

# Advent and Sabbath Advocate,

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

VOL. XXII.

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## THE ADVENT & SABBATH ADVOCATE

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THE ADVOCATE is devoted to the promulgation  
of the doctrines of the Second Advent of Christ,  
the Signs of the Times, the duty of mankind to  
observe the Bible Sabbath (the seventh day of the  
week,) together with the other commandments of  
God, the Nature of Man, his Unconscious state  
in death, the End of the Wicked, the Earth 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.

### A Perfect Trust.

Oh! for the peace of a perfect trust,  
My loving God, in thee;  
Unwavering faith, that never doubts  
Thou chooseth best for me

Best, though my plans be all upset:  
Best, though the way be rough;  
Best, though my earthly store be scant;  
In thee I have enough.

Best, though my health and strength be gone,  
Though weary days be mine.  
Shut out from much that others have;  
Not my will, Lord, but thine!

And even though disappointments come,  
They too are best for me,  
To wean me from this changing world,  
And lead me nearer thee.

Oh! for the peace of a perfect trust  
That looks away from all;  
That sees thy hand in everything,  
In great events or small;

That hears thy voice—a Father's voice—  
Directing for the best:—

Oh! for the peace of a perfect trust,  
A heart with thee at rest!—Sel.

### Romanism and Prophecy.

WE learn from our English exchanges that  
on Wednesday evening, Feb. 9, the Rev. H.  
Grattan Guinness commenced a course of  
seven lectures in Exeter Hall, on 'Romanism  
and the reformation from the standpoint of  
Prophecy.' These lectures are under the au-  
spices of the Young Men's Christian Associa-  
tion and the Protestant Educational Institute;  
and at the close of the series there is to be  
an examination, and prizes given for the  
best answers to questions. These prizes are  
to be awarded in four divisions—to Readers  
of the Church of England Scripture Readers'  
Society, missionaries of the City Mission,  
members of Civil Service Prayer Union, and  
to general students. 'If length of study and  
laboriousness of research,' says the London  
Christian, 'are any qualifications for a teach-  
er, we should think there are few living men  
so well able to instruct the public mind on  
historico-prophetical subjects as Mr. Guin-  
ness.' 'He could give,' he said, but a faint

reflection of the impressions made on his own  
mind by the study of this question during the  
last thirty years. He could not take his hear-  
ers through the Continent and Ireland and  
there witness the effects of the Romish sys-  
tem; or through the many volumes of history  
and martyrology he had explored during those  
years. All he could do would be to give  
some of the results of this research.' And  
all we can do will be to copy the following  
necessarily imperfect report of the lecture as  
given in the Christian Common-wealth. But  
brief and imperfect as it is, it will be of inter-  
est to those who read the signs of the times  
in the light of 'the sure word of prophecy':—

#### 'WHAT IS ROMANISM?'

was a question which Mr. Guinness promised  
to answer. He defined Romanism as being  
apostate Latin Christianity in contrast with  
Greek and every other form of Christianity.  
Protestantism he defined as a return to non-  
apostate Christianity, while prophecy was the  
divinely given mirror which exactly reflected  
the future. Rome was for ages the capital  
of the world, and in the fourth century became  
Christian. The tendency of Christianity then  
was to become a monarchy. The Papacy was  
a monarchy the signal for whose rise was the  
fall of the Caesars. It was temporal and  
spiritual. The Papacy is the center of the  
Roman system, and the centre of the Papacy  
was the principle that the Pope represents  
God upon earth. This idea was the axis of  
the whole of this wonderful system. The  
claim of divine vicegerency was the most ex-  
traordinary and audacious ever made by mor-  
tal man. These were the words of Pope Bon-  
iface VIII.: 'Not simply man but as it were  
God, and the vicar of God.' What Boniface  
VIII. claimed in the 8th century is claimed  
by Popes to this day. The Pope was not a  
power like any other, to be venerated, but  
a supreme, infallible power over the whole  
human species. Remarkable extracts were  
given by the lecturer from authentic Ro-  
mish writings, showing how these extrava-  
gant claims were asserted. The principle was  
the keystone of the whole arch of Popery.  
The Catholic Directory for 1887 was referred  
to for a current and authoritative description  
of the Roman hierarchy. Interesting photo-  
graphs from Italy were shown, one being a  
group of the portraits of all the Popes that  
have been known to reign. The features of  
the Papacy were briefly referred to, viz.,

#### ITS PLACE, TIME, AND CHARACTER.

As to its place the Papacy was Roman. The  
Popes were successors of the Roman Caesars,  
and claimed the rule of the world. Geograph-  
ically it was Roman, but historically it was  
Christian, seeing that the Popes were, as bish-  
ops, successors of the apostles. As to the  
time, Papacy did not rise till the close of the  
Roman Empire, at the period of the Gothic  
irruptions, the fall of the Caesars, and then  
the breaking up of the empire by the Goths  
made way for Popery, which culminated in  
the 13th century. As to the character of this  
system, the central truth to be remembered

was that the Pope was *quasi deus*, 'as God,  
on earth, claiming all right and power to gov-  
ern the Church on earth, 'the last and all-  
supreme judge on earth, to use Cardinal Man-  
ning's words. The Pope, as husband of the  
church, wore a ring, and arrogated to himself  
not only the titles and offices of Christ, but  
even the work of the Holy Spirit. The lec-  
turer spoke of the worship rendered to the  
Pope in a whole series of adorations by the  
cardinals, and others, kissing his feet, and in-  
censing his person. In Cardinal Manning's  
Petri Privilegium was given interpreta-  
tion of the decree of the Papal infallibility of  
the Council of 1870, which the lecturer read.  
This decree was read in 1870, amid flashing  
lightning and rolling thunders, and on that  
day Napoleon III. declared war against Prus-  
sia, the result being the fall of the temporal  
power of Rome. The Decretal Canons of the  
Council of Trent in the 16th century were  
referred to, and the creed of Pope Pius IV., in  
twelve articles, was also read. The Church  
of Rome in this creed, began with the Nicene  
Creed; but to this grand ancient Nicene  
Creed the Council of Trent added twelve new  
Papal doctrines. Among these were the right  
of the Church to interpretation of Scripture,  
and the doctrine of seven sacraments, the  
doctrines of the mass, transubstantiation, pur-  
gatory, worship of saints, relics, images of  
Christ, and of Mary, the practice of indul-  
gences, and the exclusion from salvation of all  
outside the Romish church. On this creed  
every Roman priest in the world was sworn.

The second part of the lecture glanced at

#### THE FOREVIEW OF ROMANISM

contained in the writings of Daniel. Daniel  
and John were intimately connected, as  
would be shown in the second lecture. The  
prophetic foreview of Daniel looked at the  
four great Gentile empires as a continuous  
whole in the two visions of the image and the  
four beasts. The divinely-given program of  
history was given with concise simplicity in  
the first vision. All students acknowledged  
the identity of the first three empires,—Bab-  
ylon, Medo-Persia, and Greece, while the  
New Testament settled that of the Roman  
power, in the view of a host of fathers and  
commentators. The lecturer gave a striking  
array of ecclesiastical authorities on this  
point, showing that, as Jerome has said, it  
'almost amounted to an article of faith.' The  
parallel in the two visions was shown, though  
the second gave an amplified and extended  
view of the fourth empire, introducing the  
'little horn.' The fourth empire was appro-  
priately named Rome, which meant force  
which answered wonderfully to the prophetic  
description of iron, and of a fearful and ter-  
rible beast. The empire of Rome was shown  
to have developed into an average number of  
ten kingdoms during the middle and modern  
ages. The iron and clay were the symbols of  
the imperial and democratic elements. The  
other three powers were destroyed by human  
agencies, but this fourth should perish under  
divine wrath. The lecture included some



References to the question of the persecuting little horn, which was to rise from the fourth beast, was to co-exist with the ten kingdoms, was to subdue three of these, was to be diverse from the dynasties that rose up, was to have eyes and speak great things, was to wear out the saints, to endure 'three and a half times,' and was to be destroyed by the Most High. Long ago this 'little horn' was identified as the Man of Sin, the Antichrist. Jerome, in the 4th century, gave this view, and used the very words, 'quasi deus,' which Boniface himself employed in the 8th century. It was shown that Romish writers acknowledged the 'little horn' to be Antichrist, but they omitted to show its Roman identity. Rome had proved that it was this Antichrist. The lecture was delivered with great power, and was listened to by a large audience with interest and attention.—Selected.

