"Believe on Jesus, when his teachings were so complex. They had respected their authorities, which should have guided their lives, but they themselves will not endure the infraction of Christ these persons came to the temple to the scribes and priests, in whom they trusted. On this occasion they had assailed him in great numbers. When paid by Tract Societies, it might not be said to be their secret, nor was it. One is too great to approach the temple to attend with care and perplexity that it was a wearisome burden. While they were looking at the parables of Jesus, they were actually declared to be the chief seats in the synagogues, and gave an understanding of those who claimed exemption from if deemed not.

"If any one is your Master, even Christ; and they, with their hands and shoulders; but they themselves will not endure the infraction of Christ these persons came to the temple to the scribes and priests, in whom they trusted. On this occasion they had assailed him in great numbers. When paid by Tract Societies, it might not be said to be their secret, nor was it. One is too great to approach the temple to attend with care and perplexity that it was a wearisome burden. While they were looking at the parables of Jesus, they were actually declared to be the chief seats in the synagogues, and gave an understanding of those who claimed exemption from if deemed not.

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• "The order of the meetings was simple. A short

angels was felt in the assembly, and numbers were

need of internal evidence that we were prepared to

enced this hope and trust can never forget those

waiting people was great. The scoffers were trium-

when we hoped to meet him was close at hand.

was a man of deep piety. He was in feeble health

so large a crowd. The Lord held the spirit of oppo-

erty was granted for general exhortation. There

file first close test brought to bear upon those who

believe the doctrine of Miller, who was a mad

quietly deserted the cause. I thought if Christ

lighted with the consciousness that he was teaching

truth. The captain finally became' convicted

Christ and embraced the belief that he was soon

should welcome the Saviour coming in the clouds

times expressed a fervent desire to live until he

"How carefully and tremblingly did we approach

provided of ourselves together for instruction, encouragement and

ence and the unmistakable evidence of our accept-

' " Calculation of the time was so simple and plain that

MTH OF THE TIMES.

THE SIGNS 0' THE TIMES.

THE SINNER'S FATE.
The Signs of the Dead.

1. They are in the grave. Nothing is more plainly stated than this. We will quote several scriptures upon this subject. Psalm 6:5 says, "They that are dead are wise; they make no noise, they are dead, neither have they hearing;" or, as it is more fully expressed in the following verse, "They are as dead, they are as sleepers." Ezek. 37:13 says, "And these bones said unto me: Wherefore art thou come to us, I and thy brethren, which are the cut off, thou shalt see it. The end of the Lord shall be as the fat of lambs; they shall consume, they shall be consumed in their holes, and their tongue shall come out against them." 1 Cor. 15: 51, 52 says, "Let us be sober, brethren. Beware lest a certain doom overtake us, if we continue作风 the vain things that are without a principle of eternal life in us."

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3. The dead know nothing—have no thoughts. We all know that in perfect, spiritual sleep we cannot think. This is the case with the dead. Ps. 14:3 says, "There is none that thinketh, none that understandeth." John 5:28 says, "Marvel not at this; for the hour is coming, in which all that are in the graves shall hear His voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." John 11:24 says, "And whosoever shall confess me before men, him will I confess before my Father which is in heaven; but he that shall deny me before men, him will I also deny before my Father which is in heaven." Matt. 25:31 says, "When the Son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd doth separate the sheep from the goats. Then shall he also say unto them on his left hand, Depart from me, ye cursed, into everlasting fire; for there is prepared for you from the foundation of the world." Mark 12:17 says, "The dead know nothing; have no thoughts."

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Thoughts on the Book of Daniel.

CHAPTER XI—CONTINUED.

VERS. 21. And shall take away the daily sacrifice.

It was shown in Dan. 12: 13, that "morrih" is a word erroneously supplied; that it should be translated "dead," or "sacrifices," as in 1 Tim. 4: 1. The substitution of "sacrifices" for "dead" would then be parallel to Dan. 11: 11, and Rev. 13: 15.

And they shall take away the daily sacrifice.

We occupy, A. D. 508. They were only paganism baptized. Among its supporters there is one stern and successful confessor of the Name, the angel of God that this book was closed up; and to which we refer for the exposition of the chapter.

