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BETTER fail a thousand times, and fail in
everything else, than to attempt to shape for
yourself a life without God, without hope in
Christ, and without an interest in heaven.—
Siess.

GOD requires not only that thou shouldst
do that which is right, but that thou shouldst
think that which is right, that thou shouldst
love that which is right, ay, and that thou
shouldst be that which is right.

THERE is a burden of care in getting riches;
fear in keeping them; temptation in using
them, guilt in abusing them; sorrow in losing
them; and a burden of account at last to be
given up concerning them.—M. Henry.

WHEN Agassiz visited Oken, the great Ger-
man naturalist, the latter showed the young
student his laboratory, his cabinet, his mag-
nificent library and all his varied costly appa-
ratus. At length the dinner hour approached.
Oken said to Agassiz: "Sir, to gather and
maintain what you have seen uses up my in-
come. To accomplish this, I have to econo-
mize in my style of living. Three times in
the week we have meat on the table. On the
other days we dine on potatoes and salt. I
regret that your visit has fallen on a potato
day." And so the naturalist, with the student
Oken, dined on potatoes and salt. If a stu-
dent of science can practice such self-denial,
what should we expect of him who labors to
spread the gospel of a cross-bearing Jesus?
—Times of Refreshing.

PROFESSOR DRUMMOND tells of an overladen
coal barge which stood in the river. "A
sailor reported to the captain that the water
was gaining upon the vessel. The captain
drove him away with scuffs. Twice thrice,
the warning was repeated: each time the
warning voice was unheeded. At last the
barge began to give evidences of sinking.
The captain ordered the men to the boats.
They took their places. He then said, 'I
told you there was plenty of time!' Then he
took out his knife, to cut the cable which
bound the boat to the barge. He fell back
with a cry of horror; the cable was an iron
chain. The time to get clear of a sinking
craft is now; and the time to turn from sin,
to forsake wrong doing, to cut every cable of
evil habit, appetite and passion is to-day."

If anyone is restless there is a cause for it.
There is no use of reading books or of long-

ing for rest in order to get it. Christ says:
"Learn of me and ye shall find rest." If we
learn of him as our teacher, and take lessons
of him how to live, we will obtain rest. It is
the same thing he meant when he said: "Take
my yoke upon you"—not a burden, remember.
What is a collar to a horse? Is the yoke of
the horse a burden? No, the collar is what
helps him to bear the burden easily. Christ
saw men borne down with burdens. He said:
"Try life as I live. My yoke is easy, and
therefore my burden is light." Instead of
Christianity adding to the burden, it is the
secret of the amelioration of life. It enables
one to take the burdens of life without find-
ing their weight. He actually goes on to spec-
ify what we are mainly to learn of him. "For
I am weak and lowly in heart." Do you see
the connection between being meek and hav-
ing rest? Most are not meek and lowly in
heart. Many worry, thinking they are not in
their right place; that they have been looked
down on, and at night they are bitter and lose
their rest from wounded pride and from im-
agining people are slighting them. These
things would be impossible to us if we learn-
ed of Christ and were meek and lowly in
heart.—Professor Drummond.

HALF the battle of life consists in keeping
up a cheerful spirit. When depression comes,
and the clouds; when the spirit is loaded with
deadening pain, all work becomes a drudgery,
and life is a burden and difficulty. Whatever
is done is carried on under compulsion, with
a wish that it could be avoided, and a feeling
of pleasure—if so mournful a kind of con-
gratulation can be called a pleasure—that it
is at last completed. And even if—because
there is will-power enough to drive it along,
and favorable circumstances enough to make
it successful—it will afford but little satisfac-
tion, for the spirit will be loaded with fore-
bodings, and the mind full of the prophecies
of coming evil. If any good work be well
done, it must be amid buoyancy and hope.
With this spirit, no matter how hard the task
may be, or how unpromising, there will be
energy enough given to it, and that facility
of skill and tact that, unless the hinderances
are invincible, will carry it through to a good
end. Our religious work very often lags and
fails, not because we are not earnest in it—
perhaps we expend unnecessary labor on it—
but because it is done under a cloud. Hope
is wanting. There is no enthusiasm—no
spring and eager on-looking and vision of in-
evitable accomplishment. But if the heart is
bright, it will be able to go cheerfully
through any experience, and also bear its dis-
appointments, rejoice in its tribulations, and
not only believe, but know, that God makes
all things work together for good to those
who love him. It is not possible—not for all
of us—all the time. Moods are many, and
we are liable to fall into dull ones betimes;
but it ought to be a part of our Christian ef-
fort to drive away the clouds, if possible, and
turn to the beautiful and inspiring light.—
United Presbyterian.

He Leadeth Me.

BY M. E. WELCH.

THE Lord is my Shepherd; I do not fear,
My Shepherd leadeth me,
By the still waters so cool and clear
In the green pastures his voice I hear,
My Shepherd leadeth me,
No matter how long and dark the day,
My Shepherd leadeth me,
My feet he guides in the narrow way
That leadeth unto the perfect day,
My Shepherd leadeth me.

Yea, though I walk through the valley of gloom,
My Shepherd leadeth me,
I will fear no evil, the Lord will come,
And roll the stone from the darkest tomb,
My Shepherd leadeth me.

He prepareth a table where I may eat,
My Shepherd leadeth me,
Anointeth my head with oil so sweet;
His Word is a lamp that guides my feet,
My Shepherd leadeth me.

His goodness and mercy my way shall be,
My Shepherd leadeth me,
My Father's house I soon shall see
At the many mansioned palace be,
My Shepherd leadeth me.

Under his sheltering wings so warm,
My Shepherd leadeth me;
He keepeth my soul so free from harm
I know 'tis a shelter in time of storm,
My Shepherd leadeth me.

Albany, Mo.

The Sermon.

"And as ye go, preach, saying, The kingdom
of heaven is at hand."—Matt. 10: 7.

"Hundred Forty and Four Thousand."

BY A. C. LONG.

We have been asked repeatedly, "Who are
the 144,000 spoken of in Rev. 14: 1-5?" We
answer, in brief, that they are the saints that
will be saved out of the twelve tribes of Is-
rael. And in support of this statement we
have positive proof from the sacred Word as
follows:

"And I heard the number of them which
were sealed, and there were sealed an hun-
dred and forty and four thousand of all the
tribes of the children of Israel; of the tribe
of Judah were sealed twelve thousand; of
the tribe of Reuben were sealed twelve thousand;
of the tribe of Gad were sealed twelve thou-
sand," etc. Rev. 7: 4-8.

