my hunger. The minister preached on the commandments, but he said that Christ had done away with them, and they were not binding. This was Sabbath afternoon, and Sunday he preached the commandments again, this time from Exodus 20; he spoke of all of them but the 4th, and he did not even hint at it, and strange to say, he did not say they were done away, but they must obey them. He spoke of baptism too; he said that a word itself had no meaning, but the idea that the people had of the word, that was the meaning of the word. He preached long and loud but it did not amount to anything; he thinks he is sure to enter heaven. I don't see how any one can have the face to get up before a congregation and misrepresent the Bible as he did. I am so glad that I am a despised Adventist. Pray for me, that I may be found faithful when Jesus comes.

Monterey, Mich.

From Bro. W. A. H. Gilstrap.

DEAR ADVOCATE FRIENDS: I thought I would write a letter for that best of papers,—the ADVOCATE. I have been trying to keep the Sabbath for over a year, most of the time by myself. We all agree on the seventh day being the 'Lord's day.' As I live in a stock country, is it sinful for me to herd for wages on each day? Cooking, wood cutting, and the like can generally be done on Friday for two days, but if stock is confined it must suffer hunger, and if turned loose without a herder would stray off. Would not such work be spoken of as 'it is well to do good on the Sabbath day?' If so, would not the money earned on the Lord's day be the Lord's money? How would the same rule apply to the growth of crops or stock on the same day? I have wondered how far I may walk or ride to church on the Sabbath. Also, is the Sabbath day's journey a sacred limitation? It is my opinion if some one who understands such things would write on them through the paper, it would be interesting and instructive. I

would be glad to see many of the writers of the ADVOCATE, and though I have seen none, I seem to know them pretty well now. None seem nearer than W. C. Long. The arguments in the Pattonsburgh debate with Eld. Shuck changed the course of my life very much. Three years since I joined the church generally known as the Campbellite, at the age of 18, as a no day observer. Now I believe an effort would be made to get me from among them if those in authority did not think it too big a job. I have been invited to withdraw by two of the elders, but am not ready yet. My parents used to oppose me, but now mother reads the ADVOCATE some and says she finds good reading in it.

Your friend and brother.

Bellville, Cal.

THE eye of the real Christian is spiritual and he looks upon evil things, he hates and turns from them, because they are evil; and when upon good things, he loves them because they are good. These are congenial to his nature, while the others are not. 'As a man thinketh, so is he.'

HONESTY is a virtue inseparable from a true profession of faith, although too often alienated from it. A good and quaint illustration of this has been given to the following effect. It needs no comment but points its own moral. 'A brother was praying with much noise for faith, soul-saving faith, sin-killing faith, devil-driving faith. There was a quiet friend near him to whom the noisy brother owed a large bill. 'Amen,' said the quiet friend, 'Amen, and give us debt-paying faith too.'

OBITUARY NOTICES.

DIED, in Marion, Iowa, June 25th, 1887, our beloved Bro. John Davis, of Bright's disease, after an illness of about six weeks.

Bro. Davis was born in Warren Co. Ohio, July 27th, 1813, and was 73 years, 10 months and 28 days old. He was married twice, the first time in 1833, and his wife dying he married his present wife in 1865. He had nine children, all by his first wife, six survive him. Bro. Davis made a profession of religion in his youth, at 18 years of age, since which time he has strictly observed the Lord's Sabbath. For fifty-five years, in darkness as well as in light, in storms and troubles, he has maintained a consistent religious life, always ready to give a reason of the hope that was within him. He embraced the Advent doctrine about twenty-eight years ago. About twelve years ago he and his wife moved to Marion, since which he has been a faithful and active member of the Church of God in this place until his death. He has been the Deacon in this church for many years; also acted as Elder for a while, and was also one of the trustees of the church. Bro. Davis was a man of sterling integrity, scrupulously honest in all his dealing, prompt in the fulfillment of his word, careful and punctual in the performance of his religious duties, in which he took great pleasure; liberal of his means in sustaining the truth, and will be sorely missed by the church in this place. He died in full assurance of the faith that his Savior will come and raise him to an immortal life in the soon coming kingdom of God. Sister Davis, as well as the rest of the family, have our warmest sympathy in this sad hour of their bereavement. Words of comfort were spoken on the occasion by the writer, from Rev. 1: 18, 'I am he that liveth and was dead, and behold, I am alive for evermore; and have the keys of hell (grave) and of death.' A. C. LONG.