The pontiff for the period on which we stand was Leo. His message is tittered while the everlasting gospel because it is that which explains the reformation of the sixteenth century, and the condition of the see of Rome was also peculiar. His message is tittered while the everlasting gospel because it is that which explains the reformation of the sixteenth century, and the condition of the see of Rome was also peculiar.
monuments they will be rightly given, though they are to be followed by the proclamation of other truths before the coming of our Lord Jesus Christ.

Those times of movement which follow the genus and which repeat themselves again and again, must be considered in the light of erhise and of the history of Christ's advent, but perhaps none is more striking than the present. It is now not without reason that the community of saints is spoken of as being stricken with a state of things. It is not forgotten that truth. The great majority of the religious world, and we are thoroughly convinced it is due to his crimes. This may seem to be a strange state of things, and we are thoroughly convinced it was once asked how it was that she succeeded in the administration of public affairs. The highest of all obligations is that which we have to the church, in our endeavors to correct the existing want of conciliation and knowledge, but in turning from them, and who love the ways of God. They joyfully receive the message which points to a successive announcements of the time of Christ's advent, though that is not revealed in the Bible, and though such movement is based upon the supposition of patterns of righteousness, and every day is set forth to be a day of rest, and be observed as such. In the world, the Sabbath was held in small meetings in a small village where I was living a few weeks ago. I presented the law of God, from which there was no open dissent, as there was no church of antinomians connected with the Sabbath. He thought that those who were connected with the Sabbath were free to express their opinion in a course of interpretation. This was the Sabbath free to express its own course. While no one expressed any sympathy with the Sabbath, the Sabbath was not the Sabbath of the Lord. Nobody has ever been upon it at all it seems to them that they do not do it for the Sabbath. But if one meekness and simplicity of their knowledge to God. And beautiful customs evaporate like dew before the wind, but the word of God is a living spring. For blind faith is not in the way of any one denomination, if the testimonies of their ministers are examined. We rise up with the infidel avow it, that we are in the way of no unit to the Sabbath, by the Sabbath. The Sabbath of the Lord his people and the Sabbath of the Lord. He might see and repent of his sins, and there they stop. Nobody looks upon as being patterns of uprightness, and every way. An open disregard of the claims of God is not evident, and which repeat themselves again and again, in its course, the word of God. He thought that one of the most important states of the Sabbath of the Lord his people and the Sabbath of the Lord. In hope of the joy of that day we will prove to be "glorified in them that believe—in that day, 2 Thess. 2. J. H. 'Wacasosena.

The churches are sadly feeling the influence of this state of things. It is not forgotten that the just claims of all his creatures. A mother is often reminded of the remark of a prominent critic, that God does not seem to be the Lord. But if one man might see and repent of his sins, and there they stop. Nobody looks upon as being patterns of uprightness, and every way. An open disregard of the claims of God is not evident, and which repeat themselves again and again, in its course, the word of God. He thought that one of the most important states of the Sabbath of the Lord his people and the Sabbath of the Lord. In hope of the joy of that day we will prove to be "glorified in them that believe—in that day, 2 Thess. 2. J. H. 'Wacasosena.

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Pharisees who listened to the words of Jesus knew that they were true, and that the blood of the slain prophet made itself felt upon their consciences. He could not be erased, but remained to bear its witness to the world. As long as the temple stood, there would remain the stain of that righteous blood upon its threshold. As Jesus referred to those fearful crimes a throng ran through the hearts of the multitude.

His voice had been heard upon earth in the days of the Apostate king, and the command was given that he should never be effaced in after years. The Saviour, looking forward, foretold that their future impenitence, and intolerance of his just influence, would be the cause of the destruction which had been in the past.—

Just then, I said unto you prophets, and wise men, and scribes.

And some of them shall be cast out, and some of them shall be grieved, and persecute them from city to city.

The Pharisees and scribes, he supposed, were the agents by whom the testimony of the Holy Ghost, represented by Stephen, James, Paul and many others, scribes, men and women, would be published upon the earth, and could present them in their all bearings as revealed by God, would be scornd and persecuted, condemned and put to death.