We are plainly told here that the 144,000
are chosen out of the tribes of Israel, twelve
thousand from each tribe. Immediately follow-
ing this the revelator sees the saints that are
chosen out of the Gentiles as follows: "After
this I beheld, and lo, a great multitude which
no man could number of all nations, and kin-
dreds, and people, and tongues, stood before
the throne and before the Lamb, clothed with
white robes and palms in their hands." Rev.
7: 9. This language is descriptive of the
saints who are taken out of the Gentiles for
the Lord's name, and are spoken of in con-

trast with the 144,000 taken out of the twelve tribes of Israel. As the language concerning the Gentiles is literal, so likewise must the language concerning the twelve tribes of Israel be literal also.

Again, the 144,000 are said to be "the first-fruits unto God and to the Lamb." Rev. 14: 4. The first-fruits have reference to the first ripe grain of the harvest, and in this sense Christ is called the first-fruits of them that slept, because he was the first to be raised from the dead to immortality. It is also applied to the first believers in certain localities by Paul as follows: "Salute my well beloved Epanetus who is the first-fruits of Achaia unto Christ." Rom. 16: 5. "Ye know the house of Stephanas, that it is the first-fruits of Achaia." 1 Cor. 16: 15. In this sense it is applied to the Jews by the prophet Jeremiah. "Go and cry in the ears of Jerusalem, saying, Thus saith the Lord, I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown, Israel was holiness unto the Lord and the first-fruits of his increase." Jer. 2: 3. Paul, in speaking of the fall of the Jews, and the grafting in of the Gentiles, says, "For if the casting away of them (the Jews) be the reconciling of the world, what shall the receiving of them be but the life from the dead? for if the first-fruits be holy, the lump is also holy." Rom. 11: 16. The Apostle James, writing "to the twelve tribes scattered abroad," says, "Of his own will begat he us with the word of truth that we should be a kind of first-fruits of his creatures." Jas. 1: 13. James here speaks of a kind of first-fruits to distinguish them from Christ who is the first-fruits of them that sleep.

We have now presented three positive texts of scripture where the believing Jews are called the first-fruits. This again confirms the fact that the 144,000 being the first-fruits unto God and the Lamb must be the believing Jews who are chosen out of the twelve tribes of Israel.

Again, the 144,000 sing a new song which others cannot learn. Rev. 14: 3. This must mean that they have an experience peculiar to themselves rehearsed in this song, and consequently it would be inappropriate for others to sing it. The believing Jews can sing of God's favor in bringing them out of Egypt, through the Red sea, leading them through the wilderness, feeding them with manna from heaven, causing water to gush from the rock to quench their thirst, and planting them in the promised land, etc. In fact their whole history as a nation might be sung by them as a people, but it would be entirely inappropriate for Gentile believers to sing it.

Moreover, it is said of the 144,000 that "they were not defiled with women, for they are virgins." 14: 4. A woman is used in the book of Revelation as a symbol of a church. A chaste woman represents a pure church. See Rev. 12: 1, 6, 14. A lewd woman represents a corrupt church called the "mother of harlots and abominations of the earth." Rev. 17: 5. The application is to the papacy and to Protestant denominations.

Then the literal meaning of this language is that the corrupt doctrines of the Catholic and Protestant churches. And as all nations have partaken of their corrupt doctrines for hundreds of years, consequently no believing Gentiles in this age of the world can claim to belong to the 144,000, for all have more or less believed their corrupt doctrines.

But the same is not true of the believing Jew. The Protestant efforts to convert the Jews is an acknowledged failure. But there is a movement among the Jews at present, which appears to be filling up or completing the 144,000. This movement has become so prominent as to attract the attention of the religious world generally. This movement is the greatest in southern Russia. The New York *Independent*, in order to obtain a correct knowledge of it, sent a reporter to that country to examine into the matter. After due investigation he reported that twelve or fourteen years ago an eminent Jewish lawyer by the name of Labinawitch was convinced that Jesus was the true Messiah by reading the New Testament in Hebrew. He at once commenced to teach his Jewish brethren the same. The Lord greatly blessed his labors and the number of Jews that now believe in Jesus as the Messiah is estimated at about one hundred thousand. And he further stated that this movement was entirely independent of all Protestant or Catholic churches. Consequently these were not defiled with women or their corrupt doctrines.

But some persons may urge as an objection that the number saved out of the Jewish nation from the time of Abraham down to the close of time is entirely too small. In reply we wish to remind the reader that the way to life is narrow and few there be that find it. However, another explanation can be given. The number 144,000 may be symbolical like the 42 months in the previous chapter, or like the 1260 days in the 12th chapter. If this be so it would indicate that about fifty-two millions of Jews will be saved. But whether the number be symbolical or not the above scriptures clearly teach the fact that not the Gentiles but the believing Jews constitute the number 144,000 spoken of in Rev. 7: 4 and 14: 4.

Winston, Mo.

One Way to Please God.

The long Babylonian captivity was over. Jerusalem had been restored; its walls rebuilt. It was then, probably, that same one composed, for the service of re-dedication, the one hundred and forty seventh Psalm. It is a burst of praise for the restoring mercy of God. "He gathereth together the outcasts of Israel; he healeth the broken in heart and bindeth up their wounds." At such a time (the sense of pardon fresh within) God's mercy would seem more evident, more prominent, than ever. The author's faith apprehended God so vividly that he does not hesitate to describe him in the terms of his own life as "taking pleasure." But it is not with man's strength, nor with his disposition to display it, that God is pleased. The organized might of nations is no delight to God. Their armies must have been, again and again, an abomination to him. Not with man's skill or witness is God gratified. It is the reverent spirit of dependence, the humble mind, the contrite heart, in man, that please God most. "The Lord taketh pleasure in them that fear him; in them that hope in his mercy." Had Israel sooner found this out they might have ended earlier their captivity. That bondage was itself a chastening of merciful intent. Now that they have learned its lesson they discover the divine motive, and extol the divine mercy. The tokens of that mercy are everywhere, and in everything. Nature is its expression. The rains of spring time, the summer's bounty, the cold tempest of winter are the ministries,

to his undeserving children, of a merciful God.

To judge from other Scripture this singer of the Restoration was not at fault. The exercise of mercy in God's pleasure. Paul declares that "He is rich in mercy," and coins for him a name expressively unique: "The Father of mercies." Peter declares that it was of his "abundant mercy" that men came to have a "living hope," as his children. The Psalms declare that he is "Plenteous in mercy;" that the only measure of this disposition in him is the immeasurable; "As the heaven is high above the earth, so great is his mercy toward them that fear him." Another Psalm asserts that "His tender mercies are over all his works;" still another, that "The earth is full of his mercy." Isaiah believed that "He will abundantly pardon." As to the constancy of this temper in God, Scripture has but one doctrine: "His mercy endureth forever;" It is "everlasting;" nay, it is "from everlasting to everlasting." It was from the Bible that Isaac Watts got his theology:

"How much in mercy thy delight,
Thou ever blessed God."

The rapture of the Christian experience which prompted the exclamation "O, he is a great Forgiver!" was according to the eternal fact, and was not merely an ebullition of transient human feeling. To trust God's mercy is to give God pleasure. It is hardly more than the Bible warrants, to say that he thirst to be gracious. To receive the cry of a penitent heart is, to him, what a refreshing drought of water, clear and cool, is to us on a thirsty day.