### Stephen's Dying Prayer.

'AND they stoned Stephen, calling upon God (R. V. 'the Lord'), and saying, Lord Jesus, receive my spirit. And he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.—Acts 7. 59; 60.

As usually understood the 'spirit' referred to by the persecuted saint, is an immortal part in man, which in the case of the pious, is borne aloft to the nightless world at the final hour. About to die, it is assumed that the martyr committed himself, or his spirit, to the Savior, in hope of enduring happiness as soon as liberated from the tenement of clay. A pleasing representation, no doubt; but one encompassed with difficulties we dare not overlook.

This common view is diametrically opposed to our Lord's testimony in the hearing of his Apostles immediately before his crucifixion: 'I go to prepare a place for you.'—John 14: 2. At the conclusion of their toils and pains were they appointed to go thither—as orthodoxy assures its disciples now? It seems not (v. 3)—'And if I go, and prepare a place for you, I will come again, and receive you unto myself, that where I am ye may be also; words which may be regarded as explanatory of 13: 32, 36. When he arose in sublime majesty from the mountain top, the attending angels said to those who were spectators of his removal: 'This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven;—Acts 1: 2. The doctrine of Scripture then is, there is no such thing as going to him at death: not one saint will be privileged to behold his face till he revisits this world, according to his promise.

The apostle Paul understood the Divine plan and ordination perfectly, and therefore anticipated neither reward nor inheritance till the Lord should be manifested a second time without a sin-offering unto salvation: 'I am now ready to be offered,' he says, 'and the time of my departure,'—that is, from life—is at hand. 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 shall judge, shall give'—at death? No!—'At that day'—when he returns: 'and not to me only, but unto all them that love his appearing.'—2 Tim. 4: 6, 8. Was not Stephen educated in the same grand, errorless, spiritual school? Knew he not that the deliverer in whom he trusted had spoken in this manner: 'I will come again and receive you unto myself?'

Following his hours of agony on the hill of shame, and when the last moment had arrived the Man of Sorrows, after crying with a loud voice, closed his utterances with these words: 'Father, into thy hands I commend my spirit; and having said thus, he gave up the ghost (literally, out-breathed); that is—died—Luke 23: 46. According to Matthew 27: 50, He yielded up the ghost (literally, dismissed his spirit); i. e., drew his last breath, or ceased to live. Stephen, the earliest martyr among the disciples, appears to have imitated his Master in the closing scene. Jesus said, 'Father, into thy hands I commend my spirit.' When the stones were cruelly battering his quivering form, Stephen appealed thus: 'Lord Jesus, receive my spirit.'

The original word used by the dying Lord, and by his dying servant, is 'pneuma,' translated 'spirit,' and both passages are given in Robinson's Greek Lexicon of the New Testament as illustrations of the term, when indicating 'the principle of life residing in the breath;' turning our thoughts back to the old record:—The Lord God breathed into his nostrils the breath of life, and man became a living soul.—Gen. 2: 7.

Taking this as undoubtedly correct, the right interpretation of this expiring witness' devout language is not hard to find. He called on his exalted Lord to receive back the life-giving breath, or to accept his life which he rendered up a sacrifice on the altar of Christianity. Very different from the popular view, but quite in accord with the general teachings of Scripture, and the rest of this narrative itself. After exclaiming,—'Lord Jesus receive my spirit'—did he pass upward to the heavenly abode? As a spirit, winged he his flight to the Redeemer's presence? No, verily: 'He kneeled down, and cried with a loud voice,—Lord, lay not this sin to their charge. And when he had said this, he fell asleep.' He was stoned to death, he returned to the dust. For him there was no release till the 'dead in Christ,' during his presence and by his power, burst forth in the bloom and blessedness of immortality.—Sel.

### Faith in a Coming Restitution.

MANY believe in a 'restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began,' Acts 3: 21; but some do not act as though they believed it very deeply. Such are not doers of the Word, but are forgetful hearers. We mean to jog your memory. It is all very fine for you to sing and talk about what God is going to do in the future to right human wrongs and restore all things, but hav'nt you got something to do about it now?

Some are just sitting with folded hands waiting for the tidal wave of salvation which the coming of the Lord and the restitution will bring. Brother, I believe you ought to be up and doing. That wave will come truly and may turn out to be a wave of destruction to you, if your whole moral nature has not already undergone a wave of the Spirit cleansing you from all sin. He who has received this baptism can work while he waits for the glories to come; and can sing while he does:

'It reaches me! It reaches me!  
Wondrous grace it reaches me!'

May it reach you. It reached Zaccheus, away back there. Hear how he talks: 'Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation I restore him fourfold.' And Jesus did not reply to Zac-

cheus to suit the belief and practice of many: 'Good! Zaccheus; there will be a wave of salvation at your house "in the sweet bye and bye."' No; it was this: 'This day is salvation come to this house.' The tide had already flown through Zaccheus' heart and home. Some get hold of the gospel shyly by the tip end, and small tip at that; but Zaccheus' feet were set down in a large place on the start. The fact is, brother, we must imbibe freely of the principles of Christ's kingdom here, or we will feel sorely out of joint and uncomfortable when it is established with eternal peace.

Brother, what is the use for you to whimper and shed tears as you read the twenty-first chapter of Revelation about how God is going to 'make all things new,' unless you have done your best to square up that old debt? Hold on then; your memory needs jogging. You do not remember anything about it—of course not—but the man you owe it to does. Do you know what will make that man think that the coming of the Lord and the restitution draweth nigh? Pay that bill, and wet it down well with confession. Preaching is of no account when practice is in the way. The man who does not do his best—even to the extent of great pains and self denial of comforts—to right up when he has wronged others either in reputation or property, has never been reached by the salvation which Christ preached, and is pretty liable to get left when God's car of restoration goes rolling through the land. You can't do it, eh? Ask the Lord and your conscience about it, if you have got any. He knows. Got anything that does not belong to you? Turn it over to the proper authority. Injured anybody in any way? Stop trying to shove them up to God for healing on your prayers, and go over there and put on a good liberal plaster of your own make, big enough to lap well over the sore. Defrauded anybody? 'Restore fourfold'—principal and interest. Owe anybody anything? 'Well, I—I don't know.' Go and ask him; he keeps a book if you do not. Pay up. 'I hav'nt money enough.' Well, save up enough by self denial. 'O well; he made enough on what I had of him to more than make up what I owe him.' But what is the use for folks to keep books if you do the balancing? Supposing you keep the debt and credit in your own head about your own salvation, letting God drop you out of his 'book of remembrance'—out of 'the book of life,' and see how that will work. Pay up! 'Owe no man anything, but to love one another.'

There is many a doubting soul who needs your slack practice straightened up to clinch his faith for eternity. It is a wonderful reviver to some—a powerful revival preacher. Now straighten up there, brother. Put into the window of your every day life a decent exhibit of the business carried on in the soul. Let passers-by not be attracted by vain show—empty chests—but put forth for exhibition just such substantial things as God hath wrought in you, that they may take knowledge of you that you have 'been with Jesus,' and go and find 'him of whom Moses in the law and the prophets did write.'—C. E. COPP, in *World's Crisis*.

### Come Now, and let us Reason Together.

DANIEL W. LAMB.

IN the ADVOCATE of Oct. 11 Bro. Blackmon, in his remarks on my article on the first resurrection and the reign (see ADVOCATE of Sep. 6), in which I took position that the 1000 years of Rev. 20 are already past, says:

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'Now I wish to confess right here that I fail to see it in that light.' Well, Brother Blackmon, I am sorry I failed to make myself fairly understood, and will now make another attempt in that direction. I was greatly surprised at the construction you put upon my quotation of Eph. 2: 15: 'And you hath he quickened who were dead in trespasses and sins;' also Col. 2: 13, in which the apostle Paul tells us what this first revival from the dead is, on which you remark, 'Now, Brother, if you are right in this then those of the first revival never even lived to see the beginning of the thousand years reign with Christ, which you have located between the years 793 and 1793. They would have had to live to be six or seven hundred years old to have reached it.' This construction put upon these texts was to me truly surprising. Is it not true that those who put on Christ, by being baptised into death in baptism, and raised therefrom to walk in newness of life, are counted in the same class with those Ephesian brethren to whom Paul wrote? Is it not true that this grace has continued in the church in all ages of its existence in fulfillment of the promise of our Savior in Matt. 28: 20, 'Lo, I am with you always even to the end of the world.'

