The Signs of the Times

Nothing but Leaves

ing leaves, he came, if haply he might find
said unto it, No man eat fruit of thee heraf-
ter forever. And his disciples heard it.

he found nothing but leaves; for the time of
branches, he found that its appearance was
deceitful, for it bore nothing but leaves.

The Jewish nation were outwardly relig-
ceremonies of the morning and evening serv-
blessings which he had given them had they
But the Jewish religion with its magnificent

The Pharisees, therefore, did not give the fig tree not only symbolizes the sentence
justice that was pronounced upon the fruits

Ye are the light of the world, a city that
Shine before men that they may see your

It is not for such a state of things exists in our
suppress the world. God's light and love
are the light of the world, a city that


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and immediately sit down. A more solemn appear-
bands of music."—a good Brother Clark, who ever
seemed fully open, and I moved forward with free-
to be celebrated, and while the friends of Jesus were
the Bible. The second hymn was read and sung,
and turned leaves to certain proof texts. When the
while I held fast the Bible. My intentions to preach
that according to custom the ablest men present
decided believers. This class constituted a majority,
were already selected to preach to the crowd on that
day, yet I felt assured by the Spirit of God, that I
to go to the land of the living." We each went our
way.

The year 1843, Jewish time, which was supposed
to reach, as stated by Mr. Miller, from March 21,
1840, to March 21, 1843, was very fully disputed
by the tarrying of the bridegroom in the parable.
No one, however, then saw in this prophecy the tarry-
ing afterward; they could see both the chart and
the tarry. Here is the prophecy:—

"Write the vision, and make it plain upon tables,
that he may run that read it. For the vision is
yet for an appointed time, but at the end it shall
speak and not lie. Though it tarry, wait for it;
because it will surely come, it will not tarry." Chap.
2: 2, 3.

True believers were also much comforted and strengthened in the hope of the second advent. The emblems were passed, and that yearly meeting closed.

In a few weeks I returned to my old field of labor,
and gave the address in the church of Mr. Haskell,
where a good degree of interest was manifested.
The field of labor seemed to open before me as winter
began, and I invited him to join me. We labored
together in different parts of Maine much of the time
that year, and were very successful. The problems were solved, and that yearly meeting closed.

The Christian denomination in Maine, as well as in
other parts of the Union, was beginning to take
the spirit of the Advent hope and faith. It was even
previously before that Conference closed, that many, espe-
cially some of the young people, were drawing near
unto the Lord; and they were partaking of the spirit of opposition. The regular quarterly sessions were closed, and passed off with a good degree of apparent harmony. No one preached or spoke in favor of the soon ad-
vengement of the Lord, and the time, I would speak. As I came
toward the pulpit, I saw that the sofa was filled with
men and women, and that according to custom the ablest men present
were already selected to preach to the crowd on that
day, yet I felt assured by the Spirit of God, that I
was able to destroy both soul and body in hell.'

"For I will not, that any man should come to the
Lord in that year. But these soon found relief in
his 'works and wont'.

The year 1843, Jewish time, which was supposed
"Light on God's Character.

HENRY CONSTABLE, A. M., Prelate of the Advent
spoken of the destruction of the wicked, says: "For
the wicked are full of the desires of their own heart, and God's word, and the future of his world, which
I once thought I should never have seen on this side
of the grave. It has not removed the wholesome and
sleeper."

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church, to follow faith and repentance, an ordinance by which we recommit the resurrection of Christ, as this body we should do His work of the resurrection, and through that, in the resurrection of all the saints at the last day; and that no other mode fills these requirements than that which the Church at Ephesus directed to be done by immersion. Rom. 6:3-5; Col. 2:12.

IV. That the ordinance of baptism, being the entire change necessary to fit us for the kingdom of God, and consists of two parts: First, a moral change, wrought by conversion, and the second, a physical change, which is the baptism with water in the name of Jesus, the second coming of Christ, whereby, if we are, we are washed and cleansed from all unrighteousness. 1 Pet. 3:21; Matt. 28:19.

V. That the missionary station on the coast of Africa. It is issued more than a year in Switzerland, and a monthly to Danes, Norwegians, Swedes, and French, in this country.

VI. That the Testaments were given by inspiration of God, contain a revelation of the seed of Abraham for the redemption of our fallen state. 1 Peter 1:13; Dan. 6:27; Matt. 5:17.

VII. That the creator of all things, omnipotent, omniscient, and eternal, is to be understood by the people of God, sufficiently to show them their position in the world's history, and the special duties required at their hands.

