

# The Signs of the Times.

"Behold, I come quickly, and my reward is with me, to give every man according as his work shall be." Rev. 22:12.

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## The Signs of the Times

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### The Bible.

WHAT is the world? A wildering maze,  
Where sin has tracked ten thousand ways  
Her victims to ensnare;  
All broad and winding, and aslope,  
All tempting with perfidious hope  
All ending in despair.

Millions of pilgrims throng those roads,  
Bearing their baubles, or their loads,  
Down to eternal night;  
One humble path that never bends,  
Narrow, and rough, and steep, ascends  
From darkness into light.

Is there a guide to show that path?  
The Bible. He alone who hath  
The Bible, need not stray;  
Yet he who hath and will not give  
That heavenly guide to all that live,  
Himself shall lose the way.

### General Articles.

#### DENOUNCING THE PHARISEES.

BY MRS. E. G. WHITE.

THE common people heard Jesus gladly and gathered about him in the temple to receive his teachings. Never before had such a scene been enacted. There stood the young Galilean, bearing no earthly honor nor royal badge. His dress was coarse and traveled-stained. Surrounding him were priests in their gorgeous apparel, rulers with robes and badges significant of their exalted position, and scribes with scrolls in their hands to which they made repeated reference. Yet Jesus stood calmly with the dignity of a king invested with the authority of heaven looking unflinchingly upon his adversaries, who had rejected and despised his teachings and had long thirsted for his life. On this occasion they had assailed him in great numbers with a determination to provoke him to utter words which would ensnare him and serve as means by which they might condemn him. But their questions only opened the way for him to set before them their real condition, and the fearful retribution that awaited them if they continued to provoke God by their many and grievous sins.

The interest of the people steadily increased as Jesus boldly met challenge after challenge of the Pharisees and presented the pure, bright truth in contrast with their darkness and error. They were charmed with the doctrine he taught, but were sadly perplexed. They had respected their acknowledged teachers for their intelligence and apparent piety. They had ever yielded implicit obedience to their authority in all religious matters. Yet they now saw these very men trying to bring Jesus into disrepute, a teacher whose virtue and knowledge shone forth brighter than before from every assault of his adversaries. They looked upon the lowering countenances of the priests and elders, and they saw discomfiture and confusion. They marveled that the rulers would not believe on Jesus, when his teachings were so plain and simple. They themselves knew not what course to take, and watched with eager anxiety the movements of those whose counsel they had always followed.

The parables of Jesus were spoken to warn and condemn the rulers, and also to instruct the inquiring minds of those present. But, in order to break the chain which bound the people to customs and traditions, and unquestioning faith in a corrupt priesthood, he exposed more fully than ever before the character of the rulers and elders. It was his last day of teaching in the temple, and his words were not only to reach the

audience before him, but were to go down through ages to the close of time, in every tongue and unto every people.

The gems of truth that fell from his lips on that eventful day were hidden in the hearts of many who were present. For them a new history commenced, new thoughts started into life, and new aspirations were awakened. After the crucifixion and resurrection of Christ these persons came to the front, and fulfilled their divine commission with a wisdom and zeal corresponding with the greatness of the work. They bore a message that appealed to the hearts and minds of men, and weakened old superstitions that had long dwarfed the lives of thousands. Theories, philosophies, and human reasonings before their testimonies became as idle fables. Mighty were the results springing from the words of the humble Galilean to that wondering awe-struck crowd, in the great temple of Jerusalem.

Reading the conflicting emotions of the people, and the anxiety with which they regarded their leaders and teachers, Jesus proceeded to further enlighten their minds, saying, "The scribes and Pharisees sit in Moses' seat. All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works; for they say, and do not." The scribes and Pharisees claimed to be invested with divine authority similar to that of Moses. They assumed to take his place as expounders of the law and judges of the people. As such they claimed all deference and obedience from the people. But Jesus admonished his hearers to do that which the priests taught according to the law; but not to follow their example; for they neglected the duties which they taught others to observe.

Said he, "They bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers." The Pharisees enjoined a multitude of minute regulations having their foundation in tradition, and unreasonably restraining personal liberty of action. They strictly expounded certain portions of the law, exacting from the people rigorous observances and ceremonies, which they themselves secretly ignored, and actually claimed exemption from if detected in their omission.

The severest denunciations that ever fell from the Saviour's lips were directed against those who, while making high pretensions to piety, secretly practiced iniquity. The religion of the priests, scribes, and rulers, like that of the modern Roman church, consisted mainly in outward ceremonies, and was destitute of spiritual and practical godliness. God said unto Moses, Thou shalt bind these commandments of the Lord for a sign upon thy hand; and they shall be as frontlets between thine eyes. The Jews construed these words into a command that the precepts of scripture should be worn upon the person. They were accordingly lettered on cloth in a very conspicuous manner and bound about their heads and wrists. But wearing these precepts thus did not cause the law of God to take firmer hold of their minds and hearts, as God had designed. The precepts which should have purified their lives, and prompted them to righteous deeds, and acts of kindness and mercy, were worn as badges to attract observation, and give the wearers an air of piety and devotion which would excite the veneration of all beholders. Jesus struck a heavy blow at all this vain show of religion in these words:—

"But all their works they do for to be seen of men; they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi; for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth; for one is your Father, which is in heaven. Neither be ye called masters; for one is your Master, even Christ." In such plain words the Saviour revealed the selfish ambition of the Pharisees, ever reaching for power and place, displaying a mock humility, while their

hearts were filled with envy and avarice. When persons were invited to a feast the guests were seated according to their rank and station; and those who were given the most honorable places received the first attention, and most special favors. The Pharisees were ever eager and scheming to receive these honors.

Jesus also revealed their vanity in loving to be called of men Rabbi, meaning master. He declared that such a title did not belong to men, but only to Christ. Priests, scribes and rulers, expounders of the law and administrators of it, were all brethren, children of one God. Jesus would impress upon the minds of the people that they were to give no man a title of honor, indicating that he had any control of their conscience or faith.

If Christ were on earth to-day, surrounded by the religious teachers of the age who bear the titles of Reverend and Right Reverend, would he not repeat his sayings to the Pharisees: "Neither be ye called master; for one is your Master, even Christ"? Many who assume these honorary titles are utterly devoid of the wisdom and true righteousness which they indicate. Too many hide worldly ambition, despotism, and the basest sins beneath the brodered garment of a high and holy office. The Saviour continued:—

"But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." True greatness is measured by moral worth. Greatness of character in the estimation of Heaven consists in living for the welfare of our fellow-men, in doing works of love and benevolence. Christ was a servant to fallen man; yet he was the King of glory. He still continued his denunciations of the rich and powerful men before him:—

"But woe unto you scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in." By perverting the meaning of the Scriptures the priests blinded the understanding of those who would otherwise have seen the nature of Christ's kingdom, and that inward, divine life which is essential to true holiness. By their endless round of forms they fastened the minds of the people upon external services to the neglect of true religion.

They not only rejected Christ themselves but took the most unfair means to prejudice the people against him, deceiving them by false reports and gross misrepresentations. In all ages of the world truth has been unpopular; its doctrines are not congenial to the natural mind; for it searches the heart, and reproves its hidden sin. Those who persecute the advocates of God's truth have ever, like the Pharisees, misrepresented their words and motives. Jesus resumed:—

"Woe unto you, scribes and Pharisees, hypocrites! for ye devour widow's houses, and for a pretense make long prayer; therefore ye shall receive the greater damnation." The Pharisees so wrought upon the minds of many conscientious widows that they believed it a duty to devote their entire property to religious purposes. These deluded women would trust the appropriation of their money to the scribes and priests, in whom they placed implicit confidence; and those wily men would use it for their own benefit. To cover their dishonesty they made long prayers in public, and a great show of piety. Jesus declared that this hypocrisy would bring them the greater damnation. Many professors of exalted piety in our day come under the same ban. Selfishness and avarice stain their lives; yet they throw over all this a garment of seeming purity, and deceive honest souls; but they cannot deceive God; he reads every purpose of the heart and will mete out to every person according to his works. The Saviour continued his denunciations:—

"Woe unto you, ye blind guides, who say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Ye fools and blind; for whether is greater, the gold, or the temple that sanctifieth the gold? And, Whosoever shall swear by the altar, it

is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools and blind; for whether is greater, the gift, or the altar that sanctifieth the gift? The priests interpreted the requirements of God to meet their false and narrow standard. They presumed to make nice distinctions between the comparative guilt of various sins, passing over some lightly, and treating others of perhaps less consequence as unpardonable. They accepted money from persons in return for excusing them from their vows; and in some cases crimes of an aggravated character were passed over in consideration of large sums of money paid to the authorities by the transgressor. At the same time these priests and rulers would pronounce severe judgments against others for trivial offenses.

"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith; these ought ye to have done, and not to leave the other undone." According to the requirements of God the tithing system was obligatory upon the Jews. But the priests did not leave the people to carry out their convictions of duty in giving to the Lord one-tenth of all the increase of the marketable products of the land. They carried the requirements of the tithing system to extremes, making them embrace such trifling things as anise, mint and other small herbs which were cultivated to a limited extent. This caused the tithing plan to be attended with care and perplexity that it was a wearisome burden. While they were so exact in things which God had never required of them, and were confusing their judgment and lessening the dignity of the divine system of benevolence by their narrow views, they were making clean the outside of the platter while the inside was corrupt. Exact in matters of little consequence, Jesus accuses them of having "omitted the weightier matters of the law, judgment, mercy, and faith." No outward service, even in that which is required by God, can be a substitute for an obedient life. The Creator desires heart service of his creatures.

The Jews read in the requirements given to Moses that nothing unclean should be eaten. God specified the beasts that were unfit for food, and forbade the use of swine's flesh and the flesh of certain other animals, as likely to fill the blood with impurities and shorten life. But the Pharisees did not leave these restrictions where God had left them. They carried them to unwarranted extremes; among other things the people were required to strain all the water used, lest it might contain the smallest insect, undiscernible to the eye, which might be classed with the unclean animals. Jesus, in contrasting these trivial exactions of external cleanliness with the magnitude of their actual sins, said to the Pharisees: "Ye blind guides, who strain at a gnat and swallow a camel."

"Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness." All the pomp and ceremony of the priests and rulers were but a cloak to conceal their iniquity, as the white and beautifully decorated tomb covers the putrefying remains within it. Jesus also compared the Pharisees to hidden graves which, under a fair exterior, conceal the corruption of dead bodies: "Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." All the high pretensions of those who claimed to have the law of God written in their hearts as well as borne upon their persons, were thus shown to be vain pretense. Jesus continued:—

"Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchers of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them who killed the prophets." The Jews

(Continued on page 184.)