Where then is the necessity of supposing that the persons living at the time of Paul's writing must live six or seven hundred years to show my application correct? Would not the showing of the existence of their successors in the faith of the gospel do just as well? I certainly think it would. Nor are we to suppose that any individual of that class who lived and reigned with Christ those thousand years lived during all those years? but that they lived in successive generations during that period. This first revival from the dead, Eph. 2: 1, is absolutely necessary to constitute a person blessed and holy in the sight of God, and to give him exemption from the second death, Rev 20: 6.

But what about the rest of the dead in Rev. 20: 5? Let us see, in the Revised Version it reads, 'The rest of the dead lived not until the 1000 years should be finished.' The word 'again,' being a supplied word, is left out in the revised version, in fact, the whole sentence is in dispute as not being found in the oldest manuscripts. (Not found in the Vatican or Syriac manuscripts; see note.) But as we find it we must use it. To what class did the angel refer by the word 'dead,' in the symbolic phrase 'the rest of the dead?' The apostle Paul, when referring to the eventful and perilous history of the true church, says, 'For thy sake we are killed all the [gospel] day long; we are accounted as sheep for the slaughter. . . . For we which live are always delivered unto death, for Jesus' sake,' 2 cor. 7: 8-11; see also col. 3: 3, 'For ye are dead and your life is hid with Christ in God.' Therefore the word 'dead,' in the symbolic phrase, the rest of the dead, must signify the living body of the true Christian church of the whole gospel dispensation. The 'rest' of that body must signify the remnant, the last end—the last phase of that body, for the chronology of that which is referred to by the word 'rest,' as here used, demands its reference to the last of the thing. The phrase, 'the rest of the dead lived not until the thousand years should be finished,' simply signifies the fact that the church could not be delivered from the physical, desolate condition, till the reign of the beast and his image had come to an end.

Brother Blackmon, in commenting on the above phrase, says, 'You see there was to be no more revivals or conversions from the

dead during the 1000 years reign.' Let us see about this. In verse 6, Rev. 20, we read, 'Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him 1000 years. By this text we see there is a Christian priesthood during that period. Now a priest is one who, by divine authority ministers before God in behalf of others, thus showing that this period is a portion of probationary time, during which the gospel is preached, by which means the true church was kept alive during that period, by converts added to it in its successive generations, and not by the living of any individual during the whole of that thousand years. And as the commission of the Christian priesthood is only during the present age, (see Matt. 28: 20.) I conclude that the 1000 years of Rev. 20 are a portion of the gospel age, and must precede the second coming of the Lord.

And now I will offer evidence to show the chronological place of that period. In investigating this subject it must be borne in mind that we have to deal with symbols. The terms Beast, Devil, Dragon, and Satan, are all used to designate the same identical power or nation, during different periods of its career. Its religious character is shown by the terms Devil, Dragon, and Satan, to be wicked, antichristian, or atheistical. All these diabolical systems of religion were put under restraint, bound for 1,000 years in the bottomless pit of papal Christianity by Charlemagne, in his conquest of the last pagan power, the Saxons, compelling them to be baptised and embrace Christianity as held by the papacy. This happened between the years 793 and 798. This state of things continued till 1793, when, in fulfillment of Rev. 20: 7, on Nov. 10, 1793, the French convention abolished the Christian religion and substituted the worship of reason. This same power is referred to in Rev. 11: 17; Rev. 17: 8 and Rev. 20: 7. All are one and have the same punishment with the false prophet (the two-horned beast or the papacy). See Rev. 19: 20 and 20: 10. Some of the first work of this beast after ascending from the bottomless pit (which ascending was not due till the 1000 years were finished), was to make war upon the two witnesses, the Old and New Testaments, Rev. 11: 7, whose time of prophesying in sackcloth was then finished, to wit, 1260 prophetic days, which signifies 1260 years, which period, commencing with the edict of Justinian, A. D. 533, which made the Bishop of Rome the head of all the churches, in fulfillment of Dan. 7: 25, 'And they shall be given into his hand until a time, and times, and the dividing of time.' The two witnesses now enter upon their sackcloth state; the church of Rome declared it was dangerous for the people to read the Bible without the annotations of the clergy, and by misconstruing and perverting them they threw a veil of darkness or 'sackcloth' over them.

'And when they shall have finished their testimony the beast that ascendeth out of the bottomless pit shall make war against them and shall overcome them,' Rev. 11: 7. As the time for the ascending of the beast out of the bottomless pit is not due until the thousand years are expired, see Rev. 20: 7, we are unavoidably led to the conclusion that when this beast makes war upon the two witnesses his one thousand years imprisonment in the bottomless pit is past. This war was commenced by France in 1793, when a decree passed the French Assembly forbidding the Bible, and

under that decree the Bibles were gathered and burned, and every possible mark of contempt heaped upon them. 'This beast that ascended out of the bottomless pit,' Rev. 17: 8, was the eighth head of dragonic power, revived in France, identical also with Satan loosed out of prison, as shown in Rev. 20: 7. 'And when the thousand years are expired Satan shall be loosed out of his prison.' And then in prosecuting this war upon the two witnesses the Atheistical revolutionists voted the Bible and Christianity out of existence, and swore they would exterminate the fisherman's Bible, deified a vile female, inaugurated the reign of terror, Christianity was banished from the nation, the kingdom was deluged in blood, and anarchy was the law of the land.

'Shall kill them.' The Scriptures became a dead letter to them, the decree of the assembly forbidding all the rights and ceremonies of religion, made them such, and they were to remain so for 'three days and a half,' (prophetic time), The witnesses were slain in France from November, 1793, till June 1797, three years and a half, when in the council of five hundred all restrictions in religious worship were abolished; and thus after three and a half prophetic days the Bible, the two witnesses, stood upon their feet (see S. S. Brewer's tract on slaying of the witnesses), since which time they have been highly exalted, see Rev. 11: 12, and in verse 13 is the prediction of the woes that beset the nation at that 'hour,' time. The historian, Marsh, says: 'No tongue can tell the woes of the nation, for truly that bloody drama closed "the second woe,"' Rev. 11: 14.

'The second woe is past, and behold, the third woe cometh quickly.' Thus these things are located among the events on the sixth or second woe trumpet, which covers a period of time stated in prophecy to be 'an hour, and a day, and a month, and a year,' see Rev. 9: 12-15, which period amounts to 391 years, and 15 days, which period I believe is correctly located by Eld. J. Litch, between July 27, 1449, and Aug. 12, 1840.

Now the events of the sixth trumpet have passed into history, the seventh is beginning to sound, and the third woe is just at hand. Oh may we be hid in the day of the Lord's anger. Since 1870 the beast (France), the last power that sustained the papacy, and the false prophet (the two horned beast or the papacy,) of Rev. 19: 20, and the Devil of Rev. 20: 10, identical also with the beast that ascendeth out of the bottomless pit, have been tormented in fulfillment of the prophecy in Rev. 19: 20 and Rev. 20: 10; and as the torment of these powers, according to the terms of the prophecy, is not due till after the one thousand years and the little season, I conclude that both of these periods are past. Since the Greek revolution in 1820, and 1821, we have been living under the pouring out of the sixth vial, see Rev. 16: 12, since which time the symbolic Euphrates, the Turkish Empire, has been drying up. 'The way of the kings of the East,' (the British in India.) is already prepared. One of the titles of Queen Victoria is 'Empress of India, and they have a passage through Egypt, a province of the Turkish Empire; and now, since 1848, the three unclean spirits have been doing their work, now said to number from 6 to 10,000,000 adherents.

Now comes the prophetic warning in verse 15, 'Behold, I come as a thief, blessed is he that watcheth.' We must watch by taking heed to the sure word of prophecy, see 2 Peter 1: 19, the one divinely appointed instrument with which we can correctly ascertain



our latitude and longitude on time's tempestuous ocean, and our proximate nearness to the haven of rest. We are now living under the sounding of the seventh and last trumpet, which will soon bring to our view the scenes predicted in Rev. 20: 11-15, the passing away of the present order of things, the resurrection of all the dead of Adam's race to be judged according to their works, when, 'who-soever was not found written in the Lamb's book of life was cast into the lake of fire,' which in verse 14 is said to be the second death. See also 2 Thess. 1: 9, 'Who shall be punished with everlasting destruction.' Their final doom, no resurrection from the second death. See also Psalms 145: 20, 'The Lord preserveth all them that love him, but all the wicked will he destroy,' among which must be included the Devil, see Heb. 2: 14, 'the literal personal devil, as well as his agents; and as this destruction is due at the second coming of the Lord to set up his everlasting kingdom, as shown in Daniel 2: 44, 45, also Daniel 7: 18, 'But the saints of the Most High shall take the kingdom and possess the kingdom forever and ever.'