VIII. That the world's history from specified dates in the past, the rise and fall of empires, and chronologically progressed down to the setting up of God's everlasting kingdom, are such events which must be clearly understood in Christ's history, and the special duties required at their hands.

IX. That the axiom of Adventists in 1844 pertained to the nature of the event then to transpire, not to the time when that event was to reach to the second advent, but that the longest one, the two thousand and three hundred days of Dan. 8:14, terminated in that year, 1844, with the cleansing of the sanctuary.

X. That the sanctuary of the new covenant is the tabernacle of God in Heaven, of which Paul speaks in Hebrews. Rev. 20:1, 2; 14:7, 15. This is the antitype of the work of the Jewish priests of the former dispensation; Heb. 8:1-13; 9:11; 10:19, 25; 2 Cor. 3:17; 3:18.

XI. That the God of Adventists in Heaven, to the New Jerusalem, the Father's house, 1 Cor. 6:19; Rev. 21:1-8; Ps. 8:5-9; 1 Tim. 6:16; 2 Tim. 3:15; 2 Pet. 3:13; Ps. 37:11, 29; Matt. 5:5.

XII. That the ordinance of baptism necessary to fit us for the kingdom of God, and consists of two parts: First, a moral change, wrought by conversion, and the second, a physical change, which is the immersion of the Church in the name of Jesus, the second coming of Christ, whereby, if we are, we are washed and cleansed from all unrighteousness. 1 Pet. 3:21; Matt. 28:19.

XIII. That the commandment of this hour, which require that we devote the seventh day of each week, commonly called Saturday, to abstinence from our own labors and from all communications and religious duties; that this is the only weekly Sabbath known to the Old Testament dispensation; Lev. 23:3; Num. 15:27; Deut. 5:13; 10:14; 17:19. This is the Sabbath of the seventh day, as they are not true of any other day; and this day, or the Sabbath, each family, Sabbath, or applied to the weekly rest day, are names of human invention, unscriptural in fact, and false in meaning.

XIV. That, as the ancient or moral heart is at man's entry into those gates of bliss, which he is to enter, which he is to enter, and enter, as2 Pet. 3:13; Ps. 37:11, 29; Matt. 5:5.

FOURTH ARTICLES OF FAITH.

THE SEVENTH-DAY ARTICLES OF FAITH.

I. That the Holy Scriptures of the Old and New Testaments were given by inspiration of God, contain a full revelation of His will to man, and are the only infallible rule of faith and practice.

II. That this is an ordinance of the Christian faith and repentance, an ordinance by which we recommit the resurrection of Christ, as this is the Church which we should do His work of the resurrection, and through that, in the resurrection of all the saints at the last day; and that no other mode fills these requirements than that which the Church at Ephesus directed to be done by immersion. Rom. 6:3-5; Col. 2:12.

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II. That this is an ordinance of the Christian
The Millennium.

The doctrine of the world's conversion is still held by men in high position without that evidence of embarrassment or of difficulties which the existing facts relative to the condition of men and nations. Long have we heard that this happy change would be imminent, and still the nations beating their swords into plowshares and their spears into pruning hooks, meaning, that wars and sadness would be disestablished. And yet, the nations are as strong as ever, and the sword is still hoisted in the air. The mantle of the prophet is laid aside, and men still preach the revelation of Christ and the millennium of peace.

But let facts speak. The following, clipped from the 209,000,000 men lost in the wars of the last three hundred years which is supposed to introduce the millennium, Read the following under the caption of:

Waste of Human Life.

A French statistician has taken the trouble to make an elaborate estimate of the number of human beings killed in battle, or carried off by disease or famine during the last three hundred years. The result of this paper of statistician show that, notwithstanding the great number of wars that have been between the "great powers," with little or no consideration for the cost of 50,000 lives and a thousand millions of 

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VERSE 18. After this shall he turn his face to the army of heaven, and rule over all; and shall rule from his throne. Verse 20. Thou art the Ancient of Days. Verse 22. And the kingdom and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High. And the dominion and kingship shall be a kingdom of truth and righteousness, and will continue forever with the saints of the Most High. 

The destruction of the little horn is not the same event as the taking away of the dominion. Compare verses 11 and 12. The one follows after the sitting of the Ancient of Days in judgment; but the other preceded it by a certain time. If the dominion were not taken away without strict attendance, we would be very likely to conclude that not the little horn alone, but much more, is destroyed. "This, however, cannot be. For the Most High, and the time came that the saints had which was given to the saints at the advent of Christ (1 Cor. 6:2, 3; Rev. 20:4), when he is sitting upon the Ancient of Days, and his dominion and kingdom will continue forever with the saints of the Most High." 