## LIFE SKETCHES.

## CHAPTER V—CONTINUED.

## PARENTAGE AND EARLY LIFE.

"How carefully and tremblingly did we approach the time of expectation. We sought, as a people, with solemn earnestness to purify our lives that we might be ready to meet the Saviour at his coming. Notwithstanding the opposition of ministers and churches, Beethoven Hall, in the city of Portland, was nightly crowded, and especially was there a large congregation on Sundays. Elder Stockman was a man of deep piety. He was in feeble health yet when he stood before the people he seemed to be lifted above physical infirmity, and his face was lighted with the consciousness that he was teaching the sacred truth of God.

"There was a solemn, searching power in his words that struck home to many hearts. He sometimes expressed a fervent desire to live until he should welcome the Saviour coming in the clouds of heaven. Under his ministrations, the Spirit of God convicted many sinners, and brought them into the fold of Christ. Meetings were still held at private houses in different parts of the city with the best results. Believers were encouraged to work for their friends and relatives, and conversions were multiplying day by day.

"In the district where my father's family properly belonged, these evening meetings were held at the house of a sea-captain. He made no profession of religion, but his wife was a sincere lover of the truth. The captain finally became convicted through the influence of the meetings, professed Christ and embraced the belief that he was soon coming to the world.

"All classes flocked to the meetings at Beethoven Hall. Rich and poor, high and low, ministers and laymen were all, from various causes, anxious to hear for themselves the doctrine of the second advent. The crowd was such that fears were expressed that the floor might give way beneath its heavy load; but the builder, upon being consulted, quieted such apprehensions and established confidence in regard to the strength of the building. Many came who, finding no room to stand, went away disappointed.

"The order of the meetings was simple. A short and pointed discourse was usually given, then liberty was granted for general exhortation. There was, as a rule, the most perfect stillness possible for so large a crowd. The Lord held the spirit of opposition in check, while his servants explained the reasons of their faith. Sometimes the instrument was feeble, but the Spirit of God gave weight and power to his truth. The presence of the holy angels was felt in the assembly, and numbers were daily being added to the little band of believers.

"Those who sincerely love Jesus can appreciate the feelings of those who watched with the most intense interest for the coming of their Saviour. The point of expectation was nearing. The time when we hoped to meet him was close at hand. We approached this hour with a calm solemnity. The true believers rested in a sweet communion with God, an earnest of the peace that was to be theirs in the bright hereafter. Those who experienced this hope and trust can never forget those precious hours of waiting.

"Worldly business was for the most part laid aside for a few weeks. We carefully scrutinized every thought and emotion of our hearts as if upon our death-beds and in a few hours to close our eyes forever upon earthly scenes. There was no making "ascension robes" for the great event; we felt the need of internal evidence that we were prepared to meet Christ, and our white robes were purity of soul, character cleansed from sin by the atoning blood of our Saviour.

"But the time of expectation passed. This was the first close test brought to bear upon those who believed and hoped that Jesus would come in the clouds of heaven. The disappointment of God's waiting people was great. The scoffers were triumphant and won the weak and cowardly to their ranks. Some who had appeared to possess true faith seemed to have been influenced only by fear, and now their courage returned with the passing of the time, and they boldly united with the scoffers declaring they had never been duped to really believe the doctrine of Miller, who was a mad fanatic. Others, naturally yielding or vacillating, quietly deserted the cause. I thought if Christ had surely come, what would have become of those weak and changing ones? Where would have been their robes of righteousness? They professed to love and long for the coming of Jesus, but when he failed to appear they seemed greatly relieved and went back to a state of carelessness and disregard of true religion.

"We were perplexed and disappointed, yet did not renounce our faith. Many still clung to the hope that Jesus would not long delay his coming; the word of the Lord was sure, it could not fail. We felt that we had done our duty, we had lived

up to our precious faith, we were disappointed but not discouraged; the signs of the times denoted that the end of all things was near at hand, we must watch and hold ourselves in readiness for the coming of the Master at any time. We must wait with hope and trust, not neglecting the assembling of ourselves together for instruction, encouragement and comfort, that our light might shine forth into the darkness of the world.

"Calculation of the time was so simple and plain that even the children could understand it. From the date of the decree of the king of Persia, found in Ezra 7, which was given in 457 before Christ, the 2300 years of Dan. 8:14 must terminate with 1843. Accordingly we looked to the end of this year for the coming of the Lord. We were sadly disappointed when the year entirely passed away and the Saviour had not come.

"It was not at first perceived that if the decree did not go forth at the beginning of the year 457 B. C., the 2300 years would not be completed at the close of 1843. But it was ascertained that the decree was given near the close of the year 457, B. C., and therefore the prophetic period must reach to the fall of the year 1844. Therefore the vision of time did not tarry, though it had seemed to do so. We learned to rest upon the language of the prophet, '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.'

"God tested and proved his people by the passing of the time in 1843. The mistake made in reckoning the prophetic periods was not at once discovered even by learned men who opposed the views of those who were looking for Christ's coming. These profound scholars declared that Mr. Miller was right in his calculation of the time, though they disputed him in regard to the event that would crown that period. But they, and the waiting people of God, were in a common error on the question of time.

"We fully believe that God, in his wisdom, designed that his people should meet with a disappointment, which was well calculated to reveal hearts and develop the true characters of those who had professed to look for and rejoice in the coming of the Lord. Those who embraced the first angel's message (see Rev. 14:6, 7) through fear of the wrath of God's judgments, not because they loved the truth and desired an inheritance in the kingdom of heaven, now appeared in their true light. They were among the first to ridicule the disappointed ones who sincerely longed for and loved the appearing of Jesus. This most searching test of God revealed the true characters of those who would shirk responsibility and stigma by denying their faith in the hour of trial.

"Those who had been disappointed were not left in darkness; for in searching the prophetic periods with earnest prayers, the error was discovered, and the tracing of the prophetic pencil down through the tarrying time. In the joyful expectation of the coming of Christ, the apparent tarrying of the vision had not been taken into account, and was a sad and unlooked for surprise. Yet this very trial was highly necessary to develop and strengthen the sincere believers in the truth.

"Our hopes now centered on the coming of the Lord in 1844. This was also the time for the message of the second angel, who, flying through the midst of heaven, cried, "Babylon is fallen, is fallen, that great city!" Many left the churches in obedience to the message of the second angel. Near its close the Midnight Cry was given: 'Behold the bridegroom cometh, go ye out to meet him!' Light was being given concerning this message, in every part of the land, and the cry aroused thousands. It went from city to city, from village to village, and into the remote country regions. It reached the learned and talented, as well as the obscure and humble.

"This was the happiest year of my life. My heart was full of glad expectation; but I felt great pity and anxiety for those who were in discouragement and had no hope in Jesus. We united, as a people, in earnest prayer for true inward experience and the unmistakable evidence of our acceptance with God." J. W.

## THE SINNER'S FATE.

Nothing is more reasonable than that the wicked should be utterly destroyed, and cease to be a curse to themselves and to others; and no doctrine is more plainly and pointedly taught in the Bible than this. We invite the reader's attention to the following condensed but comprehensive statements of the Bible upon this subject:

## THEY SHALL DIE.

*To die* is thus defined by Webster: "To cease to live; to expire; to de cease; to perish."

Death, then, is a loss of life, a cessation of existence. In this sense it is familiarly and repeatedly used in the Bible. Take four examples: Speaking of the flood it says: "And all flesh died that moved upon the earth." Gen. 7:21. Of his cattle Jacob said: "If men should overdrive them one day, all the flock will die." Gen. 33:13.

Again: "And the fish that is in the river shall die." Ex. 7:18. Of Dorcas it says: "It came to pass in those days, that she was sick and died." Acts 9:37. The simple meaning in these instances cannot be misunderstood. It means an utter loss of life. And so it is used in hundreds of places all through the Scriptures. This familiar word is the one which the Lord has chosen more frequently than any other to describe the end of the wicked.

Take a few examples: "The soul that sinneth, it shall die." "For his iniquity that he hath done shall he die." Eze. 18:3, 26. "When I say unto the wicked, Thou shalt surely die." Eze. 33:14. "He that hateth reproof shall die." Prov. 15:10. "He that despiseth his ways shall die." Prov. 19:16. "The end of those things is death." "For the wages of sin is death." Rom. 6:21, 23. "To be carnally minded is death." Rom. 8:6. "Shall save a soul from death." James 5:20. "Sin, when it is finished, bringeth forth death." James 1:15. We could quote scores of texts like these.

## THEY SHALL BE DESTROYED.

*Destroy*: "To demolish; to pull down; to bring to naught; to annihilate."—Webster. Destruction, then, is utter ruin, complete annihilation; and so it is used in the Bible. At the flood the Lord said: "Every living substance that I have made will I destroy from off the face of the earth." Gen. 7:4. Wild beasts shall "destroy your cattle." Lev. 26:22. "The trees . . . thou shalt destroy." Deut. 20:20. "He sent forth his armies and destroyed those murderers." Matt. 22:7.

With a Concordance, the reader can readily find scores of texts where the word destroy or destroyed is used as above, where there can be no question about its meaning. This strong but simple word the Lord has repeatedly used in naming the punishment of the wicked. Thus: "All the wicked will he destroy." Ps. 145:20. "I will early destroy all the wicked." Ps. 101:8. "Fear Him which is able to destroy both soul and body in hell." Matt. 10:28. "The transgressors shall be destroyed together." Ps. 37:38. "All the workers of iniquity . . . shall be destroyed forever." Ps. 92:7. "Whoso despiseth the word shall be destroyed." Prov. 13:13. "Is not destruction to the wicked?" Job. 31:3. "Destruction shall be to the workers of iniquity." Prov. 10:29. "The indignation shall cease, and mine anger in their destruction." Isa. 10:25. "Vessels of wrath fitted to destruction." Rom. 9:22. "Whose end is destruction." Phil. 3:19. "Who shall be punished with everlasting destruction." 2 Thess. 1:9. "Which drown men in destruction and perdition." 1 Tim. 6:9.

## THEY SHALL PERISH.

*Perish*: "To die; to lose life in any manner; to be destroyed; to come to nothing."—Webster. Here is another word, the very strongest that can be found to denote an utter destruction, used in a multitude of instances, to denote the end of the wicked.