The disposition to depend upon God's mercy is one of the conditions of growth in Christian life and character, as well as a qualification for pardon. The humble man is the man whom God will most exalt. "The proud he knoweth afar off." The man who knows and pleads his own weakness is the man whom God delights to endure with strength; but the self-sufficient he leaves to themselves and to their failures. The beatitudes of the kingdom of heaven are pronounced upon the poor in spirit, the mourners, the meek, the merciful, the hungerers after a righteousness they do not possess. Conscious need is a passport to God's favor. The sense of unworthiness is a foretoken of acceptance with him.—*Christian Inquirer.*

Odd Job Christians.

"I USED to be an odd job Christian," said one man, "but now I am on full time." There are thousands of odd job Christians all about us. In time of special interest, or in the rush of a grand rally, they are on hand and can be brought into service; but when the rush is over, somehow they seem to drop out of the work, and nothing more is seen of them until a new emergency occurs. Another class of Christians are steady in their work; day after day and year after year they are constantly busy.

No man is an odd job Christian for lack of work. In secular business, willing workers are sometimes unable to obtain permanent employment or reasonable wages. Times are unfavorable, and they suffer from the general depression. No man becomes an odd job Christian for lack of opportunity to work. There is work enough for all who are really fit for the Master's service. Neither is there any lack of reward for faithful service. No failures on the part of the Master make it necessary that his workmen should depend on odd jobs. There is abundant work

for all, and a great faithful worker.

There are many who on jobs for a livelihood never learned a trade do anything, but they properly. Such have the pressure of special pressure has subsided longer sought. Others still must cause, however common will not apply steadily to their work ed they cannot be ready for amusements rarely ready for service.

Perhaps some account for the Christians. The tian shirkers that the ingenuity would accomplish work. People vprove that they or will say fifty not say five. The principle of to the will and so many ways willing to listen are unfit for e They may do it is all. How moulded and b ance of the Ho aling our religion impulse, a ser and in keeping, we find that th

The Old

AMONG the come down wedge-shaped Media. They on bricks. They date ters are all f with a head the labors tablets an can be de pyri or pa flowering waters an specimen our park reed is t gether s The Gr hence o then fil Egypt. series o The (r recentl out by lived 1 years illustr beaut the ill The e brast pare) A g part

for all, and a great reward for every willing, faithful worker.

There are many who are forced to depend on jobs for a livelihood, because they have never learned a trade. They are willing to do anything, but they are able to do nothing properly. Such hands may be utilized under the pressure of special need, but when the pressure has subsided their services are no longer sought. Other men are forced to content themselves with odd jobs, because they are unwilling to learn, and decline to take the pains necessary to do satisfactory work. Others still must put up with odd jobs, because, however competent they may be, they will not apply themselves diligently and steadily to their work. When they are wanted they cannot be found. They are always ready for amusements and enjoyments, but rarely ready for study and faithful labor.

Perhaps some of these considerations will account for the idleness of some odd job Christians. They are more gifted as Christian shirkers than Christian workers. Half the ingenuity they put into their excuses would accomplish a large amount of actual work. People will often talk half an hour to prove that they are not competent to speak; or will say fifty words to show that they cannot say five. Many others have not learned the principle of utter and absolute subjection to the will and mind of the Lord. They have so many ways of their own, and are so unwilling to listen to the voice of God, that they are unfit for efficient service in his cause. They may do for odd job Christians, but that is all. How much better to have our lives moulded and balanced by the constant guidance of the Holy Spirit, and held in continual subjection to the Word of God; in so doing our religion becomes a life instead of an impulse, a service rather than an emotion; and in keeping the Master's commandments we find that there is great reward.—*Selected.*

The Oldest Book in the world.

AMONG the oldest writings which have come down to us are the arrow-head, or wedge-shaped writings used in Assyria and Media. These writings are either stamped on bricks, or chisled into stone and rock. They date about 3,000 years B. C. The letters are all formed by combinations of a stroke with a head to it, like a barb, or wedge. By the labors of recent scholars the meaning of tablets and inscriptions written in this way can be deciphered. Then there are the papyri or paper books of Egypt. Papyrus is a flowering weed growing luxuriantly in the waters and marshes of the Nile. There are specimens of it to be seen in the basins of our parks in New York. The pith of this reed is taken out, flattened and gummed together so as to make long pages and rolls. The Greek for this natural paper is *baylus*, hence our Bible. These rolls of papyrus are then filled with writing. The writing of Egypt was hieroglyphic, or produced by a series of pictures of different natural objects. The trustees of the British Museum have recently obtained a roll of papyrus written out by an Egyptian scribe called Ani. He lived more than 1300 years B. C., about 3200 years ago. Every chapter of the book is illustrated by vignettes of extraordinary beauty. In this respect it resembles one of the illuminated parchments of monkish times. The colors laid on so carefully by the skillful brush of Ani, although most delicate, are apparently as fresh to-day as they ever were. A group of weeping women, which forms part of the first vignette, is particularly well

done. The book itself is a copy of the Book of the Dead, which contains prayers and devotions relating to the condition of the disembodied soul. For the Egyptians believe in the soul's immortality.

The trustee of the British Museum are going to have this old book reproduced by the press, with all its colors. There will be a full description of the vignettes, or translation and introductions. Thus we shall be enabled to read old Ani's work 3000 years after he wrote it. Homer is almost a modern author in comparison.—*Christian Repository.*

Sacrifice For God.

It is Robert Hall who says, "We throw mills into the treasury of the sanctuary, and heap ingots on the altar of Moloch."

The spirit of self-sacrifice, of peril-daring, of moral heroism, is the need of these times. We have it to some extent, but oh, for a church devoted to self sacrifice! We have wealth enough to convert the world, so far as wealth can do it, were it all on God's altar and at His disposal. We have talent enough to set the world in a blaze of moral glory, were it all consecrated to the one work of spreading Scriptural holiness over all lands. We are ready to make sacrifices for every thing but the gospel, God's best and richest gift to man. We look out from our gilded places upon the huts of heathendom, with hearts unmoved by pity. We stand in our churches of costly architecture, and complacently sing:

"See there o'er desert wastes they err,
And neither food nor feeder have;
No fold nor place of refuge near,
For no one cares their souls to save."

If silks, carpets and mirrors were wanted, there is no lack of funds. If stocks are in the market, millions are ready to purchase. If parties of pleasure demand it, thousands are forthcoming without complaint. If railroads are demanded, millions are invested. But if the treasury of God and the Lamb is empty, and nine hundred million heathen are exposed to eternal damnation, the sum doled out to meet the pressing demand is so small, in comparison, one is ashamed to mention it.