Then will be brought to pass Rev. 21: 3, 4, '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 they shall be his people, and God himself shall be with them, and be their God. God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away.' See 1 Sam. 2: 9, 'He will keep the feet of his saints, and the wicked shall be silent in darkness.' No intimation here of a resurrection or loosing of the Devil, nor the wicked dead after a thousand years; no, they were all consigned to the shades of endless night in the second death, or as stated in Matt. 25: 46, 'And these shall go away into everlasting punishment, but the righteous into life eternal.'

Now in view of these things I cannot entertain the idea that the one thousand years of Rev. 20 are yet future, and to be ushered in by the second coming of Christ. I once thought so, but can think so no more; and now, in closing this article, I would say that I have not written it for the sake of controversy, but for the sake of finding the truth, and if possible to advance the cause of truth among those who are looking for the soon coming of the Lord, that glorious and blessed hope, for which I look and pray.

NOTE. On Rev. 20: 5, Emphatic Diaglott says, 'But the rest of the dead did not live till the thousand years were ended—omit.' These words were probably omitted by oversight in the Vatican manuscript, as they are found in A, B, C, though not in the Syriac. *Denver, Mo.*

A CORRESPONDENT, who says he is not deeply versed in Greek or Hebrew asks one of the religious weeklies for a correct translation of the verse 1 Cor. 16: 2. He says that the rendering of that passage in our English Bible 'fails apparently to set forth the Christian theory and practice of beneficence as generally accepted and exemplified.' He thinks therefore, there must be some mistake somewhere, and suggests a new reading to bring the text into harmony with the practice of professors of religion. It is this: 'Occasionally, when impulse moves you, let some of you who are disposed, lay by a little something according as may seem convenient.'

This is a fine piece of sarcasm on the kind of obedience practiced by many church members in the matter of giving, and also on the way people read their own ideas into the Bible, instead of reading it simply to find out what God has to say to them personally.—*New York Witness.*

## THE ADVENT & SABBATH ADVOCATE

"The Entrance of thy Words giveth Light."

Marion, Iowa, Tuesday, Nov. 15, 1887.

A. C. LONG, Editor.

### Salutatory.

It is with a trembling heart and an anxious mind that I take up the responsibility imposed upon me by the General Conference, to edit and publish the *ADVOCATE*. It is with great reluctance and with a keen sense of its responsibility to God and the brotherhood, that I undertake this work. I take up this work in the name of my Master, and I shall depend upon him for strength and ability to carry it on. As I am a new hand, and entirely inexperienced in the work of editing a paper, I ask you to be lenient in your criticisms, and at the same time entreat our Heavenly Father for wisdom from on high that the *ADVOCATE* may prove a great blessing to its readers, imparting courage to the oppressed, strength to the weak, comfort to those that mourn, and cheer to the heart of the weary pilgrim over life's rough way until the Day Spring from on high shall chase back the dark shades and shadows of earth, and usher in the glorious reign of heaven.

We shall simply promise the readers of the *ADVOCATE* that we will earnestly endeavor to present you with an instructive and wide awake paper on the various Bible truths which we hold in common. With many of you I have a personal acquaintance for I have been giving my sympathy and labors in support of this work for nearly twenty years. And I trust that this acquaintance with you, whether personal or through the writings in the *ADVOCATE*, may not only continue, but be more closely cemented together by this new relationship which we now sustain to each other.

Now dear brethren, in order to make the *ADVOCATE* what it ought to be, we want your sympathy, your prayers, good stirring articles, and letters for the paper, and last, but not least, means to carry on the work. We have confidence that you will help us in this. We are all laborers together in this work of the Lord. The Conference and brethren have done nobly in sustaining this work for the last two years, and we hope for a continuance of the same. The Conference through its committee has promised us eleven hundred dollars for publishing both papers the present year. This is about three hundred dollars less than is ordinarily received for such papers, besides our expenses will be larger as we are obliged to hire an experienced printer on the paper. But by economy and sacrifice we expect to get through on that amount.

Our retiring Editor who has served us so long and so well, I esteem very highly for his work's sake and hope that he may see abundant fruits of his labors in the soon coming kingdom. I further hope that we may be favored with frequent contributions from his pen. We have purchased the office material from him for a reasonable price and hold it ready to turn it over to the Conference at any time. In the conclusion of this article I wish to say that in all my labors on the *ADVOCATE* I shall first strive to please God and then the brethren.

A. C. LONG.

God sometimes washes the eyes of his children with tears in order that they may read aright his providence and his commandments.

### Editorial Notes.

It was the Editor's happy privilege to attend the General Conference at Stanbery, Mo. We met many old soldiers of the cross there, and enjoyed a precious season of communion with them. On Sabbath day the social meeting was especially interesting and impressive. An old neighbor of mine who made no profession of Christianity told me at its close that he had never been so mightily moved in a meeting for fifteen years as he was in that one. He said, with tears in his eyes, 'I could scarcely refrain from talking right out.' May the Lord help him to obey the truth.

I wish to call the readers' attention to the report of the General Conference in this issue, especially to the resolution in which the Conference pledges themselves to labor more earnestly in the Master's cause the coming year than they have in the past. This should be the sentiment of every brother and sister in Christ. The time has come for us to awake out of sleep and make an advance movement along the whole line. I believe you will do so. The time for us to work is short, what is to be done must be done quickly.

Also the resolution that speaks of fasting and prayer. This shows that we are not engaged in building up a people in carnality having a form of godliness but denying the power thereof, but our work is to build up a pure consecrated Christianity, one that will stand the test of the judgement. I hope the brotherhood will generally observe this day and especially remember us in our new position.

ONE hundred and fifteen is the number converted to the Lord and his Sabbath as given in the report of the General Conference for the last year, in this number of the *ADVOCATE*. One hundred and fifteen! why, even our Savior, the twelve apostles, and the seventy disciples, after laboring nearly four years near Jerusalem, had on the day of Pentecost only about one hundred and twenty names. This compares quite favorably with that work. This is certainly a good work. This is only a small part of the good done. How many fainting hearts have been cheered; how many weary ones strengthened in the good fight of faith. Eternity alone will give the full result.

Another feature of encouragement is that notwithstanding the heavy financial pressure on the country, yet the Conference is enabled by the liberality of the brethren to pay every dollar at the end of the year and square up all accounts. We now enter upon a new Conference year. The record of this year is yet to be made. Let every brother lend a helping hand in this good work for our Master. We are not our own, but we have been purchased by the precious blood of Jesus. Let us therefore glorify him in our bodies and our spirits which are his.

### Religion and Morality.

DOES religion make men moral? Again and again, at different periods in the history of the world, has this question been tauntingly asked. To the Apostle Paul it was objected by enemies, that his doctrine encouraged men to 'do evil that good might come;' the Reformers of the sixteenth century were charged by Romanists with encouraging men to think they could enter heaven without good works; the English Puritans of the seventeenth century were accused by the licentious veiling of immorality under the cloak of a high spirituality; and at the present mo-

ment notorious instances of fraud, carried on for years by religious men, have given energy to the assertion that religion has no connection with the highest moral and religious life; and on the other hand, it is said, may be religiously and morally in all the respects of religion to thank for this state of feeling following a period of unusual evangelism free pardon, with immediate eternal salvation, were urged, creates the risk of all evangelical religion being human thought and feeling between extremes; and to get lest a teaching and sometimes one-sided, teaching and religion in other direction. If so; largely the case after the be with very dismal consequences and morality both as it

Does religion make men moral? The answer is, that religion is not the religion of the design of the salvator. Bible to make men's hearts every sense, lowest and of God that bringeth to all men, teaching and denying ungodliness; should live soberly, in this present evil world, ed hope, and the glory of great God and our Savior gave himself for us to free from all iniquity, and peculiar people, zealous 2:11-13. This is the in the whole of the is the result exempt true Christians; in really. Their holiness their morality before only because their while in proportion to heaviness, and could have been the rectitude of their lives.

Joseph was tempted by his master's wife. Was this an hour of danger? Was this a great wickedness? The tax-gatherer who just gains fourfold and also devoted to poor; what made him kind? A new principle him by the Lord by his presence. entangled from lust, was unable day came when he Christ' by faith.