Take a few passages to show its Bible usage: Of Saul, David said: "He shall descend into battle and perish." 1 Sam. 26:10. Of Jonah's gourd it is said, "Which came up in a night, and perished in a night." Jonah 4:10. "And the bottles perish." Matt. 9:17. The "swine ran violently down a steep place into the sea, and perished." Matt. 8:32.

So the Lord declares it shall be with the wicked. "Let the wicked perish at the presence of God." Ps. 68:2. "But the wicked shall perish." Ps. 37:20. "Whosoever believeth in him should not perish." John 3:15. "Behold, ye despisers, and wonder, and perish." Acts 13:41. "The cross is to them that perish, foolishness." 1 Cor. 1:18. "In them that perish." 2 Cor. 2:15. "With all deceivableness of unrighteousness in them that perish." 2 Thess. 2:10. "He that speaketh lies shall perish." Prov. 19:9. Except ye repent, ye shall all likewise perish." Luke 13:3. "As many as have sinned without law, shall also perish without law." Rom. 2:12. "Shall utterly perish in their own corruption." 2 Pet. 2:12.

## SHALL BE BURNED UP.

The meaning of the word burn is too familiar to every reader to need a definition. Look a moment at its use in the Bible. Sampson's firebrands "burnt up both the shocks and also the standing corn." Judges 15:5. Job's servant said, "The fire of God is fallen from heaven and hath burned up the sheep." Job 1:16. "Our holy and beautiful house . . . is burned up with fire." Isa. 64:11. The king "burned up their city." Matt. 22:7.

And so in numerous places. A thing burned up is totally destroyed and reduced to ashes. The Lord says "he will burn up the chaff with unquenchable fire." Matt. 3:12. "Whose end is to be burned." Heb. 6:8. Gather together "the tares, and bind them in bundles to burn them." Matt. 13:30. "For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4:1.

## THEY SHALL BE CONSUMED.

*Consume*: "To destroy by separating the parts of a thing by decomposition, as by fire; to destroy and annihilate the form of a substance."—Webster. When a thing is consumed it is reduced to ashes. "There came a fire out from before the Lord and consumed upon the altar, the burnt offering." Lev. 9:24. "And cast it into the fire that was on the hearth until all the roll was consumed in the fire." Jer. 36:23. "The gates thereof are consumed with fire." Neh. 2:3.

Knowing what the people would understand by this word, the Lord often tells them that the wicked shall be consumed. Thus: "They that forsake the Lord shall be consumed." Isa. 1:28. "Let the sinners be consumed."

out of the earth." Ps. 104:35. "The enemies of the Lord shall be as the fat of lambs; they shall consume, into smoke shall they consume away." Ps. 37:20. "Consume them in wrath, consume them that they may not be." Ps. 59:13. "Their flesh shall consume away while they stand upon their feet; and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth." Zech. 14:12.

## THEY SHALL BE DEVoured.

*Devour*: "To eat up; to destroy; to consume with rapidity and violence."—*Webster*. The following passages will show its Bible use: "There went out fire from the Lord and devoured them." Lev. 10:2. "Some evil beast hath devoured him." Gen. 37:20. "This word the Lord again uses to describe the condition of the wicked. "Fire came down from God out of heaven and devoured them." Rev. 20:9. "Fiery indignation which shall devour the adversaries." Heb. 10:27. "The fire shall devour them." Ps. 21:9. "They shall be devoured as stubble fully dry." Nahum 1:10.

## SHALL GO INTO PERDITION.

*Perdition*: "Entire loss or ruin; utter destruction."—*Webster*. This again is a very strong word to denote utter destruction. "Which drown men in destruction and perdition." 1 Tim. 6:9. "We are not of them who draw back unto perdition." Heb. 10:39. "Against the day of judgment and perdition of ungodly men." 2 Pet. 3:7.

## CUT ASUNDER.

"Shall cut him asunder." Matt. 24:51.

## CUT DOWN.

"They shall soon be cut down like the grass." Ps. 37:2.

## CUT UP.

"As thorns cut up shall they be burned in the fire." Isa. 33:12.

## CUT OFF.

"I will early destroy all the wicked of the land, that I may cut off all the wicked doers from the city of the Lord." Ps. 101:8. "For evil doers shall be cut off." "The seed of the wicked shall be cut off." "They that be cursed of him shall be cut off." "When the wicked are cut off thou shalt see it." "The end of the wicked shall be cut off." Ps. 37:9, 22, 28, 34, 38. "The wicked shall be cut off from the earth." Prov. 2:22. "Every one that stealeth shall be cut off." Zech. 5:3.

## CUT IN PIECES.

"Let them be as cut in pieces." Ps. 58:7.

## ROOTED OUT.

"The transgressors shall be rooted out of it" (the earth). Prov. 2:22.

## CHASED OUT.

"He shall be . . . chased out of the world." Job 18:18. "He shall be chased away as a vision of the night." Job 20:8. They "shall be chased as the chaff of the mountain before the wind." Isa. 17:13.

## BLOTTED OUT.

"Whosoever hath sinned against me, him will I blot out of my book." Ex. 32:33. "Let them be blotted out of the book of the living." Ps. 69:28. "Let their name be blotted out." Ps. 109:13.

## PASS AWAY.

"As a snail which melteth, let every one of them pass away." Ps. 58:8.

## COMPARED TO PERISHABLE MATERIALS.

They are to be dashed "in pieces like a potter's vessel," Ps. 2:9; to be consumed "as the fat of lambs," Ps. 37:20; to perish "like the beasts," Ps. 49:20; to pass away "as a snail which melteth," Ps. 58:8; to be driven away "as smoke is driven away," and to perish "as wax melteth before the fire," Ps. 68:2; to be no more, "as the whirlwind passeth," Prov. 10:25. They "shall be as an oak whose leaf fadeth, and as a garden that hath no water, and . . . as tow," Isa. 1:30, 31; "as the burnings of lime, as thorns cut up shall they be burned in the fire," Isa. 33:12; like moth and worm-eaten garments, Isa. 51:8; and "as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust," Isa. 5:24. They shall be burned as tares, Matt. 13:30; as dry branches, John 15:6; as wood and hay, 1 Cor. 3:12; as thorns and briars, Heb. 6:8. "They shall be as the morning cloud, and as the early dew that passeth away." Hosea 13:3. "They shall soon be cut down like the grass, and wither as the green herb." Ps. 37:2. "His roots shall be dried up beneath, and above shall his branch be cut off," Job 18:16; and his light "shall be put out." Job 18:5.

How could the utter destruction of the wicked be more clearly stated or more forcibly illustrated than in the above scriptures? Added to these are the declarations, made again and again, that the soul itself shall die, and that the wicked shall be no more. Thus: "The soul that sinneth, it shall die." Eze. 18:4. "And shall consume the glory of his forest, and of his fruitful field, both soul and body." Isa. 10:18. "Fear him which is able to destroy both soul and body in hell." Matt. 10:28. Equivalent to this is the declaration that the day that cometh shall burn up the wicked, so "that it shall leave them neither root nor branch." Mal. 4:1.

It is directly stated that the wicked shall be as nothing. See Isa. 41:11, 12. And that "they shall be as though they had not been." Obad. 16. And the Psalmist says, "For yet a little while and the wicked shall not be." Ps. 37:10. Again he exclaims, "Let the sinners be consumed out of the earth, and let the wicked be no more." Ps. 104:35.

Such an array of positive testimony as there is for the utter destruction of the wicked, can hardly be produced for any other doctrine of the Bible.

## THE SLEEP OF THE DEAD.

TEXT: "For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished." Eccl. 9:5-6.

DEAR READER: We have usually been taught that when the body dies the real man does not die, but lives right on, thinks, acts, loves, and hates, in heaven or hell, just as actually as while in the body upon earth. But is this true? Many false doctrines have been taught in the world; may not this be one of them? What proof do we have that a man lives after we have seen him die? Observation teaches us all that he is really dead. Every day we see him die. Did any person ever see anything leave the body at death? No, not in a single case. Has a human soul or spirit, separate from the body, ever been seen by any one? No, never. So far, then, as actual sight and observation go, all the evidence is against this popular doctrine.

Reason is against it. How can a man think without brains, walk without feet, see without eyes, hear without ears? It is absurd and contrary to all reason. But does not the Bible teach that the dead are conscious, No, not in a single text; but it everywhere teaches just the reverse, as I can readily show you. If the dead live right on and go to heaven or hell as soon as they die, then what sense is there in a future judgment? Is it reasonable to believe that God would send a man to hell before he was judged, and after he had been there a thousand years in torment, then bring him out and judge him? See 2 Pet. 2:9. Would you hang a man and then judge him? Is it not absurd to believe that God would take a man to heaven for thousands of years, and then bring him down from heaven and judge him to see if he ought to go there? This is too absurd to be believed. See Rev. 11:18.

Again, if the soul or spirit can live just as well out of the body as in the body, or perhaps even better; if it can be like an angel, can fly rapidly from one place to another, can live, and think, and act, and be so exceedingly happy without the body; and if the body, as many preach, is only a prison house, a cage and a clog to the soul, then what is the use of a resurrection of this body? See 1 Cor. 15:32. Why raise the body and put the soul back into it again? or, why was the soul ever put into the body at all, if it could do better without it? Yet no doctrine of the scriptures is plainer than that of the resurrection of the dead at the last day. See 1 Cor. 15.

Then, again, if the saints as soon as they die go up to heaven, where Jesus is, and where they can enjoy all the glory and happiness of heaven, what will they care for the second coming of Christ? Yet all the Bible writers were constantly wishing for it, longing for it, and praying for it. See Heb. 9:28. These fundamental doctrines of the Bible, the judgment, the resurrection, and the second advent, are all set aside and destroyed by the doctrine of the conscious state of the dead.

The Bible directly asserts that the wicked are reserved unto the day of judgment to be punished. "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished." 2 Pet. 2:9. See also Job 21:28-32. Rev. 20:12, 13. Now, if the wicked are reserved till the judgment to be punished, they certainly are not being punished in hell before that time. This is so plain that any child can see it, and so reasonable that everybody ought to believe it.

Another plain fact which clearly shows that the righteous do not go to heaven when they die, is that they are not to be rewarded till the second advent, the resurrection and the judgment. If they went to heaven at death they would have thousands of years of reward before the judgment. But now see how plainly this doctrine is everywhere taught, that the time of reward is not at death, but at the judgment. "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Matt. 16:27. When will every man be rewarded? At the coming of Christ. "For thou shalt be recompensed at the resurrection of the just." Luke 14:14. When will you be recompensed? At the resurrection. No promise of it before. "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. 5:4. When will you get your crown? When the great Shepherd comes—not till then.