A return to the self-sacrificing spirit of apostolic times is the only thing which will secure a triumph of the cross of Christ. When the simple, unaffected holiness of apostolic times shall possess the great mass of Christian believers, then shall we witness not only their wonderful liberality, but remarkable manifestations of power in winning men to God. That "upper room" meeting at Jerusalem, where they were "all filled with the Holy Ghost," made them philanthropists of the whole soul kind, and fearless, powerful, successful, as well. Under the mighty baptism, with hearts hot within them; and with tongues of fire; they went everywhere, telling of the crucified One. This baptism is our great need to-day. "Oh, that it now from heaven might fall!"—*Christian Witness.*

Safety in the Sheltering Rock.

JESUS CHRIST is no security against storms but he is a perfect security in them. I have seen a village nestling in the bosom of some great mountain. Speaking one day to the villagers, I ventured to ask if they had many storms during the year. "Oh, yes," was the answer. "If there is a storm anywhere in the neighborhood it seems to find us out." "How do you account for it?" "Those who

seem to know say it is due to the mountain which towers above our village. If he happens to see a cloud anywhere on the horizon he beckons it until it settles on his brow. We villagers call it putting on his nightcap." "Have you had any accidents from lightning?" "Not one. We have seen the lightning strike the mountain a hundred times, and a grand sight it was, but nobody has been killed." "What have you, then?" "We have a thunder which shakes our windows and frightens our women and children, but it has not killed anybody; and we have the downpour. The fertility of our village, which you so much admire, is all due to the thunder showers." When Jesus Christ became incarnate, he rose like a very mountain of God, and all the storms of the ages gathered around his head. Then came sweeping up, too, hurricanes from the dreary winds of eternal night, which hurled themselves in all their fury against him, but he took the lightning into his own breast, and what have we? The thunder-shower. He shall come down like rain on the mown grass, like showers that water the earth.—*Hency Simon.*

Microscopic Exegesis.

We chanced, on a recent Sabbath evening, to have the rare privilege of listening to a sermon. It was in the church nearest at hand, but was not Methodist. The minister, in reading his Scripture lesson, commenced at length, with the intention of becoming minutely critical. Thrice in reading a single chapter of John's Gospel he told us with much show of learning what was the meaning of certain words in the Greek. He entered, with striking effort to display an analytical spirit, into an examination of the original text. We very frankly confess that this practice of microscopic exegesis was not edifying to the writer, nor do we think it was to any of those two hundred people present.

The beloved disciple himself would, we think, have been most surprised at the new significance which this critical exegete was trying to force out of his language. The labored discrimination served to confuse rather than to explain. The method of comment must carry to the ordinary hearer, also, an experience of doubt as touching the correctness of the entire English version of the Scriptures. The explanation savored strongly, too, of pedantry. It has been our privilege to listen to the ablest preachers in Methodism, and to many of all denominations on both sides of the ocean; but we do not recall that we ever heard such men talk about "the meaning of the original text." The microscope is a good thing, especially for the minister's study, but would better not be displayed in the church.—*Zion's Herald.*

Our post of duty is never in more than one place at the same time. For the time being we always belong in one place, and in one place only. If we recognize this truth, we shall never have reason to fear that we ought, perhaps, to be somewhere else than just where we are, when we are in a place where our present duty lies,—and we never have a right to be anywhere, even for a moment, where it is not our duty to be. There is no such thing as a choice between duties; the choice is always between duty and its shirking. We ought always to be where we belong; and it would be wrong for us not to be there.—*S. S. Times.*

Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

W. C. LONG, - - - - - EDITOR.

STANBERRY, MO., FEBRUARY 10, 1891.

Setting Up the Kingdom.

THE Scriptures declare that the everlasting kingdom will be set up, and we are clearly informed when it will be set up, where it will be set up, and who will set it up. Was it set up in the days of John the Baptist? There is not one text that declares it. Was it set up at or after Pentecost? There is not one text that declares it. Those who make this claim simply guess at it, and they are poor guessers as it was not set up at that time; no intimation of it in the entire New Testament scriptures.

It should cause a spirit of investigation in a people who claim that the kingdom was set up on the day of Pentecost to be told that they have not one single text of scripture to favor that tenet of their faith, and that, too, when they make the time of the establishment of the kingdom so prominent in their existence as a church.

The everlasting kingdom will be set up when the Lord comes, and not two or three thousand years before, neither one thousand years after. When Christ comes the second time, then the kingdoms of this world will become the kingdom of the Lord. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom." 2 Tim. 4: 1. This passage declares that when Christ comes the kingdom comes. Notice the parallel texts which makes this still plainer. Matthew, in recording what Christ said in connection with the signs of the last days, says: "So likewise ye, when ye shall see all these things, know that it (or he, Christ) is near, even at the door." Matt. 24: 33. Luke, recording the same things, says: "So likewise when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke 21: 31. What Matthew meant by saying that Christ was near at hand, Luke meant by saying that the kingdom of God was at hand; when one comes the other comes.

In Matt. 25: 31 we read, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on the right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." But why write any more on a point that is so plain? Is it not as clearly declared as language can make it?

Let us pass and notice the place of the location of the kingdom. "Lord, remember me when thou comest (not when thou goest) into thy kingdom" is to the point. Then we have the instructions to pray "Thy kingdom come; thy will be done in earth as it is in heaven." "Blessed are the meek for they shall inherit the earth." Matt. 5: 5. "And the kingdom and dominion, and the greatness of the kingdom under the whole heavens shall be given to the people of the saints of the most high." Dan. 7: 27. "And the Lord shall be King over all the earth. Zech. 14: 9.

The setting up of the kingdom is not man's work; God will perform the work. "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." A kingdom set up by Alexander and Campbell, or any other noted man, would not be the glorious kingdom revealed in the Word. "In the days of these kings" cannot mean Babylon, Medo-Persia, Greece and Rome, for the kingdom was not set up during the time of Babylon, nor Medo-Persia, nor Greece; but must have reference to Rome in its divided state. This condition of things did not exist for four hundred years this side of Pentecost, hence the kingdom could not be set up before the kings or kingdoms existed.

The kingdom when established is to break in pieces all other kingdoms; it is a sudden and violent process. Has the church been breaking in pieces the kingdoms of the world since the day of Pentecost? It must be if church and kingdom are the same. It is extreme nonsense to claim it. The work of the church is not a violent work but a mild one.

Coming to the Point.

A PARALLEL.

From the Freeman of October 7, 1887.

From the Sabbath Memorial of Oct., 1887.

Is there any mention of the baptism of believers in the New Testament? Yes, a number of cases.

Is there any mention of the Sabbath in the New Testament? Yes, a number of cases.

Is there any distinct account of the baptism of a babe in the New Testament? Not one.

Is there any distinct account of first day observance as the Sabbath in the New Testament? Not one.

Is there a case in which the administration was evidently by immersion? Undoubtedly there are a number.