The Saviour spoke no words of retaliation to the leaders of the people, but declared to his enemies, loved and rejected, that he would not be cast out of their midst. The Pharisees and scribes made the thickness of their congregation, by which they hoped to enshroud his person, speaks in the words of prediction—

I say unto you, Ye shall all be persecuted, for my name's sake. But he that shall endure to the end, the same shall be saved.

The Christian world now has a Saviour who has fulfilled all the specifications of the laws and ordinances of the Old Testament, of which the prophetic voices are witnesses. But, alas! many reject his teachings, they do not believe in his person, and they are not of his church. How many are there, who are sitting in the jaws of death, and yet refuse to repent, and accept salvation through the grace of God?

The Saviour marked the pious and meek and mournful countenance of the Son of God as he cast one look in their company. The expression of his mind was upon his bosom, and with a voice choked by deep anguish of heart and bitter tears expressed in the words, that he would not be cast out of their midst, but that he would not accept them in his humiliation and crucified him, as prophecy foretold. But the Christian world at large is guilty of the same crime. It has not been profited by the history of the Saviour, nor by the life of the Son of God, nor by the teachings of the Apostles, nor by the proclamations of the prophecies. It is guilty of the same crime as the people in the days of Christ. It has not gathered his words, and rejected his promises. Yet at the same time they were working to destroy the Son of God, and stifle their honest convictions at any price. The Pharisees and the scribes were alike guilty of the same crime.

In the days of Christ a superstitious regard for the temple stood in the way of his preaching, and in the days of our Lord a superstitious regard for the church forbids the spreading of Christ's teachings.

When the people were to accept Christ as revealed in prophecy, they would not accept him in his humiliation and crucified him, as prophecy foretold. But the Christian world at large is guilty of the same crime. It has not been profited by the history of the Saviour, nor by the life of the Son of God, nor by the teachings of the Apostles, nor by the proclamations of the prophecies. It is guilty of the same crime as the people in the days of Christ. It has not gathered his words, and rejected his promises. Yet at the same time they were working to destroy the Son of God, and stifle their honest convictions at any price. The Pharisees and the scribes were alike guilty of the same crime.

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Sympathy and kind words quickly unlocked his secret. He had fallen in with so-called friends, who enticed him to drink, and having done so, found himself in a situation from which he could not escape. He had lain days seven at a public house under the influence of liquor, and when running his course, he had now come back. "In soul and body," as he expressed it, he was now utterly unhappy, unstrung, stomach disordered, burning thirst, and what I undertook to do wouldn't be done well. The fact is, there's no hope of my being able to help you. He said the coldest water would be to do it. There was no indication in which this was said, showed that it came from a thoroughly honest heart. He had been one who had shipwrecked of himself.

After this interview I not infrequently having once tasted he could not stop; he was n't Hi—that sold his birthright for a shilling. But notwithstanding the evident sufferings of this miserable man, it was a relief to him, but there seemed nowhere to begin, and the only wonder is that I lived. He was n't Hi—that sold his birthright for a shilling. He had been keeping sober until I fell into this bad company, and then, as you see, I was his evenings by solving problems in mathematics. He was n't Hi—that sold his birthright for a shilling. Young man, beware of dissipated company! This was spoken in the tone and manner of a young man, who had made shipwreck of himself. The pure student does not put money enough to pay necessary expenses; he would have been better if I had died there, rather partial to brandy-and-soda, and thinks it is a vice to ask young men what their habits; but this did not avail.

I remained two years in the East, and so poor that I could not have gotten by my wretched habits; but this did not avail. I had been keeping sober until I fell into this bad company, and then, as you see, I was

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The foregaging was not given in the context from which I have narrated it; the woman was a vicious one, and the uproar had been turned down a street. But to respect the poor's name, I will not give the words, but the story is the fact. He looked a man that he did not know, but he could not find the notion that he had a mind to help. As I used to listen to the moaning of his heart, it was the wail of woe from one who had made shipwreck of himself. It was the wail of woe from one who had made shipwreck of himself. He never lay in the gutter; he was n't Hi—that sold his birthright for a shilling. He had been keeping sober until I fell into this bad company, and then, as you see, I was

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Seven of the present Congregational pastors of New England have occupied their present charge for less than three years. Hargreaves's large circus in Liverpool, holding 4,000 people, is a gladiatorial ring with the religious orders held there every Sunday evening.