"And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great." Rev. 11:18. When will the Lord's saints, great and small, be rewarded? When the time comes to judge the dead. How plain this doctrine is. Scores of texts all through the Bible might be given, teaching the same thing. But if this be true, then it cannot be true that the righteous go to heaven when they die. Well, if men do not go to heaven or hell at death, where do they go? Let the Bible answer this question, and it will do it in very plain terms.

1. *It says that they are dead.* Death is thus defined by Webster: "The extinction of life." Notice the following plain declarations: "For Naboth is not alive, but dead;" 1 Kings 21:15; "Your fathers did eat manna in the wilderness, and are dead;" John 6:49; "David . . . is both dead and buried;" Acts 2:29; "The dead in Christ shall rise first;" 1 Thess. 4:16; "He being dead yet speaketh;" Heb. 11:4; "Moses my servant is dead;" Josh. 1:2; "Abraham is dead, and the prophets;" John 8:52; "Lazarus is dead." John 11:14. How plain these declarations are—Moses is dead, David is dead, Lazarus is dead. And death is an extinction of life. Then all these men are dead, and not alive.

2. *They are in the grave.* Nothing is more plainly stated than this. We will quote several scriptures upon this point. The reader will notice that it does not say simply that the body is in the grave, but it says that *the man*, the person himself is there. It does not say that a part of man goes there, or that the house that the man lived in goes there, but it says that he himself, the man proper, is there. Notice carefully these scriptures: "Dust thou art and unto dust shalt thou return." Gen. 3:19. Who was to return to dust? The conscious, intelligent, responsible man Adam. To Abraham God said, "And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age." Gen. 15:15. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. 9:10. What is going into the grave? That part of man which is capable of having knowledge, wisdom, devices, etc. "Thy dead men shall live, together with my dead body shall they arise." Isa. 26:19. Notice it is *men* who are dead as well as bodies. "And many of them that sleep in the dust of the earth shall awake." Dan. 12:2. "The hour is coming, in the 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 5:28, 29. Who are in the grave? They that have done evil and they that have done good—the intelligent, responsible man. "And devout men carried Stephen to his burial, and made great lamentation over him." Acts 8:2. Who was buried? The martyr Stephen—not simply Stephen's body, but Stephen himself. The reader will readily remember scores of texts through the Bible making the same statements.

3. *The dead know nothing—have no thoughts.* This is an important proposition which we wish the reader to distinctly notice. "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:3, 4. In the very day a man dies, his thoughts perish. Can a man be in heaven or hell alive, and have no thoughts? "For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished." Eccl. 9:5, 6. What do the dead know? The declaration is positive, they "know not anything." But, says one, this is the body. No, it is not; for the next verse says, "Also their love, and their hatred, and their envy, is now perished." Men love and hate with the mind; hence it is the mind of man to which he refers. "The dead praise not the Lord, neither any that go down into silence." Ps. 115:17. "For in death there is no remembrance of thee; in the grave who shall give thee thanks?" Ps. 6:5. "Let the wicked be ashamed, and let them be silent in the grave." Ps. 31:17. "For the grave cannot praise thee, death cannot celebrate thee." Isa. 38:18. All these scriptures plainly state that after death men have no thoughts, know nothing, are not intelligent anywhere, or in any manner.

4. *The dead are asleep.* We all know that in perfect, sound sleep there is no thought, not even a dream. We are simply unconscious. It is a well-known fact that the Lord everywhere uses sleep to describe the state of the dead. A person in sound sleep is peacefully, quietly resting, with no sorrow, no trouble. Carefully read the following scriptures:—

"So David slept with his fathers, and was buried in the city of David." 1 Kings 2:10. "And Solomon slept with his fathers, and was buried in the city of David his father." 1 Kings 11:43. "And Hezekiah slept with his fathers." 2 Kings 20:21. "For now shall I sleep in the dust." Job 7:21. "So man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job 14:12. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12:2. "And when he was come in, he saith unto them, Why make ye this ado, and weep? The damsel is not dead, but sleepeth." Mark 5:39. "These things said he; and after that he saith unto them, Our friend Lazarus sleepeth; but I go that I may awake him out of sleep. . . . Then said Jesus unto them plainly, Lazarus is dead." John 11:11, 14. "After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. . . . Then they also which are fallen asleep in Christ are perished. . . . But now is Christ risen from the dead, and become the first fruits of them that slept. . . . Behold, I show you a mystery: We shall not all sleep, but we shall all be changed." 1 Cor. 15:6, 18, 20, 51. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep." 1 Thess. 4:13-15.

If the saint are dead, they are not alive. If they are in the grave, they are not in heaven. If they have no thoughts, then they are not thinking. If they know nothing, then they are not intelligent. If they are asleep, then they are not awake. If they are to be rewarded at the judgment, they are not being rewarded now. Dear reader, this is the doctrine we believe and teach. Is it not the doctrine of the Bible? D. M. C.

Do not let a lay pass over your head without a complete surrender to Jesus of your whole heart—only believe, and thou shalt see the glory of God.

## The Signs of the Times

"Can ye not discern the signs of the times?"

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

JAMES WHITE,  
J. N. ANDREWS,  
URIAH SMITH, } EDITORS.

### Thoughts on the Book of Daniel.

CHAPTER XI—CONTINUED.

VERSE 31. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.

The power of the empire was committed to the carrying on of the work before mentioned. And they shall pollute the sanctuary of strength, or Rome. If this applies to the barbarians, it was literally fulfilled; for Rome was sacked by the Goths, Huns, and Vandals, and the imperial power of the West ceased through the conquest of Rome by Odoacer. Or if it refers to those rulers of the empire who were working in behalf of the papacy against the pagan and all other opposing religions, it would signify the removal of the seat of the empire from Rome to Constantinople; which contributed more than anything else to the downfall of Rome. The passage would then be parallel to Dan. 8:11, and Rev. 13:2.

"And they shall take away the daily sacrifice." It was shown in Dan. 8:13, that "sacrifice" is a word erroneously supplied; that it should be desolation; and that the expression denotes a desolating power of which the abomination of desolation is but the counterpart, and to which it succeeds in point of time. The daily desolation was paganism, the abomination of desolation is the papacy. But it may be asked how this can be the papacy; since Christ spoke of it in connection with the destruction of Jerusalem. And the answer is, Christ evidently referred to the ninth of Daniel, which is a prediction of the destruction of Jerusalem, and not to this verse of the eleventh, which does not refer to that event. Daniel, in the ninth chapter, speaks of desolations, and abominations, plural. More than one abomination, therefore, treads down the church; that is, so far as the church is concerned, both paganism and the papacy are abominations. But as distinguished from each other, the language is restricted, and one is the daily desolation and the other is pre-eminently the transgression or abomination of desolation.

How was the daily, or paganism, taken away? As this is spoken of in connection with the placing or setting up of the abomination of desolation, or the papacy, it must denote, not merely the nominal change of the religion of the empire from paganism to Christianity, as on the conversion, so-called, of Constantine, but such an eradication of paganism from all the elements, of the empire, that the way would be all open for the papal abomination to arise and assert its arrogant claims. Such a revolution as this, plainly defined, was accomplished; but not for nearly two hundred years after the death of Constantine.

As we approach the year A. D. 508, we behold a grand crisis ripening between Catholicism and the pagan influences still existing in the empire. Up to the time of the conversion of Clovis, king of France, A. D. 496, the French and other nations of Western Rome were pagan; but subsequent to that event, the efforts to convert idolaters to Christ were crowned with great success. The conversion of Clovis is said to have been the occasion of bestowing upon the French monarch the titles of "Most Christian Majesty," and "Eldest Son of the Church." Between that time and A. D. 508, by alliances, capitulations, and conquests, the Arberici, the Roman garrisons in the West, Brittany, the Burgundians, and the Visigoths, were brought into subjection.

From the time when these successes were fully accomplished, namely, 508, the papacy was triumphant so far as paganism was concerned; for though the latter doubtless retarded the progress of the Catholic faith, yet it had not the power, if it had the disposition, to suppress that faith, and hinder the encroachments of the Roman pontiff. When the prominent powers of Europe gave up their attachment to paganism, it was only to perpetuate its abominations in another form; for Christianity, in the Catholic sense, was only paganism baptized.

In England, Arthur, the first Christian king, founded the Christian worship on the ruin of the pagan. Rapin, who claims to be exact in the chronology of events, states that he was elected monarch of Britain in 508. Book ii, p. 124.

The condition of the see of Rome was also peculiar at this time. In 498, Symmachus ascended the pontifical throne as a recent convert from paganism. He reigned to A. D. 514. He found his way to the papal chair, says Du Pin, by striving with his competitor even unto blood. He received adulation as the successor of St. Peter, and struck the key note of papal assumption, by presuming to excommunicate the emperor Anastasius. The most servile flatterers of the pope now began to maintain that he was constituted judge in the place of God, and that he was the vicegerent of the Most High.

Such was the direction in which events were tending in the West. What posture did affairs at the same time assume in the East? A strong papal party now existed in all parts of the empire. The adherents of this cause in Constantinople, encouraged by the success of their brethren in the West, deemed it safe to commence open hostilities in behalf of their master at Rome. In 508, their partisan zeal, culminated in a whirlwind of fanaticism and civil war, which swept in fire and blood through the streets of the eastern capital.—Gibbon's *Dec. and Fall.*, vol. iv, p. 526.

Let it be marked that in this year, 508, paganism had so far declined, and Catholicism had so far relatively increased in strength, that the Catholic church for the first time waged a successful war against both the civil authority of the empire and the church of the East, which had for the most part embraced the Monophysite doctrine. The extermination of 65,000 heretics was the result.

With the following extract from Apollon Hale, we close the testimony on this point:—

"We now invite our modern Gamaliels to take a position with us in the place of the sanctuary of paganism (since claimed as the 'patrimony of St. Peter') in 508. We look a few years into the past, and the rude paganism of the northern barbarians is pouring down upon the nominally Christian empire of Western Rome—triumphing everywhere—and its triumphs everywhere distinguished by the most savage cruelty.

The empire falls, and is broken into fragments. One by one the lords and rulers of these fragments abandon their paganism and profess the Christian faith. In religion, the conquerors are yielding to the conquered. But still paganism is triumphant. Among its supporters there is one stern and successful conqueror. (Clovis.) But soon he also bows before the power of the new faith, and becomes its champion. He is still triumphant, but, as a hero and conqueror, reaches the zenith at the point we occupy, A. D. 508.