Is there a case which evidently refers to the seventh day of the fourth commandment? Undoubtedly there are a number.

Is there a single case in which it was clearly performed by sprinkling? Not one.

Is there a case which clearly points out the first day as the Sabbath, or even as the Lord's day? Not one.

Will all of the allusions to baptism suit believers' immersion? Yes, every one.

Will all of the allusions to the Sabbath suit the seventh day? Yes, every one.

Is there one allusion that will suit infant sprinkling? No.

Is there one allusion to the Sabbath that will suit Sunday? No.

Are there any clear commands given to believers to be baptized? Yes.

Are there any clear commands given for the sanctification of the seventh day? Yes.

Are there any commands to bring unbelieving children to be baptized? No.

Are there any commands for Sunday-keeping? No.

Then if all the incidents and all the allusions and all the commands point to believers' immersion, and if

Then if all the incidents and all the allusions point to the seventh day as the Sabbath, and if no inci-

dent and no allusion, and no command suits Sunday-keeping, what is the duty of Christians? Search the Scriptures, and see if these things are so.

Why are not professed Christians, and especially ministers, as consistent in their arguments and practice about Sunday and the Sabbath as they are about infant sprinkling and believers' baptism?

Preaching Needed in Iowa.

BY S. S. DAVISON.

THE brethren and sisters, readers of the ADVOCATE in Iowa, are scattered in ten or twelve different places. Some families are alone, some places there are a few individuals, and in some places there are several families near together and form little churches. These lonely individuals, families and societies all need to have the great Bible truths, that make us a separate and peculiar people, preached to them in their neighborhood by some able and earnest minister. To have our principal points of faith plainly and fairly presented and established by scriptural evidence, renews the spiritual strength of the older members, educates and confirms the children in the faith and gives our neighbors an easy way of knowing what we believe and our reasons for believing it; and perhaps some honest heart may be convinced and accept the truth and thereby gain eternal life.

The brethren and sisters writing to the ADVOCATE often express the wish that some of the preaching brethren might visit and preach in their neighborhood. This is the right spirit and should be carried to effect. We are too few in number to support a preacher in each locality, so the only plan is for a preacher to go from place to place. To do this means must be contributed for traveling expenses and for the support of the minister. If this is done preaching can be had.

For several months past Bro. J. H. Nichols has been preaching in Iowa, and reports that he has had good attendance and been well supported. He has now returned to his home near Waterville, Kan. He intends to give his entire time to preaching, and make Iowa his principal field of labor if the means are provided for his support. In the localities he has visited this winter money has been pledged for his return soon, and it is desired that the brethren and sisters in all other places in the State write to him and make arrangements that he may visit them all while in the State. By arranging a general circuit there will be much less expense than for him to come to one place at one time and return to one another time. The preaching is needed, the preacher is ready, and now brethren and sisters, let us contribute of our means that the truth may be proclaimed and good be done by strengthening us and our children, by presenting the truth to honest hearts and by warning a careless world.

Bro. Nichols wrote a tract, which was published last summer, called "The Coming Crisis and End of the World," and those who have not read it should send 15 cents to the ADVOCATE office and get a copy. In this tract he shows that the signs given by prophets, apostles and by the Savior indicate that we are near the end of this dispensation, and it be-

comes us as follows: admission given in chapter, "Watch." Woodward, Ia.

The Church Su

Old Matthew's corner and raising said:

"Brethren, you got kind of tired, but I tell you the word of the stand on, they knock. I won't say a word ye could glorify should throw together. I know bad off without yer infirmer a fair proposition."

"I've calculated twenty men could get along less cigar a know the difference come of over twenty men more who should do the same hundred brethren; far."

"Then I think this church from their Why, it's a couple of puddings of days. I could eat the better a week, a more from there are dollars children's the less eating a text body on have ty"

Now would wearin folded that "I think and ing me humi the H p C"

comes us as followers of Christ to heed the admonition given in Matt. 24:42 to end of the chapter, "Watch."
Woodward, Ia.

The Church Supper, Bazar, and Fair.

OLD Matthew Steadfast, coming out of his corner and raising his voice in his earnestness, said:

"Brethren, you've heered me talk till you've got kind of tired of me, and some of you think I'm sort of a fanatic about my ideas; but I tell you brethren, when ideas have got the word of the Lord and the 'rithmetic to stand on, they'll bear a good many hard knocks. I won't be hard on ye, brethren, I won't say a word agin yer idols, or ask ye if ye could glorify the Lord Jesus better if ye should throw 'em to the moles and bats altogether. I know some of ye would be 'mazin' bad off without 'em, and so I'll be forbearin' with yer infirmities, but I want ye to consider a fair proposition.

"I've calculated that there are at least twenty men in this church who smoke, who could get along just as comfortably with one less cigar a day—in fact, wouldn't really know the difference—and there is a clear income of over a thousand dollars just from those twenty men. Then there are at least twenty more who smoke cheaper cigars, who might do the same thing at a saving of about seven hundred more. No hard work you see, brethren; nobody's comfort taken away so far.

"Then I am sure there ar thirty families in this church who could save a dollar a week from their table expenses, and never miss it. Why, it's only a matter of a loaf of cake and a couple of pies less' and a plainer sauce for pudding, or even no desert at all for a couple of days. There are plenty of families who could cut off five times as much, and be all the better for it; but I'll only ask for a dollar a week, and there you have fifteen hundred more from just those thirty families. Then there are fifty people who could save five dollars every year from their own and their children's garments, just by putting in a little less cloth, or a little less trimming, or saving a few cents a yard on the goods, and nobody on earth be the wiser; and here you have two hundred and fifty dollars more.

Now it does 'pear to me brethren, it wouldn't be so hard on the women folks, as wearing out their souls and bodies making fol-de-rols, and trying to sell 'em to folks that don't want 'em.

"I tell ye, brethren, I'm amazed when I think about it. There it is, all figured out, and nobody can say it isn't a moderate showing of the case; but you'll all go away shaking your heads over the doubt, and if you remember anything I've said, it'll be the two hundred and fifty dollars the women folks might save on their dress, and not the three thousand dollars for cigars and high dinners. Human nature, brethren, is perverse and perplexin."—*Emily Huntington Miller in Chautauquan.*

From the Field.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126: 6.

MANSVILLE, MO.—Since my last report, I have been holding meetings at the Catehum school-house with a good interest. Some have

acknowledged that we have the truth. I have only given two sermons as yet on the Sabbath question, but the truth is finding its way to the hearts of the people. I have presented twenty-one sermons in all, and no doubt that will be many that will take a stand with us. The brethren have performed a commendable part in keeping up the interest at this meeting, coming miles through the mud and rain; no one but those that are earnest believers in the truth would do it. Remember us in your prayers.