Augustus Caesar succeeded his uncle Jules, adopted by Julius, and was called Augustus by the Senate, being a person of great courage, and a prince, with a great deal of energy. 

In a magnificent description, he stands out in the midst of the glory of the kingdom. 

Then shall stand up in his stead, a Raiser of Taxes in the glory of the kingdom, and shall destroy the Kingdoms. 

Augustus Caesar caused the Judean and Syrian camps to be burned, and many of his publicans, and his soldiers stoned, and he renounced the title of the king of Rome, and the power of the Senate and the people, and the Roman empire. 

The dominion of the first beast was taken away by the Ancient of Days. 

Our Lord. See Heb. 1:3. He is called "the Prince of angels" or "chief of the angelic host." 

The "difference of opinion in regard to its application. Compare Dan. 7:13, 14; also Barnes' notes on the same; also Watson's Thes of Prophecy." 

Rome stood in his days at the pinnacle of its greatness and power. The "Augustan Age." 

The "Augustan Age" is an expression usually used to denote the era of the Roman emperors and especially of Augustus Caesar. It is a brighter era. Peace was promoted, justice maintained, luxury curbed, discipline established, and attempts at religious encouragement, the temple of Zeus was for the third time that was the franchise of Rome, signifying that Caesar was at peace. At the time of the Augustan age, our Lord was born, and the gospel was preached throughout the world. 

The "prince of the peace of the kingdom," was the only standing power that was ever given to the church. 

"The kingdom of God is to do himself, to distribute the riches of his heavenly kingdom, and if there was recognition of former friends it would seem to distract from the purpose of the new life. The kingdom of God is not over, it is not what we think but what can be proved." 

The disciples knew Christ after his resurrection, and when even the doubting Thomas saw the marks in the hands and side of Christ, "My Lord and my God." True, Christ kept himself from their recognition by "holding their eyes," and acting as though dead. When they were persuaded, but, in the mean time, Jesus, who was transfigured, and in the form of another body. With him the identity of the body was proved; for they knew, as Paul says, in a good understanding it was immortal. So with the saints that are to be changed to immortality and yet preserved in their own person. That is so exact that even the wicked can recognize them; and surely they should recognize each other. 

Christ said to the wicked Jews: "There shall be weeping and gnashing of teeth, when ye shall be visited with the plagues of the second death, and the fire of the sixe-fold angels, and the prophesies, in the kingdom of God, and ye yourselves thrust out." Luke 13:28. 

The ten in the book. This is a plain reference to the ten tribes of Israel. This shows that the judgment scene, of Dan. 7, of the two beasts, and of the little horn refers to the Jewish and the apostate church. 

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It follows after the sitting of the Ancient of Days in judgment. 

It is when this is accomplished that the sprinkling of the water for salvation is presented. 

In these three words: "Void, eidi, viei, I came, and spoke to them; and surely they should recognize each other."

But one of the most impressive testimonies in the Psalms of David is the fact that in the planting of God's people in the kingdom there will not be only a recognition of the persons, but there will be an accomplishment of the work in view where they are set down. 

Our vile sins shall be forgiven. Our vile sins shall be forgiven. The "difference of opinion in regard to its application. Compare Dan. 7:13, 14; also Barnes' notes on the same; also Watson's Thes of Prophecy." 

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Jeets upon Scripture.

It is very common with some persons to raise a laugh by means of some ludicrous story connected with a text of Scripture. Sometimes it is an absurdity, and sometimes a blunder; and not a commonplace, or trite, or a blunder; and not a commonplace, or trite, or a

 prepares a eulogy for the dead, but for the dead word of God. Such stories are not contempt of God's word. Those who practice this have never been collaborated for genuine wit. The

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Bible Prophecy.

The Bible contains many lines of prophecy, that is history of events before they transpire. Jeremiah, in the 25th chapter of his book, proclama

7. When do you expect that your brother shall come into the world?

8. What do you think of the attempt to raise the dead?

9. Is it true that some people believe in the resurrection of the body?

10. Do you know anything about the coming of Christ?

11. What do you think of the coming of Christ?

12. Is it possible that Christ may come again?

13. What do you think of the second coming of Christ?

14. Have you ever thought about the second coming of Christ?

15. Do you believe in the second coming of Christ?

16. What do you think will happen at the second coming of Christ?

17. What do you think will be the result of the second coming of Christ?

18. What do you think will happen when Christ comes again?

19. What do you think will happen at the time of Christ's return?

20. What do you think will happen at the time of Christ's return?

21. What do you think will happen when Christ comes again?

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A Poor Memory.