"In or near the same year, the last important subdivision of the fallen empire is publicly, and by the coronation of its triumphant 'monarch,' Christianized.

"The pontiff for the period on which we stand is a recently converted pagan. The bloody contest which placed him in the chair was decided by the interposition of an Arian king. He is bowed to and saluted as filling 'the place of God on earth.' The senate is so far under his power, that on suspicion that the interests of the see of Rome demand it, they excommunicate the emperor. . . . In 508, the mine is sprung beneath the throne of the Eastern Empire. The result of the confusion and strife it occasions is the humiliation of its rightful lord. Now the question is, *At what time* was paganism so far suppressed, as to make room for its substitute and successor, *the papal abomination*? When was this abomination placed in a position to start on its career of blasphemy and blood? *Is there any other date for its being 'placed' or 'set up' in the room of paganism, but 508?* If the mysterious enchantress has not now brought all her victims within her power, she has taken her position, and some have yielded to the fascination. The others are at length subdued, 'and kings, and peoples, and multitudes, and nations, and tongues,' are brought under the spell which prepares them, even while 'drunken with the blood of the martyrs of Jesus,' to 'think they are doing God's service,' and to fancy themselves the exclusive favorites of Heaven, while becoming an easier and richer prey for the damnation of hell."—*Ad. Manual*, pp. 79-81. U. S.

(To be continued.)

### The Order of Events in the Judgment.

NUMBER EIGHT.

We have learned that there is a space of time at the beginning of the voice of the seventh angel, which is employed in closing up the work of human probation. During this period the living righteous conclude their probation, and are accounted worthy to stand before the Son of Man. Luke 21:36. This is the time of the dead that they should be judged, *i. e.*, the time when the righteous dead are accounted worthy of a part in the first resurrection. Luke 20:35, 36; Rev. 11:18. It is when the Ancient of Days sits in judgment that Christ is crowned king; and this same event takes place under the sounding of the seventh angel. Dan. 7:9-14; Rev. 11:15-17. This shows that the judgment scene of Dan. 7, is in the days of the seventh angel, and that the judgment of the dead here

brought to view is at the Father's tribunal. Two things next claim our attention. 1. The mighty proclamation which heralds the investigative judgment at the beginning of the voice of the seventh angel. 2. The opening of the most holy place of the heavenly temple for the session of that judgment.

The second and third woes come in consequence of the voices of the sixth and seventh angels. Rev. 8:13. There is a short space of time between the second and third woes, and hence such space must exist between the close of the sixth angel's voice and the commencement of the seventh. Rev. 11:14. The termination of the hour, day, month, and year of the sixth angel, marks the conclusion of the second woe, Aug. 11, 1840, Rev. 9:15.

At the close of the sixth angel's voice a mighty angel descends from heaven to herald the sounding of the seventh trumpet. He has a little book open in his hand; and he places his right foot upon the sea, and his left foot on the earth, and cries with a loud voice, as when a lion roareth. Then the seven thunders utter their voices, but John is forbidden to write what they utter. The angel having made proclamation to the inhabitants of the earth, lifts his hand to heaven and swears that time shall be no longer; but that in the days of the beginning of the seventh angel's voice the mystery of God should be finished as he hath declared to his servants the prophets. Rev. 10:1-7.

His act of placing one foot upon the sea, and one upon the land, implies that his proclamation pertains to all the dwellers upon the globe. He cries with a mighty voice like the roar of a lion; but it is a voice that gives instruction and warning to mankind. For he has a little book open in his hand; a fact which indicates that its contents form the subject of his proclamation. When he has finished his announcement, he confirms it with a solemn oath. The words of this oath give a definite idea of the nature of his proclamation.

1. That it relates to the definite time of some grand event.

2. That this event is the sounding of the seventh angel.

3. That this proclamation is based upon the prophets.

The book of Daniel contains the prophetic periods which mark the very events of the seventh angel's voice. Among the earliest of these events are the opening of the second apartment of the heavenly temple (Rev. 11:19); the judgment of the righteous dead (Rev. 11:18); the finishing of the mystery of God (Rev. 10:7); and the coronation of Christ for the destruction of his enemies. Rev. 11:15-19; Ps. 2:6-9. The prophecy of Daniel reveals this very session of the investigative judgment, at which Christ is crowned king upon his own throne (Dan. 7:9-14); and the final work in the sanctuary of God for the closing up of human probation (Dan. 8:14); and marks the very time for the beginning of this grand work.

The book of Daniel must therefore be that book out of which the angel makes his proclamation of definite time; for this book alone contains the prophetic periods, unless, indeed, we add the book of Revelation, which is but a second edition of the prophecy of Daniel. Now it is a remarkable fact that the book of Daniel was by divine direction *closed up* and *sealed* till the time of the end, when the wise were to understand. Dan. 12:4-10. The same power which placed the seal upon it must be employed to take it off. It was by the agency of the angel of God that this book was closed up; and it is by the same means that the seal is removed. And hence when the angel descends to herald the work under the seventh trumpet, that prophecy which reveals the very events of that trumpet, and mark the time of their commencement, is *open in his hand*. Having made his announcement therefrom, he swears that time shall be no longer, *i. e.*, that the events predicted shall transpire where he then stands at the end of the periods contained in the little book.

The time to the finishing of the mystery of God must be the burden of the proclamation of this mighty angel; for the oath which he utters to confirm his proclamation plainly indicates its nature. He swears that time should be no longer; but that the mystery of God should be finished in the days at the beginning of the seventh angel's voice. But if there were a space of time between the oath and the voice of the seventh angel, the words of the oath could not be true. The time to which he swears must be the time contained in the little book, which reaches to the events of the seventh angel's voice.

That this oath uttered by the angel with the open book relates to prophetic time, is farther evident from the record of the oath which was uttered at the time when that book was sealed up; for the man clothed in linen, standing at a time when the prophetic periods all lay in the future, solemnly attests with an oath the time contained in the sealed book. Dan. 12:6, 7. But the angel of Rev. 10, having the book open in his hand, first proclaims their termination and then swears to the truth of his announcement. His oath marks the end of the time in question. It certainly does not mark the end of time considered as *duration* measured by days, or years; for the closing words of the oath speak of days yet future under the seventh angel. Nor does it mark the end of human probation; for the words of the oath place this also yet future under the sounding of the seventh angel. Verse 7.

Moreover after the eating of the book by John, who in this personates the church at the time of the fulfillment of this prophecy, he was bidden to prophesy again before many peoples and nations, is clear proof that there is a message of mercy and of warning to men after the oath of the angel that time should be no longer. Verses 7-11. We must therefore conclude that this oath has reference to the time which the angel had announced from the book open in his hand. This oath is the complement of that in Dan. 12. In that, the man clothed in linen swears to prophetic time yet to be; in this, the angel, having made solemn proclamation from the open book, lifts his hand to heaven and swears to the accomplishment of the time.

There is indeed a criticism on the original which gives it a very different meaning. Instead of "there shall be time no longer" some render it "the time shall not yet be." (See Barnes' Notes on Revelation, p. 290.) Those who give this translation involve the action of the angel in great absurdity. They understand that the descent of this mighty angel symbolizes the reformation of the sixteenth century. And as the most prominent reformers taught that the end was not far distant (See Barnes' Notes on Revelation, pp. 292, 293), these expositors assert that the angel swears to the error of their teaching. But this cannot be, for it makes this symbolic angel utter a solemn oath in contradiction of his own testimony.

What has been said is quite sufficient to show that the work of the mighty angel of Rev. 10 is of the same nature with that of the angel of Rev. 14:6, 7. His message is uttered while the living are yet in probation. It is termed the everlasting gospel because it is that which contains the good news of the coming kingdom of God. Like the mighty proclamation of the angel of Rev. 10 which pertains to all the dwellers upon the globe, this also is addressed to every nation, and kindred, and tongue, and people. As the angel of Rev. 10 proclaims definite time connected with the seventh angel's voice, so this angel says with a loud voice, "Fear God, and give glory to him; for the hour of his judgment is come." There must be definite time to mark the proclamation of this angel; and as men are addressed while yet in probation, that time must be the prophetic periods of the Bible. And herein have we a parallel to the case of the angel of Rev. 10 with the open book in his hand, swearing to the fulfillment of time. That relates to the sounding of the seventh angel and the finishing of the mystery of God; this relates to the session of the investigative judgment, which, as we have seen, is the same work. As a further work of prophesying remains after the angel of Rev. 10 swears that time shall be no longer, so in Rev. 14 after the angel has announced that the hour of God's judgment is come, the like work remains to be performed.

The period designated as the hour of God's judgment, or the days when the mystery of God is to be finished, is not therefore ushered in by the advent of Christ, for its work is preparatory to that event. But it is announced to the inhabitants of the earth by solemn proclamation, based on definite time and confirmed by an immutable oath. The time must therefore be given rightly. Whenever, in fulfillment of Rev. 14:6, 7, the announcement is made, "The hour of his judgment is come," the time must be truthfully given. And certainly when the angel of Rev. 10 swears to the fulfillment of time, that time must there expire. Yet in each case there is a further work of prophesying or proclaiming truth to the children of men.

These scriptures can never have their fulfillment by a succession of time messages, each disproving the truth of its predecessor, and each being in turn disproved by the one which succeeds it. When God gives these an-

nouncements 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 time-movements which follow the genuine, and which repeat themselves again and again in the persistent effort to fix the time of Christ's advent, may possibly have some connection with the thunders which John was forbidden to write, but they never can be in fulfillment of the solemn announcement, "The hour of his judgment is come," or of the solemn oath that time should be no longer. For these later time-movements are but a succession of efforts made to fix the definite time of Christ's advent, though that is not revealed in the Bible, and though each movement is based upon the failure of all which have preceded it. But the genuine is given for the purpose of announcing the investigative judgment, and its truthfulness being attested by the oath of the angel, it will never be retracted to make way for successive announcements of the time of Christ's revelation. The opening of the heavenly temple and the final work therein will be next considered.