H. A. JENKINS.

PLEASANT PLAIN, IA.—Dear Bro. Loug: I will write you a few lines to let you know how I am feeling and what I am doing. I feel strong in the Lord. I will tell you something of my work during the last few weeks. On Tuesday, the 13th of January, went to Grand view in company with my wife. Went, by request, to visit Father Day, whose health was very poor and it was thought could not live long. They wished to have some meetings held for him, but on account of diphtheria and other causes did not hold any meetings at that place; but had a good time talking and singing praises with our aged father. Staid with Bro. and Sr. Brown until Thursday when we went to Fredonia, across the river from Columbus Junction, where we secured the use of a large school-house and commenced meetings with a growing interest. Continued until the 26th when we called upon those who were interested in the truth and were willing to help move it on; about sixteen stood up which was truly encouraging. Quite a number seems willing to take hold of the Sabbath with all the rest of the truths we preached. Bro. Gaskay, from Davenport, was there and did us much good in the way of singing and many other kind friends assisted in the meeting. It does me good to see the people of God working in unity; the time will soon come when all will worship together in unity or be left out, for there is one God and Savior to worship and I think the few, the despised and poor will not be locked out of the kingdom as they are out of the churches. God pity those who want to load it over the things of this world, and set themselves up as judges of God's people and shut the doors of what they call the house of God. The Lord speaks through the prophet Isaiah and says my house shall be called a house of prayer for all people.

We have promised to return in four weeks to this people, at which time we hope to form a class and get subscribers for our good paper, the ADVOCATE. We think the paper a great help to those who will read it, as it is full of Bible references, as well as good truths. The friends at Fredonia and vicinity are talking of building a house of worship. Trust they will succeed as it is a central point, having two railroads near it, the Rock Island and the Burlington & Northern. I shall help them all in my power and believe all who are able will help. More anon if the Lord is willing. Yours in hope. R. E. CAVINESS

NOTES BY THE WAY.—January 18th, I preached twice at the Pleasant Prairie school-house, which closed my meetings at this place for the present. The attendance from the first to the last meeting was good, and we trust some seed fell upon good ground and

will bring forth fruit unto eternal life in the kingdom of God. May God help those who have come out from the word and taken a stand to keep all the commandments of God and faith of Jesus, and may they be faithful and let their "light shine that others seeing their good works may be led to glorify God." How important it is that we should keep the Sabbath holy unto the Lord and thus receive the blessings promised for so doing, ourselves, and at the same time let the light of truth shine to others, when they see us resting and keeping holy God's rest day.

On the 21st we bid farewell to those with whom we have labored and been associated while preaching the truth in Benton County. We felt sad at parting with those who had so faithfully stood by us in our work, and would truthfully say,—

"How blest the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

Although sad at parting we hope soon to meet again, if not in this world, we trust to meet in the kingdom of God where there will be no parting, no sad farewells.

Thursday, the 22d, arrived at Woodward, Iowa, and was met at the depot by Bro. E. S. Sheffield and conveyed to his home. Preached at the school-house near by on Sabbath evening, and again on Sabbath morning in connection with which social meeting was held, which we enjoyed much, hearing a goodly number testifying to the truth and giving evidence of an interest in the cause of God. About twenty were present at the meeting. In the evening we commenced meeting in a commodious room at Woodward, and continued till Tuesday night preaching five discourses which were listened to with marked attention by a large audience. The interest increased to the close, but as other lectures had been announced for the two following evenings it was thought best to close our meeting for the present, hoping to return at some future time. We formed the acquaintance of Bro. S. S. Davison and others at the meeting, all of whom encouraged us and substantially aided us in our work.

On Wednesday we set our face homeward, but before we had left Iowa we received a call to come as soon as we could after returning to Kansas and preach in a region beyond. This we will do, God willing, as soon as arrangement can be made. Meanwhile let the calls for preaching come in and so far as in us lies, and God gives us strength, we will respond to calls for help. Arrived at our home near Waterville, Kan., the 29th, and found our family in usual health. We felt to thank God for preserving our lives during an absence from home of more than three months, during which time we preached about seventy sermons, together with attending General Conference and traveling kept us busy, but the Lord gave us strength to a remarkable degree, and we feel to bless his name for all his goodness and mercy to us. If the friends of the cause in Iowa succeed in raising a fund to support us in the work we expect to return and labor in that State. Those with whom we have labored have pledged means for this purpose, and if all do their duty we see no reason why this object cannot be carried out. We want this work to go on. Let means be pledged and also let those desiring preaching inform us that we may arrange our future labors accordingly. J. H. NICHOLS.

The Devil Dead!

BY ALBERT SMITH.

THEY tell me that the devil's dead ;
A murderer he had been ;
And so they knocked him on the head,
And to a barren tree they led,
The last time seen.

Men of broadcloth, and "broader" view,
Declared that he must die ;
Agnostics, skeptics, "Delphians" too,
Athenians, fond of something new,
And swing him high.

No lengthy trial—some say none—
Was needed in his case ;
Why trouble over *pro* and *con*,
The devil had to get him gone,
And hide his face.

They buried him with guilty speed,
And scarce beneath the sod,
So covering him with leaves and weed,
Of vain conceits and "science" creed,
They praised their God.

His face peered out above the clay,
And looked so weirdly deep,
I watched it as they stole away,
And saw with dawning light of day,
Just one eye peep !

He brushed away the musty leaves,
And sprang up from the ground ;
He laughed aloud up both his sleeves,
And then he frowned a frown that grieves,
And made bound.

He vowed to waylay each of those
Who voted him to death ;
So, brushing up his newest clothes,
Away the devil fuming goes,
With horrid breath.

Leicester, England.

The Devil: a Person or a Principle?

BY ALBERT SMITH.

It is fashionable now to ignore the existence of a personal devil. In the dark ages he was made to appear as a frightful and ugly personality; then he was caricatured as possessing a caudal appendage, and sometimes horns, until now it is considered a sign of advanced thought to deny his existence altogether. Some profess to take Bible ground for this denial, and explain the numerous references found in it to mean no more than the sin principle personified as exemplified in the workings of human nature, or "the flesh." As the term is doubtless sometimes applied to human beings, such reasoning seem at first sight plausible, and I was once for a time, misled by it myself; but on further study of the Word I have come to the conclusion that we cannot rightly divide that Word without admitting that there is some intelligent and powerful being described by way of pre-eminence, as *ho diabolos* or *the devil*. I never found any rational interpretation of the temptation of Christ, for instance, apart from this admission, the Scriptures generally speak of him as a person without any reserve or hesitation; and, I think it impossible to account for many facts of spiritism without allowing that there are intelligent and fallen personalities about us other than human beings. However, as I have lately corresponded with a brother of an opposite opinion on this important question, and as we agreed to ask and answer each other a few questions, I thought it might be interesting to the readers of the *Advocate* to hear both sides, especially as the brother in question is one pretty well versed in the art of debating such questions, and wishes, I believe, to be faithful to all Bible teaching as far as he by reason understands it. He gave his questions first, as follows:

QUESTIONS BY MY OPPONENT.