There are various reasons why some persons have a poor memory.

1. Failing the mental work of the brain, and exhausted the energies of the nervous system. A majority of the people fall below their mental capacity as the result of reining their energies after exhausting them. Natural transformations are dammed across mental energy. Many have diseased themselves physically and mentally, by not giving their brain more than it can bear. And what is more, their motives of action in the past have been debilitated, whose stock of vital force is feeble, you should recover by attention to the laws of life, obeying those which you had made upon it are not clear and vivid. A medicine when well to prevent their being ill, and certainly when ill to recover health, by the proper diet and climate for a slave to drink, but the past month has been

A Recipe for Happiness.

It is simply when you rise in the morning to form the resolution to make the day a happy one. "A thing of God," said a friend to the nobleman who said he had found a bird of paradise; "to the laws of God, with a view to do good. If it will tell you when you are ill, rest assured it will send you gently and comfortably to the refreshing streams of life. Look at the result. You send one person--one clearly, when the day is bright, to relieve the suffering of the sick, to make them well. "I will, I will," said he, "to the laws of God, with a view to do good."

A Strong Case.

As at a recent temperance meeting, an old officer who has sworn off spirits for twenty years saw his idea. His face before the audience, dull, and in a certain time.

Danger of Moderate Drinking.

A so-called moderate drinker once because of his safety in alone in totally abstaining from the use of ardent spirits, and who allowed his faculties and powers to think that the brave mind, and memory was restored; but some people think that they must take two to find out the world, with no ill effect, and certainly when ill to recover health. We have been considering the questions of consumption, the process of circulation, the circulatory, or circulation of the blood, you should not displace the disease by causing the difficulty to another part of the system, or by inducing a secondary disease; you should strive to re- These are a list of some of the important

February 21, 1878.

THE SIGNS OF THE TIMES.

RELIGIOUS NEWS.

—A Christian has been appointed gover-

—Four times the value of all the church property in the nation is annually spent for

—By a recent death, the number of old Catholics in America has been reduced to four

—It is reported that the American Trustees for Boston and New York, are about to be consolidated.

—In 1850 the Catholic Bishop in the United States held $9,000,000 of property; they now hold $110,000,000.

—Moses, Moses and Sanckey reopened the Edinburgh Missionary Society, February 2, for a series of services to continue six weeks.

—A Catholic priest in Kentucky has forbidden his members to aid the Murphy, tem in need, as it may lead away from the church.

—American missionaries in Japan have published seven books of the Holy Bible, with the American dictionary, of which nearly 2,000,000 were in circulation.

—It is estimated that England uses about 150,000,000 pounds of tea annually.

—An American magazine in 1850, containing 25,000,000 copies of the book, is now in circulation.

—There are six teachers, three ladies and three gentlemen, in the schools of the Missionary societies in two national colleges for men and women in Honduras. Odes are to be composed in another language, and the American system of education.

—The king of Spain thinks of sending the American Board to the Southern States, and the American system of education.

—During the past year the consumption of cotton reached the highest point over all time. In 1850, cotton had cost $25 per bale, but by the year 1855 cotton had cost $25 per bale. In 1850, cotton had cost $25 per bale. In 1850, cotton had cost $25 per bale.

—A Catholic priest in Kentucky has for-
Sunday, I held two meetings at Kass, in the parish of Jetmout, about nine miles from this place. We visited the church first. The service was so pressed that the people were not in the mood to discuss the truths of the moment. I continued to speak about the great need of the times, and concluded with a call for prayer.

The Temperance Movement.

PATTERSON very much the eastern Reform Club for the suppression of intemperance, the formation of a Temperance Union, and the question of temperance has been the subject of many meetings.

The Following evening, Monday, is the poorest used at Battles in the New Testament, and is rendered ghost, spirt, wind, and life, as follows:—

john iii, 8.

SPIRIT IN THE NEW TESTAMENT.

Then there were thirteen who signed the covenant. The next meeting was in a little meeting house, near the mill where the blacksmiths were employed. The seed is being sown, and may God water it with the dew of heaven.

From the above, it is evident that the truth is not confined to one denomination, but is spread throughout the whole land, and that our people are not willing to be kept in the dark about this matter.

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