J. N. A.

### Why Look for Honesty.

THERE is a cry going up all over the land against the prevailing dishonesty of the age. Man is suspicious of his fellow man; perhaps there never was a time when distrust so generally prevailed. Those who have been looked upon as being patterns of uprightness, and every way fitted to be guardians of public funds, prove defaulters to large amounts, such as they can never hope to pay; and they seem to feel no concern about the payment. It is getting to be a matter of serious inquiry, where shall men be found to discharge faithfully the duties of government offices, or to handle the funds of widows and orphans? A minister of Long Island after eulogizing a man on attending his funeral, said it was becoming a dangerous thing to speak a word in praise of any one deceased, until his accounts were examined. Wars rise up with the Indians, costing millions of money and hundreds of lives, because those who are entrusted with the means to carry out our treaty stipulations appropriate the money to their own uses. Our postal department is burdened on account of the dishonesty of contractors, who swear to service, and receive heavy pay for it, which was never performed. Officers of banks and insurance companies will, one week, swear to the good standing of their institutions, and the next week fail, and carry trouble and destitution to hundreds of households. Stealing is becoming an obsolete word; it would be impolite to charge with theft the man who lives in such a fine house and gives such splendid dinners—no, he is only a defaulter, reveling in the wealth which he has taken from the needy who trusted to his honor. Public buildings, which are estimated to cost only thousands, sometimes cost millions because those who handle public funds put all the money into their own pockets which they can possibly retain. Sympathy, instead of going out toward the victims of crime, rises up to shield the criminal from the punishment justly due his crimes.

The churches are sadly feeling the influence of this state of things. It is not forgotten that when a very prosperous revival meeting was progressing in New York, the men who were assisting in the work made way with the contributions. Money does not seem to be safe anywhere. The *Christian Statesman*, the organ of the party which is seeking to amend our National Constitution in favor of religion, founds its strong argument for this change in the need to secure a higher standard of honesty, especially in the administration of public affairs.

Having looked this matter over with much interest, our observation extending over a score of years on this very point, we are firmly fixed in conviction that the public feeling does not demand honesty. The standard is now as high as desired. This may seem to be a strange statement, but we are thoroughly convinced it is truth. The great majority of the religious world does not favor tenderness of conscience, and the *Christian Statesman* presents, in its course, the most glaring inconsistency in trying to build up the very state of things which it professes to be trying to put down.

The highest of all obligations is that which we owe to God. Irreverence for God is never accompanied by true reverence for any power. An open disregard of the claims of God is not consistent with a high regard for the rights of man. And where the rights of God are truly regarded there must of necessity be a regard for the just claims of all his creatures. A mother was once asked how it was that she succeeded

in training up her children to such a nice sense of honor and virtue with the teachings and example of their father against all her efforts. Her answer was, that she constantly kept before them the authority of God, and inculcated reverence for Him; she never made any direct reference to the ungodly example of her husband, but she tried to fill their minds and hearts with a sense of obligations to God, and thus shut out those influences from which they were in danger of being ruined.

Let us now justify the opinion expressed above by reference to facts, such as are constantly transpiring all over the land. Not long since I held meetings in a small village where I received a good hearing. I presented the claims of the law of God, from which there was no open dissent, as there was no church of antinomians in the place. I presented the claims of the fourth commandment—the obligations to which was very generally confessed—and I proved, even to the satisfaction of almost every hearer, that it cannot be made to enforce any day but the seventh day. It was well known that scores were fully convinced that the argument was all right, and that the Bible teaches that "the seventh day is the Sabbath," to the exclusion of every other day. A brother a well esteemed member of the Methodist church, determined to obey the commandment. The next Sabbath he laid aside his working clothes, and, attired as was fitting for the day of rest, he walked through the street. He said he was much surprised to see that the people so generally regarded him with the greatest wonder. Those who were convinced that the seventh day is the Sabbath were free to express their surprise at his course. While no one expressed any surprise that professed Christians who had confessed the duty did not obey the commandment.

I am often reminded of the remark of a prominent member of a Baptist church in a western city, who, when asked why his people did not keep the seventh day when they become convinced it was duty answered: "That is not the kind of religion we have in this city. You must not expect people in this day to leave a popular error for unpopular truth." And so it is all over the land, people of all grades, church members and even ministers, will confess the truth and their duty, and there they stop. Nobody looks upon it as at all strange that they utterly disregard their known duty to God. But if one more conscientious than his neighbors, dares to step out and act according to his convictions, he immediately becomes an object of ridicule and reproach. Professed Christians laugh at what they call his folly, and scoff at his following the dictates of his conscience, though enlightened and sustained in his course by the plainest declarations of God's word. Are not these things so? And while open disregard of the acknowledged claims of God's law is commanded, and obedience to the divine precepts is scoffed at even in the churches, is it any wonder that crimes against the rights of man cease to be considered criminals, that stealing softens down into defaulting, and lying is only prevarication or merely managing?

We can easily make good our assertions that the *Christian Statesman* presents in its course the most glaring inconsistency. Professing the highest regard for the claims of God's law and the strongest desire to correct the existing want of conscientious regard for right, and acknowledging the ten commandments as the foundations of all right, it is yet seeking to obtain a national law which shall compell men to violate their consciences, and to disregard the express words of Jehovah as given in that law. We have no words in which to express our astonishment at the blind folly of those who will thus profess and thus act.

We are thankful that, while the majority love a superficial religion, or the gloss and tinsel of the appearance of conscientiousness without the vitality and power, it is not so with all. There are truly honest-hearted ones, here and there, all over the land, who deplore this state of things, and who love the ways of God. They joyfully receive the message which points to a reform, as soon as they hear. As long as we find humble ones, with tearful eyes and words of gratitude, receive the assurance that God has not forgotten his waiting ones, but is leading his people out of this darkness into light, we are encouraged to labor on. If the sheaves are few which we reap compared with the abundance of the tares, we know that they will prove to be exceedingly precious in the day of our Saviour's coming. In hope of the joy of that day we will toil on, knowing that our beloved Redeemer will be "glorified in them that believe—in that day." 2 Thess. 2. J. H. WAGGONER.

Clyde, O., April 7, 1878.

### Denmark.

ALSTRUP, MARCH 25.—I have spent the past week with the friends in Tylstrup, and our meetings have, through the mercy of God, been blessed to the good of souls. We have also held a few meetings at a brother's house in Nørreheide, in the parish of O. Brønderslev. Tuesday afternoon we met in a barn, as there was not room to seat the audience (about one hundred) in the house. The parish priest, who was said to be a highly educated and very friendly man, met with us.

He said he had come as spokesman for his flock, to inquire of me what the difference was between his teachings and ours, and wanted opportunity to reply. He thought he had a right to demand this, as I was holding meetings in his parish, and teaching doctrines different from those of the State church. He said he had heard both good and bad reports about me, and he wished to know what was true.

I answered that it was a great pleasure for me to accede to his request, and that it would rejoice me much if the priest in every place where I labored would come to me with the same demand.

At first I brought out different points in Christianity on which I knew we were agreed, and called his attention to the fact that we were perfectly agreed on these points. But as regards the Sabbath of the Lord his people and mine were not agreed; for we keep the seventh day according to the commandment of God, but they observe a day which the Lord has never instituted as a day of rest.

Then followed some lively testimonies on this subject from both sides. He excused himself by saying that he did not wish to combat with the word of God as a weapon, because he did not know as his memory was good enough for that; and finally he virtually admitted that what I had said on this subject was truth; namely:—

1. That Sunday is not set forth in the word of God as the Sabbath or a holy day.
2. That the observance of Sunday is simply a custom which is not binding on the conscience according to the word of God.
3. That the decalogue was given in order that man might see and repent of his sins, and therefore it is not abolished.
4. That the early Christian churches in Jerusalem observed the seventh day as the Sabbath.
5. That our Saviour kept the seventh day and none other; that this was his custom, and that we should follow his example.
6. That there is nothing ceremonial or Mosaic connected with the Sabbath of the Lord; for it was instituted at creation, before the fall.

All his eloquent words about Christian liberty and beautiful customs evaporate like dew before the morning sun, when he makes such admissions as these. And this every one will admit who believes that the word of God is of greater importance than the word of man, and that Christ is not the minister of sin, and that he has not by his redemption given us liberty to sin or to transgress the holy commandment of God; but that he, on the contrary, writes the law of God in our hearts, so that this is the love of God that we keep his commandments, and his commandments are not grievous. 1 John 5. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 John 2.

The priest said that if any became convinced that the seventh day was the Sabbath, then they also ought to observe it, and that diligently.

After that he wished me to present our doctrine and faith in regard to baptism and the Lord's supper. We were entirely in harmony about the signification of these ordinances, and he admitted that the method we use is in accordance with the word of God. He thought that it was a matter of indifference whether the customs used in the church, and which are not mentioned in the Bible, were followed or not. Every one might do as he pleased. He preferred, of course, to have the children baptized in their infancy, but this was left to every one's own convictions. Then he said that he did not know as I cared to hear his meaning, but he would, nevertheless, state to me and the audience, that it had been a pleasure for him to converse with me. He could not discover but that I taught a good Christian doctrine, and he was pleased to see that I showed a Christian demeanor.

Finally I gave a short exhortation, and endeavored to impress upon the audience that the principal part of religion does not consist in doctrines and knowledge, but in turning from darkness to light; from the service of the wicked one to God; that we every day stand in danger

of the impending judgment; and that the great day of God is near, when the hidden things of the heart shall be revealed. Then shall he that doeth the will of God abide forever. 1 John 2. The Spirit of the Lord affected many hearts, and the priest thanked me at the close of the meeting, and said that he had been edified. This has strengthened the believers here very much, and has become a matter of thought for many others. May the Lord save more and more from the unhappy chains of unbelief and sin, and may sinners be converted to the glory of his name.

Our Bible-class, Sabbath-school, and prayer-meeting have been greatly blessed this week. About sixty persons attended the meeting Sabbath afternoon. The prayer-meetings in Alstrup are not as well attended when I am away, yet there are some who come together every Sabbath and try to draw near to the Lord and encourage one another. Yesterday there were about two hundred persons present in the meeting-house. I preached on the subject of the law in Galatians. We wish to express our thanks to Brother Canright for the light he has given us on this subject.

TYLSTRUP, APRIL 1. The Lord has helped us in our labors. The truth of God has made some advancement. There are now thirty persons here who observe the Sabbath of the Lord. We continue to labor on in hope.

JOHN G. MATTESON.

### Reports from the Field.

(Condensed from Review and Herald.)

#### Massachusetts.

IPSWICH.—Meetings have been in progress here over two weeks. Brethren Stone and Haines report, April 19, that eight persons had resolved to keep the next Sabbath.

#### Canada.

BARFORD.—A good work is still going forward in this place under the labors of Elder A. C. Bourdeau. About forty are said to be keeping the Sabbath. Quite a good start has been made in the tract and missionary work.

#### Wisconsin.

SAND PRAIRIE.—Brother Atkinson has been laboring in this place. Nineteen have been baptized and twenty-five have united with the church.

ADAMS CENTER.—Through the labors of Brother Olsen in this place four have made a start for the first time to be true followers of Jesus; and the brethren and sisters resolved anew to serve the Lord more faithfully.