1. If the angels who kept not their first estate, could sin without the existence of a "devil," why could not man?

2. If the devil is one of the angels who fell, how do you harmonize these two passages?—The devil "goeth about like a roaring lion;" and the angels which fell are "reserved under chains of darkness unto the judgment (by the saints) of the great day."

3. If "by one MAN sin entered the world, and death by SIN, how can you say that a superhuman being is the cause of sin and death?"

4. If the devil has the power of death, and if sin bringeth forth death, why may not the *diabolos* be the sin principle personified? We are told that "lust bringeth forth sin," not the *devil* bringeth forth sin.

5. If the "enemy that sowed the tares," is the "wicked one," and if this wicked one be a superhuman being, how do you harmonize the words "Resist not evil" (same word in the Greek as "Wicked one) with the words "Resist the devil"?

6. If the devil is the same as "Satan," how can it be said of him that he sometimes transforms himself into an "angel of light," while at the same time it is said of the angels who fell that they are held under chains of darkness?

7. If sin is personified in the same way as the devil, and it is, why should not sin be a fallen being? e. g. "Sin entered;" "the servant of sin;" and "sin that dwells in me."

8. If hell is prepared for the devil and his angels, and if the angels are "demons," then is hell prepared for the fallen angel and the demons?

9. When did the devil come into existence? If before Adam's time, whom did he murder that he is said to be "a murderer from the beginning"?

10. The Pharisees were said to be the children of the devil: had they been begotten by an angelic being? If not in what way was the devil their father?

ANSWERS TO MY OPPONENT'S QUESTIONS.

1. I do not affirm that he could not.

2. The devil may have been a being superior in office and dignity to those angels that probably fell after him. His sin may have been of a different nature, too, from theirs, and so allow of a different kind of treatment. At least this is not impossible.

3. I do not say so, therefore I can hardly be called upon to show "how" I do it. *Sin* is the immediate cause of death, but the causes of sin are various and multifarious. It was man who sinned, but he was tempted of that "old serpent which is the devil and Satan." Rev. 20: 2.

4. The devil has the power of death, but sin, or the transgression of God's law, is the cause of it. It does not follow that these are one and the same, the cause of a murderer being hanged is his crime, but it is the judge and the jury who have the power of death over him. No one here confounds these offices, and you even alter your phraseology when speaking of the devil and of sin.

5. There are too many "ifs" in this question, but if you will make some assertion, or ask any direct question, I will deal more fully with this. "Evil" is not necessarily "sin," or even sinful; it sometimes refers to something resulting from sin. It is a sin to steal tobacco, but tobacco is, I think, an evil weed, however obtained.

I should harmonize your text thus: We ought to "Resist the devil" because he tempts man to sin; but we ought not to resist "evil" in the way of taking "an eye for an eye and a tooth for a tooth," or, "rendering railing for railing." If, however, evil be the only devil, I don't see how these precepts can be reconciled by you.

6. I see no difficulty here, unless you can prove he is held under the same restraints as they are, or were; and that he was only a common angel involved in the same common sin as those referred to. The fact that Satan can transform himself into "an angel of light," to my mind shows his *personality*. Sin cannot do that for itself, can it? Besides the chains are chains of darkness, and darkness is very extensive.

7. In this question you assume the point at issue, namely, that the devil is but the personification of sin. I cannot allow this assumption without proof. Sin may be personified even though the devil be a person, therefore your affirmation, "it is, etc.," is not yet justified.

8. The *aionian* fire is prepared, or will be prepared when the time comes, for "the devil AND his angels," whoever or whatever the former may be. But this you know is not the popular hell existing to-day. I should say that if the angels who have to be cast therein are personal beings, as I suppose you admit, then the devil who seems to be their chief, is also a personal and superior being. There are, doubtless, different orders amongst the good angels, and why not amongst the "fallen angels"? The devil may have been one of the higher orders, one of the cherubim for instance, as he is spoken of as a chief and a "prince." Ezek. 28: 14-17.

9. He came into being as *the devil* when first he slandered God, his law, or his people, either by word or by wicked action. I might ask when did the first human sinner come into existence? Certainly not when he was created "good," but when he first fell into sin, after his creation. Ezek. 28: 15; and John 8: 44. If the devil be, as I think he is, an intelligent personal being of angelic nature, he was created before Adam's time, and like him, doubtless made "very good," but having, to a certain extent, freedom of action, like man, he fell into sin. But because the devil could sin without another tempting him, it by no means follows that one sinner cannot tempt another to sin. All temptation does not spring from within a man. Christ's did not. The "beginning" here spoken of refers, I think, to the time of the Adamic creation, and when the devil is called a "murderer from the beginning," it is because he introduced the slander and poison of unbelief unto the minds of our first parents, which unbelief led to sin, and sin when it was finished brought forth death. But Christ who called him a murderer from the beginning, also said that "he abode not in the truth." Why did you omit this important part of the quotation? Had not the devil been once in the truth? Was sin ever in the truth?

10. The Pharisees were said to be of their father the devil because they acted in the same spirit as he. But if the children were *persons*, in whatever way we may consider them as his children, it is not a presumption that the father is a person too, unless we have proof to the contrary? This proof, however, has not yet appeared.

MY OPPONENT'S REMARKS ON MY ANSWERS.

If you admit that man did not sin without

the aid of the "devil" hence operations on be an angel at all, he amongst the "angels t can he be roaming t men into prison, whi ness reserved unto th There is not a single which says he is a fa isted before Adam, or gels are devils. Yo sins to his agency or commiteth sin is your theory all the at this moment sin fallen angel! (No read in the Word t power of death; b causes death. In fallen angel the j Your definition of ply to many pass the temptation of devil (a fallen ang of Judas? "Ye a angel." "All th len angel." "Tha len angel." etc. question. You ne faculties, as our o truth. Christ s that sowed th one" (?) and word when he s wicked! And devil."

We are not di person, (oh!) by being, or fallen questions are o doubtless beat ble which helps Otherwise you There are man Christ to who equally applie whenever the Old Testamen "diabolos," reference to devil tempt told it was a was *cursed*, all the day, angel devil il was an a how did h or before would ha he could think t it is a l lieve it natural manity that m more t how I God s ceptic ably; world rema fall; maj; Wel thro ma me I in

the aid of the "devil" when did he commence operations on him? And if the devil be an angel at all, he must not be included amongst the "angels that sinned?" If so, how can he be roaming about the earth, and casting men into prison, while under chains of darkness reserved unto the judgment of the saints? There is not a single passage in the Bible which says he is a fallen angel, or that he existed before Adam, or that any of the fallen angels are devils. You must either refer angels to his agency or none at all, for "he that committeth sin is of the devil." So on your theory all the millions of the earth are at this moment sinning at the instigation of a fallen angel! (Not necessarily.) We never read in the Word that a fallen angel has the power of death; but we do read that six fallen angels the judge of the world. (No!) Your definition of the devil will not apply to many passages; it will only apply to the temptation of Christ. For instance: "The devil (a fallen angel) entered into the heart of Judas." "Ye are of your father the fallen angel." "All that were oppressed of the fallen angel." "That old serpent which is the fallen angel;" etc. You don't answer my fifth question. You need not introduce technical difficulties, as our object is the same, to elicit the truth. Christ saw that the devil or enemy that sowed the tares was the "wicked one" (?) and he uses precisely the same word when he says, "Resist not evil," or the wicked! And the apostle says, "Resist the devil."