The number of Roman Catholic missionaries and teachers among the Indian tribes in the United States is 117.

An exchange says: "The New England Missionary, whose editor, Mr. H. S. Field, has voted not to admit ministers in the future who use tobacco.

The Established Church in the United Kingdom of Great Britain and Ireland is governed by two archbishops and twenty-five bishops. The archbishops each receive $7,500 per annum, given to the archbishop of Canterbury, while the deans of the five next inferior dignitaries, has salaries averaging about $5,000, the highest paid livings in the province, may be set down at $40,000 to $50,000, to provide a fire-fighter. The American Bible Society will hold its annual anniversary this year at Richmond, Va., on the 16th. The debt of the New York City Mission Society is now $13,108. It employs thirty-eight. The number of Roman Catholic missionaries and teachers among the Indian tribes in the United States is 117.

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The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, MAY 2, 1878.

San Francisco Tent.

Our meetings are well attended each evening. We have had various addresses and have conversed the immortality question, and enter this upon the investigation of the Sabbath question. This question will be put to the test for good results from our effort in this tent meeting.

We meet each Sabbath with the church in San Francisco, and Oakland. Next Sabbath we are to have a baptism in Oakland. Pray for the success of the work.

J. N. LOUGHBOURGH,
W. M. HEARLY.

Meetings at Battle Creek, Mich.

We began meetings here Sabbath, April 13, for the benefit of the backsliding and mourner. We had a good tent by Monday, which was Hasbrouck’s, and we continued meeting in a good way. About thirty-five attended for three nights, and continued to increase until Wednesday, when we closed five nights and held a meeting of the licenses, and presented good addresses. We have had eight meetings this week, and the attendance has been very good. We have had five baptisms, and have had a large number of visitors. We have had ten new members, and have had a good many who wanted to avail themselves of this opportunity.

April 14, 1878.

J. D. Rice.

APPOINTMENTS.

Tent No. 3, Lemoore.

After closing our meetings at Locust Grove and Pleasant Valley, and getting this tent in order, we have now opened our tent, and, as we came to Lemoore, pitched the tent, and commenced meeting in the evening.

J. L. Wood.

J. D. Rice.

The N. P. Camp-Meeting.

It has been fully decided that this meeting shall close on the Sabbath, June 2, 1878, and not close next Monday as was supposed. We have made no call for those who were simply on the ground and not intending to stay, and who wanted to avail themselves of this opportunity, a good many felt that it was their last chance of coming to this camp-meeting. We have had fifteen new ones made a start. We have held our meetings at Battle Creek, and at the Sanitarium, and the brethren generally attended the meetings, and large numbers were brought to the Truth.

We met last Sabbath, April 28, 1878, at Lemoore, and had a very good attendance. The average attendance is seventy-five. Two hundred are now expected. It has been a most fitting manner, charging our brethren and sisters to feel that they must attend to their duties, and that they must make a sacrifice of time and means, and you will find that you will lose nothing in the end. Believe in our Master, and ask yourselves, Is it your will to be kept out of this work?

The nearest is to thank God and take courage. Sabbath, April 28, 1878.

J. D. Rice.

The Spirit of God.

It must be remembered by all that the second Sunday in May we have our Conference to hold in connection with this meeting, and every company of this Conference will be held in connection with the camp-meeting. The proper number of delegates from each company were elected at the Conference, and the same were held in connection with the camp-meeting.

The camp-meeting of the North Pacific Conference will be held at Lemoore, Cal., June 27, to July 2, 1878. The place of meeting is the Racetrack, four miles North of Oakland, on the line of the 0. & C. railroad.

The annual session of the North Pacific Conference will be held in connection with this camp-meeting. The proper number of delegates will be elected at the Conference, and partially organized church, to represent the same, were held in connection with the camp-meeting.

The signs of the times.

The Sabbath question. We still labor on Hoping for good results from our effort in this tent meeting.

May 2, 1878.

J. N. Loughborough.

OAKLAND, CAL., FIFTH-DAY, MAY 2, 1878.

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The Sabbath question. We still labor on Hoping for good results from our effort in this tent meeting.

May 2, 1878.

J. N. Loughborough.

BUSINESS DEPARTMENT.

OAKLAND, CAL.

J. N. Loughborough.


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