#### Minnesota.

ENGLISH GROVE AND GROVE LAKE.—Brethren Grant and Ellis report: "March 13, we commenced meetings at English Grove, so near Lake Ellen that the members of that church could attend our meetings. The Lord blessed our labors here. Fourteen commenced to keep the Sabbath, seven were baptized, and eleven were added to the Lake Ellen church. Since April 1, we have held eleven meetings at Grove Lake. Three commenced to keep the Sabbath. As the result of the past five weeks labor nineteen have accepted the truth."

#### Indiana.

WOLF LAKE.—Elder S. H. Lane writes: "When I first preached here two years ago, I encountered the bitterest opposition I have ever met at any point in this State. The few who embraced the truth, and did not move away, have tried to live it out and have distributed reading matter. We have occasionally visited them, and, as the result, through the blessing of the Lord, quite a number have embraced the truth, and prejudice has nearly died out. During my last visit we organized a church of sixteen members. When I first labored here, I introduced the SIGNS, two families subscribed. They are now rejoicing in the truth. One of these families came from England a few years ago; they have sent the SIGNS to England and thus raised some interest there."

#### Texas.

TERRELL.—Brethren Kilgore and Caldwell are holding tent-meetings in this new field. April 16 they write: "We are able to report progress. Each evening the tent is well filled with attentive hearers, and the interest is of a settled character."

#### Tennessee.

NASHVILLE.—Brother Soule writes: "Since my last report I have preached near Eaton's Creek P. O. most of the time. There are two meeting-houses here free for all denominations, and though it has been the busiest time of the year, there has been a good attendance. Eight have commenced the observance of the Sabbath."

(Continued from page 129.)

were very particular to beautify the tombs of the dead prophets as evidence of their esteem for them; yet they did not profit by their teachings, nor regard their reproofs and warnings.

In the days of Christ a superstitious regard was cherished for the tombs of the dead. This was frequently carried to the verge of idolatry, and vast sums of money were lavished upon their decoration. The same species of idolatry is carried to great lengths to-day, and especially by the Roman church. But the Christian world at large are guilty of neglecting the widow and the fatherless, the poor and afflicted, to erect expensive monuments in honor of the dead. Time, money, and labor are not stinted for this purpose, while duties to the living are neglected. The Pharisees built the tombs of the prophets and garnished their sepulchers, and said one to another, If we had lived in those days we should not have been partakers with those who shed the blood of God's servants. Yet at the same time they were planning to destroy the Son of God, and would not have hesitated to inbrue their hands in his blood if they had not feared the people.

This condition of the Pharisees should be a lesson to the Christian world of the present day; it should open their eyes to the power of Satan to deceive human minds when they once turn from the precious light of truth, and yield to the control of the enemy. Many follow in the track of the Pharisees. They revere the martyrs who died for their faith; and declare that, had they lived in the days when Christ was upon the earth, they would have gladly received his teachings and obeyed them; they would never have been partakers of the guilt of those who rejected the Saviour. But these very persons stifle their honest convictions at any cost rather than yield obedience to God when it involves self-denial and humiliation. In our day the light shines clearer than in the time of the Pharisees. Then the people were to accept Christ as revealed in prophecy, and to believe on him through the evidences which attended his mission. The Jews saw in Jesus a young Galilean without worldly honor, and, though he came as prophecy foretold he would come, they refused to accept their Messiah in poverty and humiliation, and crucified him, as prophecy foretold they would do.

The Christian world now has a Saviour who has fulfilled all the specifications of prophecy in regard to his life and death; yet many reject his teachings, they do not follow his precepts, they crucify the Saviour every day. Should they be tested as were the Jews at the first advent of Christ, they would not accept him in his humiliation and poverty.

From the time that the first innocent blood was shed, when righteous Abel fell by the hand of his brother, iniquity had increased upon the earth. From generation to generation the priests and rulers had slighted the warnings of the prophets whom God had raised up and qualified to reprove the sins of the people. There had been great need of these men, who, in every age, had lifted their voices against the sins of kings, rulers, and subjects, speaking the words God gave them to utter, and obeying the divine will at the peril of their lives. From generation to generation there had been heaping up a terrible punishment, which the enemies of Christ were now drawing down upon their own heads by their abuse and rejection of the Son of God, whose voice was raised in condemnation of the sin existing among the priests and rulers to a greater degree than at any previous time. They were filling to overflowing their cup of iniquity, which was to be emptied upon their own heads in retributive justice, making their generation responsible for the blood of all the righteous men slain from Abel to Christ. Of this, Jesus warned them:—

"That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, all these things shall come upon this generation." The Saviour, with hand uplifted toward heaven and a divine light enshrouding his person, spoke in the character of a judge of those before him. The listening crowd shuddered as his denunciations were spoken. The impression made upon their minds by his words and looks was never to be effaced in after years.

Israel had little heeded the commands of God. While the words of warning which God had given him to speak were upon the lips of Zacharias, a satanic fury seized the apostate king, and the command was given to slay the prophet of God. The scribes and

Pharisees who listened to the words of Jesus knew that they were true, and that the blood of the slain prophet imprinted itself on the very stones of the temple court and could not be erased, but remained to bear its testimony to God, in witness against apostate Israel. As long as the temple should stand, there would remain the stain of that righteous blood, crying to God to be avenged. As Jesus referred to these fearful crimes a thrill of horror ran through the hearts of the multitude.

His voice had been heard upon earth in gentleness, entreaty, and affection; but now that the occasion required it, he spoke as judge, and condemned the guilt of the Jews. The Saviour, looking forward, foretold that their future impenitence, and intolerance of God's servants, would be the same as it had been in the past:—

"Wherefore, behold, I send unto you prophets, and wise men and scribes. And some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city."

Prophets and wise men full of faith and the Holy Ghost, represented by Stephen, James, Paul and many others, scribes, men of learning, who understood the Scriptures and could present them in all their bearings as revealed by God, would be scorned and persecuted, condemned and put to death.

The Saviour spoke no words of retaliation for the abuse he had received at the hands of his enemies. No unholy passion stirred that divine soul; but his indignation was directed against the hypocrites whose gross sins were an abomination in the sight of God. The conduct of Christ upon this occasion reveals the fact that the Christian can dwell in perfect harmony with God, possess all the sweet attributes of love and mercy, yet feel a righteous indignation against aggravating sin.

Divine pity marked the pale and mournful countenance of the Son of God as he cast one long, lingering look upon the temple and then upon his hearers, and with a voice choked by deep anguish of heart and bitter tears exclaimed: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

Pharisees and Sadducees were alike silenced. Jesus called his disciples and prepared to leave the temple, not as one defeated and forced from the presence of his adversaries, but as one whose work was accomplished. He retired a victor from the contest with his bigoted and hypocritical opponents. Looking around upon the interior of the temple for the last time, he said with mournful pathos, "Behold, your house is left unto you desolate. For I say unto you, Ye shall no more see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord." Hitherto he had called it his Father's house, but now, as the Son of God passed out from those walls, God's presence was withdrawn forever from the temple built to his glory. Henceforth its services were to be a mockery, and its ceremonies meaningless; for Jerusalem's day of probation was at an end.

Jesus had spoken clear and pointed words that day, which cut his hearers to the heart. Their effect might not be seen at once, but the seed of truth sown in the minds of the people was to spring up and bear fruit to the glory of God, and be the means of saving many souls. After the crucifixion and resurrection of the Saviour, the lessons he had given that day would be revived in the hearts of many attentive listeners, who would in turn repeat the instruction which they had heard, for the benefit of future generations to the close of time.

## THE HOME CIRCLE.

### He Will Soon Be Here.

AFTER a long day's journey, I arrived at the house of some relatives in Wales, who had invited me to spend Christmas with them. After the first greetings had been exchanged, I said: "But I don't see my dear Ruthie."

"No, aunt," one of the children answered, "Ruth is obliged to be out this evening; and she wants to have you all to herself at first, because she has some news that nobody else is to tell you."

Ruth, the eldest daughter, had been for some time betrothed to a gentleman holding a civil post in India, whither soon after their engagement, he had been compelled to return. At the time of which I am speaking, there was every probability of his being able to revisit England in a few months, and claim

his betrothed; but when last I heard from Ruth, the time for his coming was still unsettled. I at once guessed that her good news had reference to this matter; nor was I mistaken. Soon after I had retired for the night, there came a gentle tap at my bedroom door, and Ruth entered; there was a light in her eyes, a joyous elasticity in her step.

"Auntie," she cried, as she embraced me, "they haven't told you?"

"No, darling; only that you have something to tell."

So, making me sit down by the fire, she told me, with a happy blushing face, while she drew a letter from her pocket, that Herbert had written to say he would be home from India the following February. "He must almost have started before I got this," she said. "Oh, auntie, I can hardly believe it for joy!"

After congratulating her most cordially, I said:—

"But, dear Ruth, if he has started by this time, he will be home before February."

"No, auntie, I was going to tell you; there is one little drawback; he says he hasn't been quite well, and though he is really all right now, he is so strongly advised to come by the long sea voyage, that he has made up his mind to do so."

I thought this was not the time to remind my niece of the uncertainty of earthly things. We cannot prepare our loved ones for the darkness through which God may purpose to lead them, by casting over the sunshine he sends, the shadow of our misgivings. I therefore only expressed my ardent wishes for the loved one's safe arrival.

When Ruth had left me, I sat thinking how much more gladness there should be in the lives, in the very faces, of those who are looking for the coming of the heavenly Bridegroom. Could there be, I asked myself, a surer test of our affections toward the Lord Jesus, than our feelings about his personal return?

Every day's intercourse with my niece taught me, in some new and practical way, how the thought of our Lord's appearing should regulate our present aims and occupations—should influence our views concerning the possessions, privations, joys, and sorrows of this transitory life.

I noticed she was less with the family circle than formerly; and one day I went to seek her in her room. There I found her sitting at a table which was covered with books; she was reading a large volume, and busily making notes from it.

"This is a new sort of occupation for you, my dear," I remarked.

"Yes, aunt, but you see Herbert is so clever, I don't want him to find me very ignorant, so I am studying history two hours a day. And as he said something in his last letter, about going on the continent after our wedding, I want to get up my French and German."

Again, one afternoon there was to be a shopping expedition to the neighboring town, and Ruth's mother and sister were busily engaged making a list of what they wanted. "Now, Ruth," her mother asked, "what can I do for you?"

"Nothing, thank you, mamma. It is not worth while now. I must think about my outfit next month, as Herbert will soon be here."