We are not discussing whether the devil is a person, (oh!) but whether he is a superhuman being, or fallen angel. Nine tenths of your questions are on the temptation of Christ, doubtless because this is the only case in the Bible which helps your theory. (There are others) Otherwise you have not a leg to stand on. There are many others besides the tempter of Christ to whom the term "devil" could be equally applied. It is a remarkable fact that whenever the term "Satan" is used in the Old Testament the Seventy use the word "diabolos," and this often has undoubted reference to human beings. You say that the devil tempted Adam and Eve, but we are told it was a "serpent," a "beast," which was *cursed*, and compelled to go on its belly all the days of its life. May I ask if your fallen angel devil is suffering this curse? If the devil was an angel of higher order than the rest, how did he obtain such a distinction? after or before probation? Surely not after, or he would have been "perfected," in which state he could not sin. I will tell you what I think the devil, or *diabolos* is. I believe it is a much wider term than "sin." I believe it refers to the *natural depravity*, or natural spiritual darkness, that pervades humanity, and also to any person in particular that manifests that depravity or darkness more than usual. I will go further, and say how I think the *diabolos* came into existence. God said he would *greatly multiply* the conception of Eve. There are, therefore, probably scores of times many more people in the world than there would have been, had Eve remained spiritual; but falling into sin, this fall was the cause of the existence of the vast majority of depraved human living beings. Well, this portion, brought into the world through sin, is the *diabolos*, the spirit they manifest is the *diabolos*, and individual members of this portion are the *diabolos*. But with regard to Christ's temptation, I am inclined to think with you that the tempter

was not a human being. (It cannot be denied!) He may have been a good angel sent for the purpose, or a bad angel "raised" up for the occasion; or, it is not impossible that he was a human being raised up for the purpose, like Pharaoh. It is strange he was not seen by any of the apostles, if they were to have similar temptations and struggles with the devil. How can we resist such a devil as you suppose? We never hear him "roaring" like a lion; neither do we see him, taste, feel or smell him. Every man is tempted "when he is drawn away of his own lust and enticed;" and *lust* when it hath conceived bringeth forth sin, and sin death. Now if it be *lust* (or bad longing) that causes sin, and it is said that Satan entered into the heart of Judas, does not this show that Satan and *bad desires* are the same? The *diabolos* refers to a condition or a principle, the result of the cause pronounced not only on our first parents but upon the whole creation. This principle of evil is the *diabolos* or devil, the "prince of the power of the air," the "prince of this world." Christ saying, "I beheld Satan as lightning fall from heaven," shows, I think, the overthrow of the *sin power* by the preaching of the gospel in all the world.

(Concluded next week.)

Regularity of Habit.

ONE of the most difficult of all minor habits to acquire, says an able writer, is that of regularity. It ranks with that of order. The natural inclination of most persons is to defer until the last possible moment, or to put off to another time, where this can possibly be done. Yet habits of regularity contribute largely to the ease and comfort of life. A person can multiply his efficiency by it. We know persons who have a multitude of duties, and perform a vast deal of work daily, who set apart certain hours for given duties, and are there at the moment, and attend rigidly to what is in hand. This done, other engagements are met, each in order, and a vast deal accomplished, not by strained exertion, but by regularity. The mind can be so trained to this that at certain hours in the day it will turn to a particular line of duty, and at other hours to other and different labors. The very diversity is restful, when attended to in regular order. But let these run together, and the duties mix, and what before was easy is now annoying and oppressive, and the exact difference between them is at this point. There are those who confuse and rush, and attempt to do several things at once, and to accomplish a vast deal of work. The difference is not in the capacity of the two, but in the regular methods of the one compared with the irregular and confused habits of the other.

Religious Intelligencer

Letter Department.

"Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it and a book of remembrance was written before him for them that feared the Lord and thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."—Mal. 3. 16.

From Sister Delia Preston.

DEAR Brother Long, and Readers of the ADVOCATE: I have been silent a long time but not because I have lost my interest in the cause which we believe as a people. I can

see the signs that Jesus promised to his people are fast being fulfilled, and we are down in the toes of the great image that Nebuchadnezzar saw in his dream. "So likewise ye, when ye shall see these things, know that it is near at hand, even at the doors." Thus, brethren and sisters, let us have our lamps burning brightly that Jesus may not come on us as a thief in the night. I pray that Jesus can say to me, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." What a blessing that will be when we are told to enter into the everlasting kingdom of the Lord. The Lord is not slack in his promise if we do our part, though we may be poor in this world's goods, if we be rich in faith we will be heirs of the kingdom. I tell you, brethren and sisters, we all want to be there where there will be no more curse, and God will wipe away all tears from our eyes, and where there will be no more death, neither shall there be any more pain, for the former things have passed away. Thanks be to God for this home beyond this vale of tears. Therefore, dear brethren and sisters, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." I am glad that we have been made to see this great truth and a willingness to obey it, for his commandments are holy, just and good.

We were glad to see the name of Sister Margaret Preston with \$3.50 for ADVOCATE for her sisters. May this be the means of bringing those dear souls to the Lord. Let us all do likewise. I will say we had a good meeting here this winter and much good done. Bro. Blackmon understands how to divide the word of God rightly. A child can understand. I wish we could have more preaching like it. Pray for us at this place.

Howard, Kan.

From Sister May E. Hamilton.

DEAR Readers of the ADVOCATE: I have not written for a long time, but it is not because I have no interest in my Master's cause. I feel like I was on my way from this sin-polluted earth to a home beyond this vale of tears. I feel to thank God for his glorious plan of salvation. I am glad that salvation is free. My prospects are bright for immortal glory.

"I am only waiting, till this weary life is o'er, Only waiting for my welcome from the other shore."

Brethren and sisters, it is not often I get to hear any preaching or see any of like faith. But my earth-worn soul rejoices, and my weary heart grows light when I think it wont be long till we all shall meet where congregations ne'er break up and Sabbaths never end. Pray for me and may I ever be found in the path of duty and be prepared to meet our Savior when he comes.

"Let the world despise and leave me,
They have left my Savior, too;
For many hearts and friends disown me,
All must work for good to me."

Evona, Mo.

THE Bible is the only history that begins in eternity and ends in eternity. All other histories are imperfect, unsatisfactory, because incomplete touching the most vital question.