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Religion is the But it must be that brings us to us like the god the moralist, telling whispering in the Roman gods pe to have overheard could the comi



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ment notorious instances of commercial fraud, carried on for years by professedly religious men, have given emphasis and a sting to the assertion that religion and morality have no connection with each other. Men, it is said, may be religious, and yet dishonest; and on the other hand men may be honest and moral in all the relations of life, without religion to thank for it. The fact that this state of feeling follows close upon a period of unusual evangelistic zeal, in which free pardon, with immediate assurance of eternal salvation, were very prominently urged, creates the risk of a reaction against all evangelical religion. The pendulum of human thought and feeling is ever swinging between extremes; and there is a serious danger lest a teaching and religion that were sometimes one-sided, be succeeded by a teaching and religion as one-sided in another direction. If so; if a religion of earthly morality take the place of faith, as was largely the case after the Puritan age, it will be with very dismal consequences to religion and morality both, as it was then.

Does religion make men moral? Our answer is, that religion which fails to do so is not the religion of the Bible. It is the very design of the salvation announced in the Bible to make men's hearts and lives good, in every sense, lowest and highest. 'The grace of God that bringeth salvation hath appeared to all men, teaching [educating] us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present evil world, looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.' Titus 2:11-13. This is the end set before Christians in the whole of the New Testament. And it is the result exemplified in the lives of all true Christians; imperfectly we admit, but really. Their holiness before God, sometimes their morality before men is imperfect; but only because their religion is imperfect; while in proportion to the strength, comprehensiveness, and constancy of their religion, have been the rectitude, purity and elevation of their lives.

Joseph was tempted to adultery by his master's wife. What preserved him in the hour of danger? His religion. How can I do this great wickedness and sin against God? The tax-gatherer Zaccheus restored his unjust gains fourfold to those he had wronged, and also devoted half his property to the poor; what made him thus newly honest and kind? A new principle of religion, taught to him by the Lord Jesus, and stirred into action by his presence. Augustine, the rhetorician, entangled from youth by habits of fleshly lust, was unable to break his chains until a day came when he 'put on the Lord Jesus Christ' by faith. From that day he abandoned his sins; and his good works began to shine before men with a light that has reached down through the centuries and to the uttermost parts of the world.

Religion is that which brings us unto God. But it must be to the true God; the religion that brings us to a false god will only make us like the god to whom it brings us. Seneca, the moralist, tells that men might be seen whispering in the ears of the images of the Roman gods petitions which they would blush to have overheard by their fellowmen. How could the coming to such gods make them

moral? Many so-called Christians fashion a God of their own imaginations, 'altogether such a one as themselves.' Can such a religion sanctify them? Or can a religion sanctify us that does not actually bring us unto God—into his favor, into his presence, into loving intercourse with him—to hear what he will speak, that we may respond with the amen of faith; to ask what we need, and to receive the answers of his word, of his providence, and of his Spirit's influences? The religion that only thinks about him, but does not come to him, cannot sanctify us. Even the religion whose highest animating motive is that we must appear before him to judgment hereafter, but which does not bring us to him now, lacks the grandest element of holy power; though it may contain enough of truth and reality to influence us partially and fitfully—against some sins, and now and then, it will not seize and keep the man; it will not govern and purify the whole man. It is sad that many men's religion is such that the world asks, 'Does religion make men moral?' As we began, so we conclude by saying, 'The religion that truly and habitually brings us to God through Christ—that religion changes the heart, and does make the life holy, honest, and pure.—British Messenger.

#### Why Destroy Judaism?

Why ask such a question? Because of the random way of talking and preaching about Judaism, which, we confess, is a puzzle to us. There is a certain element in the Christian theology of the day, that to many a thoughtful mind, is hard to reconcile with the mission and words of our Lord. It takes form in the language of those ministers who are heard to say, or to imply, that 'Jesus Christ came into the world in order to destroy Judaism.' But this is not reassuring, seeing that these gentlemen so often have the Sabbath in their eye. To them it is an ugly beam which they can only pull out by lashing in this indiscriminate fashion what is not to their taste, and which, to express its inconvenience or odiousness, they are pleased to call Judaism. The tendency of this irrelevant and vague pulpit expression is to lessen obligation to the ten precepts in the public esteem; as though those ten words were only Jewish and not Gentilish as well. No one pretends that our Lord came to transform Gentiles into Jews, and how any intelligent reader of the Bible can think that he came into the world to denationalize his own people we are at a loss for a reason. Instead of thus denouncing Judaism, and adding to the hue and cry of heathenism against the religious practices of that people, it would be far more to a Christian's credit to inquire what is meant by Judaism, and whether, in a practical sense, there are not in the laws of the Old Testament some things which would be of great benefit if adopted by Christians. In other words, should we not become more Christian and less heathenish, if we were a little more Jewish, with respect to the fourth commandment, the laws of health, and laws for caring for the poor, &c.? According to the apostle Paul, there is even 'much' 'advantage' in being a Jew, especially such as he was.—Rom. 3: 1.—*Sabbath Memorial*.

#### Rome Changing the Decalogue.

THE nephew of a Roman Catholic convert, in India, was asked by a missionary to repeat the ten commandments. In acceding to the request, he omitted the second, changed the fourth into 'Thou shalt hear mass on Sun-

days,' and divided the tenth into two.—*Sabbath Recorder*.

There is in this nothing new in the doings of the Papacy. The late Rev. John Cumming, D. D., of London, in 'the Barnet discussion,' held in 1850, said:—

'In three Catechisms which I have bound up here—one by Archbishop Riley, another "An Abridgment of Christian Doctrine," and the other by four archbishops of Ireland—the second commandment in every instance is omitted: the first commandment reading, "I am the Lord thy God," etc., and the second, "Thou shalt not take the name of the Lord thy God in vain." I have also an Italian catechism, picked up by a lady at Rome, sanctioned by two popes, and used in Rome at this moment. The second commandment is left out; and instead of "Remember to keep holy the Sabbath day," the commandment is given, "Remember to keep holy the festivals."—*Lectures on Romanism* p. 496.

In a lecture on 'The Invocation of Saints' he explains how and why this is done. He says:—

'If you ask how they make out ten commandments they do as the dishonest servant did with his master's goods: having ten parcels to deliver, and wishing to keep back one, he took the largest of the other nine and divided it into two, so as to keep up the number ten. In the Church of Rome they take the last commandment and split it in two, giving the wife the ninth commandment—"Thou shalt not covet thy neighbor's wife"—and giving the goods the tenth; showing their courtesy, as a priest of the Church of Rome expressed it (but which seems to exceed their Christianity), by their anxiety to separate the wife from the goods, and to assign her the honor of a distinct and whole commandment. This is the case in Ireland; and on the Continent the very same thing takes place. . . . And I cannot but observe in passing, that as in Italy the light is darker than in Ireland, they take leave not only to exclude the second commandment, but to tamper with the fourth; and this accounts for the painful and universal fact, that throughout the whole continent of Europe the Sabbath day is almost extinguished, and the chimes of its bells convey no sacredness to the ear. . . . The reason of all this cannot be misunderstood. The alternative was before the Church of Rome, either to bring her practice up to God's word, which was her duty, or to bring down God's word to the level of her practices. She, worthy of the name and the principles of a corrupt and apostate communion has brought down God's most holy word to the level of her most unholy practices; and since she felt that it rebuked her, while she continued in her sins, she has extinguished the testimony of the prophet, lest her misguided people should catch a gleam of celestial and holy day, and come forth from that fearful superstition, in which all that is pure has evaporated, and all that is true has been crushed, and all that is holy has been desecrated and defiled.—*Lectures on Rom.*, pp 314-4.

MEN must feel after God in the things that are made, if haply they may find him. But God is not far from every one of us, since in him we live and move and have our being. The blind groping of the past is ignorance, unbelief, sin, and death. The docile pressing on toward the future is knowledge, faith, righteousness, and life. Sensuous forms of worship have to be condemned as idolatries at length, that the image of the invisible God may be revealed in the human spirit. The righteousness of faith is loyalty to the revelation of truth.—*Sc.*



## At Midnight.

THE Lord shall come in dead of night,  
When all is stillness round;  
How happy they whose lamps are bright,  
Who hail the trumpet's sound!

How blind and dead the world appears,  
How deep her slumbers are;  
Still dreaming that the day she fears  
Is distant and afar.

Who spends his day in holy toil,  
His talent used aright,  
That he may haste with heavenly spoil  
To meet his Lord that night?

Are ye arousing from their sleep  
The saints who dare to rest,  
And calling every one to keep  
A watch more true and blest?

Wake up my heart and soul anew,  
Let sleep no moment claim;  
But hourly watch as if you knew  
This night the Master came.

—Count Zinzendorf.

## Fourth Annual Session of General Conference.

Stanberry, Mo., Oct. 28th, 1887.

THE General Conference of the Church of God convened according to appointment at half past two o'clock. Called to order by the President, W C Long. Opened with singing and prayer. I N Kramer was chosen Secretary pro. tem. Jasper Moore and J W Osborn were appointed a committee on credentials of members. A C Leard, Robert Canaday and Jasper Moore, committee on granting and renewing of credentials of ministers. R E Caviness, Joseph Nichols, N A Wells, John Branch and I N Kramer, committee on resolutions. I N Kramer, N A Wells and J H Nichols, committee on nomination of officers.

Reading of letters.

Committee on credentials of members reported the following as members of the conference: W C Long, A C Leard, N A Wells, Jasper Moore, J W Osborn, E G Blackmon, Wm Snow, Jesse Millard, John Branch, Lemuel Branch, Gilbert Cranmer, Thomas Howe, C M Richmond, Andrew Conklin, J H Nichols, Hiram Harris, M N Kramer, G W Admire, J H Sperry, A C Long, R E Caviness, Jacob Brinkerhoff, I N Kramer. Report received and adopted. Jasper Moore and J W Osborn were appointed a committee on order of preaching. Adjourned to re assemble at call of the chair.

Oct. 30, 1887.

Conference called to order by the President at 9 o'clock, A M. Opened by singing and prayer. Minutes of preceding meeting read and approved. Constitution and By Laws read. The name of A C Long was added to the committee on resolutions.

Committee on nomination of officers reported, for President W C Long, Vice President J H Nichols, Treasurer I N Kramer, Secretary A C Long, Conference Committee W C Long, John Branch, A C Long, Sabbath School Superintendent John Branch, Sabbath School Secretary and Treasurer W E Carver. Report adopted.

Committee on granting credentials to ministers reported, That the committee refer the application of J C Kerns for license to preach, to the Executive Committee of the Missouri State Conference—adopted.

Voted to appoint a committee to ascertain who could be obtained to publish the papers of the Conference for the coming year and the expense of the same. J W Osborn, A C Leard and John Branch, were appointed that committee.

The following resolution was adopted, that

WHEREAS a few of our brethren have taken exceptions to the 17th article in the declaration of principles, therefore, Resolved, That we strike out said article. Adjourned to two o'clock, P M.

Oct. 30, 2 o'clock, P M.

Opened with singing and prayer. Minutes of previous meeting read and approved. Treasurer of Sabbath School reported, Cash on hand, Nov. 6th, 1886, \$1.50. Receipts during the year, \$32.20. Expenses, \$30.23. Balance on hand, \$3.47. W E Carver, Treasurer.

State Sabbath School Superintendents reported general interest in S S work, but were not prepared to give definite statistics. This will hereafter be given by the General S S Secretary, at the end of the year.

Reports from State Conferences were received. J H Nichols reported for the Kansas and Nebraska Conference: No. of ministers, 5; No. of sermons preached, 161; No. of baptisms 16; No. making a profession of religion during the year 24. One new church of 15 members was organized. A large portion of brethren scattered over the States are not connected with any organized church.

John Branch reported for Michigan Conference: No. of churches, 8; No. of ministers, 5; Membership 142; scattered brethren about 40; Sermons preached 219; Baptized 5; Added to the churches 30; Money received \$190.00.

A C Long reported for Iowa Conference: Churches 4; Ministers 3; Membership 70; Scattered brethren about 30; Sermons 174; Additions 18; Money raised by Iowa Conference \$80.00; Money raised by the church at Marion for support of Minister, \$160.00. In addition to the above Bro. A C Long visited Minnesota and the Missouri Camp-Meeting.

J W Osborn reported for the Missouri Conference: Churches 10; Ministers 6; Membership 240; Sabbath Schools 9; Additions 43. Adjourned to 9 o'clock A M.

Oct. 31, 9 o'clock A M.

Meeting called to order by the President and opened with singing and prayer. Minutes read and approved. The following resolutions were then adopted:

1st, WHEREAS we believe that God has deposited with us important truths for the present generation, and in his providence permitted us to assemble once more in General Conference, therefore,

Resolved, That we pledge ourselves anew to labor more earnestly for the spread of those truths for the coming year than we have in the past.

2nd, WHEREAS Bro. John Branch has prepared the Sabbath School Lessons for the past three years, and now desires to be released from that duty that he may more fully give his time to the ministry, therefore,

Resolved, That we express our thanks to him for his labors in the past, and further, Resolved, That we request Bro A M Brinkerhoff, of Garwin, Iowa, to prepare the Lessons for the coming year, using his own judgment in the selection of the same.

3rd, THAT WHEREAS, A sermon department has been continued in the ADVOCATE the past year, and that we have received many expressions of the appreciation of the same, therefore,

Resolved, That we earnestly request our ministers to keep this department well supplied the coming year.

4th, WHEREAS we acknowledge our entire dependence upon God for all his blessings, and that without his help this work must fail, and that God has promised to bless his

people when they seek him with a true heart, therefore,

Resolved, That we set apart the first Sabbath in December as a day of fasting and prayer, requesting the brethren and sisters everywhere on that day to seek the Lord for a deeper work of grace in each heart, and beseeching him to bless the publishing work, the ministry, and his cause in general.

5th, A resolution advising an exchange of ministerial labor was laid on the table till the next Annual Session.

Treasurer reported receipts at ADVOCATE office of subscriptions and donations to both papers during the year, \$1071.38, and cash in treasury 3.00. Report accepted.

NOTE. During Conference \$17.00 were donated. This, with the \$3.00 above, was paid on the indebtedness for publishing, making \$1091.38. The remainder, \$8.62, was paid out of subscriptions on hands. There was also due W C Long \$7.00, and to A C Long \$9.92, which they donated to the Conference. Thus squaring these accounts and all indebtedness paid up.

I N KRAMER, Treasurer.

Adjourned to 2 o'clock, P M.

Oct. 31, 2 o'clock, P M.

Opened with prayer. Minutes read and approved. The following resolutions were adopted:

1st, Resolved, That as a Conference we hereby express our high appreciation of the labors of Sister Cora Carver as Editor of the S S MISSIONARY during the past year, and we hereby earnestly solicit her to continue to act as Editor thereof the coming year.

2nd, WHEREAS Bro Jacob Brinkerhoff has edited and published the ADVOCATE and MISSIONARY for the Conference during the last two years, and will no longer continue to do so as heretofore, therefore,

Resolved, That we express to him our thanks for his past labor. And as the Conference is not now prepared to take definite action with reference to the publishing of the ADVOCATE and S S MISSIONARY, therefore be it further Resolved that this matter be referred to the Conference Committee to make such arrangements therefor as they may deem best. Also that Bro A C Long take immediate editorial charge of the ADVOCATE and publishing work.

3rd, Resolved, That we as a Conference hereby express our thanks to the church at Stanberry for the kind manner in which they have entertained us during this meeting.

Prayer by John Branch.

Adjourned sine die.

I N KRAMER, Sec. pro tem.

Preaching service at the General Conference commenced Thursday evening Oct. 27th, J H Nichols conducting the service, and preaching from Heb. 11: 14, 'For they that say such things declare plainly that they seek a country.' On Friday evening, Oct. 28th, John Branch preached from these words: 'For the grace of God that bringeth salvation, hath appeared to all men,' Titus 2: 11. On Sabbath, Oct. 29th at half past ten o'clock R E Caviness took for his text the 3rd chap. and 9th verse of 1st Corinthians: 'For we are laborers together with God; ye are God's husbandry; ye are God's building.' At half past three o'clock I N Kramer made use of the words: 'They shall speak of the glory of thy kingdom, found in Psa. 145: 11. Sabbath evening at half past seven, this language of Jesus in Matt. 15: 13, 'Every plant which my heavenly Father hath not planted shall be rooted up,' was dwelt upon by A C Long.

On Sunday, Oct. 30, at 11 o'clock, John Branch preached. His text was Rom. 12: 1:

'I beseech you, mercies of God, a living sacrifice which is your reward, 7, Sunday evening words found in I not break, nor out of my lips.' The conference John Branch reports after Conference

To the

THE ADVOCATE and should be so few papers of all sectional columns for circulation of Bible tr advertisement, making or self voted to the ad readers can be the responsibility or its readers, as seen by the appeals, by Br assistance to and otherwise. not a member monial meaning true command unite and work son together nance of the p the great field as it is resting questions:—A we are teaching Christ is soon Can we answer to ourselves and at the same goods, to be from the cause only organ to thereby depr privilege (as cate and obtain which we would ly goods?

These questions with us a cause. The ready chronic many of us h good news o to be carried and exertion saith, Matt. 2 en is like un which went laborers into had agreed day, he sent he went out others stand said unto the and whatsoever they went t about the six wise. And out, and fou unto them, idle? They hath hired a is the point into the vine that shall Then saith



I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. At halfpast 7, Sunday evening, A C Long preached from words found in Ps. 89: 34, 'My covenant will I not break, nor alter the thing that is gone out of my lips.'

The conference closed on Monday, but Eld John Branch remained to preach a few evenings after Conference.

I. N. KRAMER.

### To the Household of Faith.

W. A. EBERT.

THE ADVOCATE is much appreciated by us, and should be by all its readers, there being so few papers of its spiritual equal, divested of all sectionalism, and so freely opening its columns for controversy for the promulgation of Bible truth, containing no money loan advertisement, or any thing else of a money making or selfish nature, but is simply devoted to the advertising of God's truth, as its readers can plainly see. And I here take the responsibility of saying to the brethren, or its readers, that we too little appreciate it, as seen by the many earnest and unheeded appeals, by Bro. Long and others, for money assistance to help in the publishing work and otherwise. Now brethren, though I am not a member of the denomination in ceremonial meaning, but am spiritually—that all true commandment keepers should love, unite and work together for good, let us reason together and carefully consider the finance of the publishing and ministerial work: the great field of labor; our responsibility as it is resting upon us; our finance and these questions:—Are we really in earnest in what we are teaching? Do we verily believe that Christ is soon coming—even at the door? Can we answer these questions satisfactorily to ourselves and the world in the affirmative, and at the same time hoarding up this world's goods, to become moth-eaten, withholding from the cause a proper support; having the only organ to go lame for want of means; thereby depriving those of good hearts the privilege (as we have) of reading the ADVOCATE and obtaining a knowledge of the truth, which we would not exchange for any earthly goods?

These questions should certainly set deeply with us and result in assistance to the cause. The demands of the cause are already chronic, and I fear its neglect with many of us has become a sin. To expect the good news of salvation, in its full meaning, to be carried to all nations, without money and exertion is certainly nonsensical. Christ saith, Matt. 20: 1, 'For the kingdom of heaven is like unto a man that is an house-holder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into the vineyard. And he went out about the third hour, and saw others standing idle in the market place, and said unto them, Go ye also into the vineyard; and whatsoever is right, I will give you: and they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, [and this is the point we should consider,] Go ye also into the vineyard and whatsoever is right, that shall ye receive.' Also Matt. 37: 38, 'Then saith he unto his disciples, The harvest

truly is plenteous, but the laborers are few, pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.'

We have no excuse for withholding our assistance, or not boldly stepping out as laborers into the great field of harvest. For the call, together with promise, is still ringing in sweetest tones—'Go ye also into the vineyard; and whatsoever is right, that shall ye receive.' And it is to-day as it was when our Savior uttered these words. 'The harvest is plenteous, but the laborers are few.' Every true Christian has a very heavy burden, (actuated by the love of God, and that of assisting in saving his fellow man,) resting upon him, and can not withhold talents and a proper amount of means from the promulgation of truth, when we have the full assurance that we will in return receive whatsoever is right. See also James 5: 20. 'Let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.' Can we afford to take Christ at his word and unhesitatingly enter into the high calling of assisting in publishing to poor fallen man, that Christ died for him, and is sweetly calling to him to repent and be saved? and the opportunity will soon close. Can we put our time and money into safer hands, and a higher interest? And can we make any better investment than that of saving poor fallen man? Christ forsook all the glory of heaven, cheerfully, received all the persecutions of man, aided with Satan, even died for him. The apostles gave up all earthly honor and treasure, and all, save John, died for him. And the great roll of worthies, even during the reformation, were burnt at the stake, heads severed at the block, and massacred like dogs, delivering to him again, that good old book, the Bible, with the right of worshipping under its dictation. And we, with all these blessings, in the very closing scenes of this world's career, the coming of our Savior, together with all the financial advantages are so dilatory in answering to the plain and simple demands of the cause, does, when seen in its true light, present of us a shortcoming and ungratefulness. And how much greater when seen through the eyes of our Creator! I am fearful that Christ's words, Matt. 18: 8, would be applicable to many of us to-day: 'This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me,' doing just contrary to Christ's admonition, chapter 6: 19, 'Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal.'

Here, brethren, is Paul's admonition and experience, as an exemplification, 2 Cor. 6: 1-10, 'We then as workers together with him beseech you also that ye receive not the grace of God in vain. For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation. Giving no offence in anything, that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much affliction, in necessities, in distress, in stripes, in imprisonments, in turmoils, in labors, in watchings, in fastings, by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, honor and dishonor, by evil report and good report; as deceivers and yet true; as unknown, and yet well known;

as dying and behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things.' Reader, can each of us in the obligatory of this, the Christian's great warfare, say as Paul did, 'O ye Corinthians, our mouth is open unto you, our heart is enlarged?'

Let each of us question our activity in the Master's cause. Are we satisfied with our efforts? Are we ready to give up our talents, as was given us, to the Lord with usury? or have we, through a fearing and selfish disposition, hid this talent in the earth? It is high time we should be knowing, for the day of reckoning is upon us, and we will then be compelled to give an account of our stewardship. Luke 12: 42-47; 'And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. And that servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.' Let us not say by our actions 'that it is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts.' Mal. 3: 14. So let us bring into God's storehouse that which is justly due him, that there be meat in his house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.' Mal. 3: 1.

Now, (2 Cor. 16: 1, 2), concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.' (A. D. 59.) 'Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come.' And remember Paul's words, 2 Cor. 9: 6-8, 'But this I say, He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver, and is able to make grace abound toward you.'

And now, brethren, by way of conclusion, (though this article is already too lengthy, but for the benefit of the cause think it not amiss to speak as I have, hoping it will fill its mission), will say, Let each of us well consider, and keep in mind, 1st, That now is the day of salvation—the accepted time. Tomorrow may be too late. 2nd, Though working at the eleventh or last hour, yet this assurance: 'whatsoever is right that shall ye receive.' And thirdly, Having obtained a knowledge of the blessed truth, the Sabbath and other vitals, which we honor with sacredness, and cherish with gladness, may well ponder, that it was at the sacrifice of Christian blood, time and money, and will in the day of judgement receive that which is right. So in like manner we will crown our record with brightness, by lending our time and money to God's cause, thereby placing the publishing and ministerial work in a strong condition, and save some good heart, (we know not whom,) from a perishing condition, and we will live just as long, happier, die easier, and hide a multitude of sins.

Dundee, Ind.

A LONDON paper states that the Arabic New Testaments are in demand in the land of Moab, a colporteur selling in one day fifty-four copies, flour being the medium of exchange.



THE ADVENT & SABBATH ADVOCATE

No paper next week as we are removing the printing material into another building.

A FEW weeks ago there was a great preparation and a grand reception accorded the chief Magistrate of our nation at St. Louis, Chicago, St. Paul, Kansas City, and other places. But it is our privilege as a people to prepare a grand reception for the King of kings and Lord of lords, whose right it is to rule the nations of the earth in righteousness, and whose time to reign is nearly due. May we all awake to our duty, and to a realization of our work.

THE meeting at Stanberry, Mo., has been continued after the adjournment of the Conference, under the direction of Bro. W. C. Long and Bro. John Branch, and from a recent letter received we learn that six persons have started to obey the Lord, and others are expected to obey and a deep interest prevails. May the good work go on, and many be converted to the Lord.

OF the seven condemned Anarchists in Chicago, one killed himself, the sentence of two was commuted to imprisonment for life, and the other four were hung on last Friday.

General Conference.

I WILL not attempt to report the General Conference proceedings, as that has been done by the Secretary, but will give a brief report of the meeting that continued after the close of the Conference. Bro. Wells remained a few days after Conference, and Bro. Branch one week. The meetings were pretty well attended and were interesting throughout. Six accepted of the truth. Four were buried by Brother Branch in baptism. Many hearts were made to rejoice during this meeting in consequence of relatives and friends turning to the Lord. One marked case I must mention. Our old friend and now brother Combest, who stood out against the truth for years, and who has been feeding upon the husks of infidelity, has at last yielded and come home to Father's house amid the rejoicing of relatives and friends, and especially Sister Combest, who has been a faithful Sabbath keeper for years. Truly, the word of God is powerful, sharper than any two edged sword. While there are some things that discourage, there are many encouraging features of the work. The cause of God is onward. Let fault finding and grumbling cease, and all work harmoniously together in this the best of all causes. Brethren and sisters, pray for the onward progress of truth.

W. C. LONG.

What the Earth Once Was.

WHY should the fallen man have to be transferred from this orb to another? There is not a lovelier orb of the sky, than it once was. It has grand historic antecedent, countless memoirs from Calvary to Pentecost; its air my Redeemer breathed, its springs my Redeemer drank of; that hill in the midst of Jerusalem was the scene of a sacrifice the virtues which can never be exhausted, and the glories of which will never be adequately sounded; in that great rock in the garden of Joseph was the grave in which the Holy One was laid; the mount of Olives was the scene from which he ascended; Tabor once had all the splendor, though little of the permanence of heaven as an aureole around its

brow. These facts lend to this earth a historic interest, a moral grandeur, with which it seems to me its execution from the number of orbs in space, or its being left a solitary and a deserted orb, blasted and ruined, is altogether incompatible. Therefore, as man when he fell, dragged earth into the arms of death, so man, when he rises, will bring up earth again from death to life.—C. H. Spurgeon.

Holiness in the Home

HOLINESS at home means habitual sweetness of temper and work. Not feigned or affected, but the pure, honest outflow of a pure heart. This makes full allowance for annoyances, perplexities, sadness, grief, but rules that all 'bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you, with all malice.' Eph. 4: 31.

In the home, as elsewhere, things will sometimes go wrong; disappointments will come; occasions of sudden excitement occur; provocations to anger and rashness arise; but if 'the heart be established with grace,' the result will be patient endurance, without either sudden sourness of spirit or violent ebullitions of passion. The presence of these would but too surely prove the absence of that wisdom from above which is 'first pure [the equivalent of holy], then peaceable, gentle, and easy to be entreated,' etc.

Holiness at home means a cheerful mingling of holy precept and example. To achieve the highest result for good upon the home circle, these must never be separated, and especially must never be in conflict. Are there children in the home? Paul enjoins with reference to the children of Christian parents: 'Bring them up in the nurture and admonition of the Lord.' This can only be done by wise union of right precept and example.—Selected.

LEND A HAND.—When? Where? To day to morrow, every day, just where you have heard of a girl who sat down and sighed the morning hours away, longing to be a missionary and help somebody, while her mother was toiling in the kitchen, and looking after three little children at the same time. Perhaps your mother has servants in the kitchen, but you can lend her a hand all the same. You can find a place to help brother or sister or friend, and can help everybody in the house by your patient, kind, obliging spirit, 'in honor preferring one another,' self-forgetful and mindful of others. It seems a very little thing to 'lend a hand' in these quiet home ways; but if you could see the record the angels make of such a day, you could see that it was a very great thing. Boys, girls, watch eagerly your chance. Do not be cheated out of your happy privilege. It is a great, noble, blessed thing to be able to 'help a little,' no matter how little it may be.—S. S. Advocate.

WE may know the love of Christ, and be filled with it, and be constrained by it, even as we know by experience the cool refreshment of a fountain whose depths we can not fathom, and rejoice in the beams of the sun whose greatness we cannot comprehend. They who best know that love, understand best what the apostle means when he says that it 'passeth knowledge.'

Received on Subscription for Advocate

Mrs L M Woodin \$1, Benj Madill \$1, Mrs Phebe Wilkinson \$1, Mrs F L Kohn \$1, Nancy Marrs \$1.50, Sarah A Leach \$1. Donation A friend \$1.50.

Books and Tracts for Sale at this Office

The Bible Student's Assistant; a compend of Scripture reference, embracing a list of the principal texts of scriptures proving the essential points of faith held by Sabbatarian Adventists, Price, 10 cents.

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

The Sabbath Defended, by A F Dugger, 14 cts. Price 25 cents.

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

Sabbath Desecration—8 pages, 2 cents, by S E Brinkerhoff; a tract for advance work on the Sabbath Question.

The Time of Christ's Resurrection, giving the evidence of its occurring on the seventh day of the week and not on the first, and a harmony of the texts on the subject, by I N Kramer, 23 pages, Price 5 cents, 50 cts per dozen.

The Changed Ordinance. by I N Kramer, 16 pages, price 4 cents single copy, 40 cts per dozen. This tract particularly examines the meeting of Christ with his disciples, showing that there is no evidence in them for a change of the Sabbath.

Review of J M Stephenson on the Sabbath Question and Two Laws: a consideration of the objections of No-law people to the Sabbath in the New Testament. By Jacob Brinkerhoff, 48 pages, 9 cents.

Thoughts on the First Day of the Week, 16 pages, by A F Dugger, showing its absence of sacredness in the Bible, 4 cts, 40 cts per dozen.

The Change of the Sabbath, Who Authorized it? an excellent treatise showing that it was not changed by divine authority, but by the Pope of Rome. By A. C. Long, 16 pages, price 4 cts.

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

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

The Kingdom of Heaven upon the Earth, Its literality and location, to be set up at the Savior's second coming, by Jacob Brinkerhoff, 64 pages, 12 cents.

The Rich Man and Lazarus,—by W C Long, 16 pages 4 cents, showing the falsity of the popular view of the parable, and also its true application.

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

The Christians' Hope—shown to be in the second coming of Christ and the resurrection from death; by Jacob Brinkerhoff, 8 pp., 2 cts.

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

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

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

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

Faith, Repentance, and Baptism, by W H Ebert, 15 pages, price 3 cts, 30 cts per dozen.

The End of the Ungodly, the Fate of the Wicked, showing it to be their entire Destruction, by W C Long. 16 pages, price 4 cts, 40 cts per dozen.

Materialism, by Jacob Brinkerhoff,—1 cent.

The Two-Horned Beast of Rev. xiii., showing its application to the Papacy, by A C Long, 24 pages,—price 5 cents, 50 cts per dozen.

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

Mrs White's Visions and the Seventh Day Adventists, by Jacob Brinkerhoff, 16 pages 3 cts

Marks or Ellipsis—Is it Right? A brief Examination of Seventh Day Adventist literature, relative to the Visions of their Prophetess, Mrs E G White, by C De Vos, 8 pages, price 1 ct., 10 cts per dozen. This tract calls particular attention to the work of suppression in republishing.

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

Mrs White's Visions, a candid Examination by A H Cleaves, price 8 cts, 75 cts per dozen.

God's Law Perpetual: Its eternal obligations, by W H Ebert: 16 pages; single copies 4 cts, 40 cts per dozen.

The Seven Last Plagues of Rev. 16, showing their fulfillment on the Roman Catholic church, by W H Ebert. 16 pages, 3 cts.

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

Comparison of the Early Writings of Mrs E G White with Later Publications, showing the suppressions made in them to deny their erroneous teaching. 16 pages, 5 cts, 50 cts per dozen.

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

Handwritten notes and advertisements on the right margin, including 'VOL. XX', 'THE AD...', 'General...', 'W. C. LONG', 'JOHN BRANCH', 'A. C. LONG', 'TERMS...', 'Address', 'Remittance', 'THE AD...', 'of the doc...', 'the Signs...', 'observe th...', 'week,) tog...', 'God, the l...', 'in death.', 'stored to i...', 'future inh...', 'the Kingd...', 'future Ju...', 'the Prop...', 'Bible sub...', 'The Lord...', 'Can you t...', 'For the t...', 'The weal...', 'The Lord...', 'Still we l...', 'And is of...', 'Lest by s...', 'The Lord...', 'Whatever...', 'Each day...', 'You'll a...', 'gain', 'The Lor...', 'If he tal...', 'That my...', 'And the...', 'The Lor...', 'If my fr...', 'There is...', 'So what...', 'WHY...', 'the kin...', 'that th...', 'advent...', 'was m...', 'then d...', 'insist t...', 'prise v...', 'jected', 'kingd...', 'the tin...', 'be res...', 'on-d-ac...', 'claime...', 'for vs...', 'menti...', '1. I...', 'the flu...', 'literal', 'could', 'indee...', 'could', 'smitte', 'worn'