Shortly before Christmas, an invitation was received for as many of the family as could go to an entertainment given by a gentleman and lady who had lately settled in the neighborhood. It was accepted; but the carriage room was limited, and Ruth, hearing herself mentioned among those who must certainly be of the party, said it would be a great pity she should keep any one else from going. "You see, papa," she said, "it is of more consequence the others should make acquaintance with these people, as I am so soon going away."

On another occasion I heard some young friends ask her if she had heard anything about the house of Peshawar where she was to live. "Hardly anything," she answered. "I know Herbert has been preparing it for a long time; but he has scarcely told me anything about it but that it seems lonely to him; and I," she added, in a lower tone, "have scarcely thought anything about it, except that he will be there."

But, alas! Herbert never came home for his betrothed. The indisposition of which he had made light, deceiving himself for her dear sake, rapidly increased; and at length, all hope of recovery being at an end, he started for England in the hope of at least dying amidst his loved ones. But even this wish was not fulfilled; he breathed his last on board ship, before the voyage was over.

Many years have passed since then. After a time it pleased God to heal my young niece's sorrow; and although that tie was

painfully sundered, she is now a happy, middle aged wife and mother.

But the impression left upon my mind by her earnest looking for her expected bridegroom has never been effaced; and, to this hour, when the things of this passing life threaten to assume an undue importance, I recall Ruth's oft-repeated words, "It is not worth while, when he will so soon be here;" and I strive to bring the glory of the coming again, in his glorious majesty, of "that great God, and our Saviour Jesus Christ," to bear on all the interest of time; to keep me sober in its joys, and content in its sorrows; and to be careful for nothing because "the Lord is at hand."

And many a time, when I have felt a longing for more definite information regarding the promised land, the better country whence the Lord Jesus will return to receive us unto himself, I have remembered Ruth's simple words with respect to her unknown dwelling-place in India, and rested my heart on the blessed thought, "He who loves me with an everlasting love is preparing a mansion for me there; his happiness is not complete without the presence of his redeemed ones; and neither can there, in this case, be any disappointed hopes; for the heavenly Bridegroom ever lives; and his precious promise to all who look for and long for and 'love his appearing' is, 'I go to prepare a place for you; and if I go to prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also.' And 'surely I come quickly.'"

Oh, that each reader would heartily respond to this blessed assurance, "Amen. Even so, come Lord Jesus."—*English Tract.*

## The Blighted Life.

It was at a boarding-house in one of our large cities, where I was expecting to sojourn for some months, that I made the acquaintance of Henry Somers. The first time I went to the table, he attracted my attention by his loquacity. He talked more than any one else; but though his conversation was fluent and animated, his countenance did not light up; indeed he had not an expressive face, and what expression there was, was not cheerful. It was that of a man with whom things were not going happily; of one who had something on his heart—some disappointment, some sorrow, some anxiety, some heavy care. At first I thought the sweet, gentle, youthful woman who sat beside him was his wife, but in this I soon found that I was mistaken; their proximity at the table being merely accidental, and their acquaintance not of long standing. He had never been married.

Judging from his appearance, I should say that Somers, at this time, was approaching forty years of age. His dress was always most scrupulously neat, and his light brown hair and full handsome beard in perfect order. His blue eyes, though lusterless, and surrounded with a dark circle, were always in motion, as if indicative of an uneasy, restless soul. His cheeks were somewhat sunken, and his face pale.

As the season advanced, I became better acquainted with my fellow boarder, and found that he had been quite a traveler; having not only been in Europe, but in China and Japan. I discovered, too, that he belonged to a wealthy family, and that he had enjoyed opportunities of improvement far beyond what fall to the lot of most young men. But still there was not that intelligence and culture which such advantages should have given him. His conversation was quite disconnected, and, sometimes almost silly. Occasionally he seemed much dejected, talking about the unfeeling and heartless, selfish world, and his own hard lot; and even wished he was dead. He had no employment, but told me that not long before he had almost completed arrangements for going into business, but that the party failed to keep their word.

Two or three months had elapsed after my first meeting with my somewhat mysterious acquaintance when he disappeared from his place at the table for some days, and no one knew what had become of him. He had told no one of his intended absence, and his trunk and clothes were still in his room. Various were the conjectures, as day after day passed without his return. The mystery was soon solved. Learning one morning that he had come back the night before, and that he was sick in his room, I went to see him. The first glance told the tale. He had been in a debauch, and was now in the prostrate condition consequent upon days of drunkenness. I sat down by his bedside, spoke kindly to him, let him know that I understood the state of the case, that I wished to be his friend, and to do all in my power to help him up from his fall.

Sympathy and kind words quickly unlocked his burdened heart, and he told me his sorrowful story. He had fallen in with so-called friends, who enticed him to drink, and having once tasted he could not stop; he had lain several days at a public-house under the influence of liquor, and the debauch having run its course, he had now come back, "in soul and body," as he expressed it, "the most wretched man alive." With nerves unstrung, stomach disordered, burning thirst, an aching head, and an aching heart, he was indeed a pitiable spectacle.

But notwithstanding the evident sufferings of this miserable man, it was a relief to him to have some one present, and especially one to whom he could unburden his oppressed and troubled soul. He told me his whole story. "This is not the first time," said he, "no, not by hundreds, that I have been as you now see me. This thing has been going on for years. Long ago I contracted the habit of drinking, and it has clung to me with a power that I can't shake off. I am the son of a rich man and that has been my ruin. I had plenty of money, and abundant opportunities of indulgence, and but for that my life would have been a very different one. My social position, and ample means gave me access to a club, when I was quite young.

"There I met a gay, jolly set, and we used to play cards, and take drinks night after night, until a very late hour. In this way things went on from bad to worse, until sometimes I took a dozen or more drinks in a night, and of course never went home sober. This sort of life soon brought its natural consequences. My family were mortified and distressed. At first they plead and remonstrated; then they grew harsh, and reproached. I was making a brute of myself disgracing them. Various means were resorted to, to reform me, and after a time I was taken to Europe to get me out of the way of bad companions; but this did not help the matter much. Afterwards they sent me off to China, in hopes that the long voyage and change of life would break up my wretched habits; but this did not avail.

"I remained two years in the East, and soon made the acquaintance of Englishmen who were harder drinkers than my old companions; and the only wonder is that I lived to get back to my own country. Perhaps it would have been better if I had died there, but I was spared and came home, and for a while strove to do better. Indeed I reformed so far that my father put me into business, but the accursed drink soon got the better of me, no longer fit for business, I was once more set adrift, and with old companions to help me on to ruin.

"What I have gone through since then, God only knows. Some time ago I concluded that I would make a desperate effort to break the horrible bondage, and as it was important to get away from old haunts and companions, I came to this city. I am allowed just money enough to pay necessary expenses; but even that, with the exception of a few dollars a month, is not risked in my hands. I had been keeping sober until I fell into this bad company, and then, as you see, I was overcome and I fear this will continue to be the way. What is to be the end—how long this wretched sort of life is to continue, I don't know; but if I were only ready for a better world, what a relief it would be to die!"

The foregoing was not given in the continuous form in which I have narrated it; he was suffering too much for that—nor in the precise words; but this is the story. He looked and talked like one who, although conscious of his frightful bondage, was yet hopeless as to his power to escape. I told him that God could help him, that his grace was all-sufficient, and that if with a penitent, broken heart, he would cast himself at the feet of the Sinner's Friend, he would find mercy and be made a thoroughly reformed man; and that this was the only help that would certainly avail.

"I wish I were a Christian," said he; "what a blessing it must be to be a Christian! I should think you must be the happiest man in the world, with a Christian's hope, and spending your life in trying to do good."

This was spoken in the tone and manner of one whose bitter experience afforded a sombre background for setting off his ideal of a Christian. But though the words were sincere, they were evidently but the passing utterances of a restless, disturbed spirit.

After a few moments silence, he said:—"I'm like the man in the Bible—Esau, was n't it?—that sold his birthright for a mess of pottage. I sold mine for a glass of liquor."

"Well, there's one thing," said I, "that you ought to do, and which I suppose you can do—that is, to get some employment. You know the proverb 'An idle mind is the devil's workshop;' and so long as you are

unemployed, you will be more liable to fall into temptation."

"I know that very well," he replied, "but how can I get employment? My father won't trust me with money, for he thinks I would soon waste it; and nobody would take a man into a business house who knows nothing about business, and who, they would be sure to find out, had been dissipated. And to tell the truth, I am not fit for business; my miserable course of life has injured my mind. I can't fix my attention on anything, and what I undertook to do wouldn't be done well. The fact is, there's no hope for me. Oh, if I was only prepared, what a relief it would be to die!"

The tone and manner in which this was said, showed that it came from a thoroughly wretched heart. It was the wail of woe from one who had made shipwreck of himself.

After this interview I not unfrequently conversed with this unhappy man. His course was still the same—sometimes for months conducting himself well, and then falling into a debauch. But at his best moments there was about him an air of misery and hopelessness, which always excited my sympathy. He went to the West some years since, and not long ago I read a notice of his death. Poor fellow! from what I have been able to gather about his last years, they were of a piece of his previous life, and no light shown upon his closing scene.

I have narrated the foregoing as a striking illustration, of the wreck which bad habits, contracted in youth, make of the entire subsequent life. This man was not cut off in the morning of his days; he lived to middle age. Nor did he sink to utter degradation. He never lay in the gutter; he was not a common outcast; nor did he die literally a drunkard's death. For years he saw the evil of his course, and would fain have changed it; but when he had made the attempt, he could neither form the social ties nor make the business connections so essential to his continuance in well-doing.

What he said of himself, indeed was true; he really was fit for nothing. His enfeebled mind rendered him an uninteresting companion; he was incapable of continuance and intelligent application, and he was restless as the troubled sea. All this, combined with shattered nerves and an irresolute will, made him apparently as unavailable for all the practical purposes of manhood as any human being I ever saw. Oftentimes I used to think what could be done for him, or with him, but there seemed nowhere to begin, nothing to build upon. Had he become a Christian that would have furnished the needful objective point; but thoughts on that subject came and went through his mind like water through a sieve. And so powerless was his will, that if he made a pledge of abstinence he would not keep it.

Here, then, was the sad spectacle of a man hardly yet in the noon of his days, restless, miserable, exiled by his family, without one intimate virtuous friend, and for practical purposes good for nothing. It was one of the most sorrowful illustrations I have ever met with, of a blighted life. At the outset of his career he had every advantage—social position, wealth, influential friends, everything—but by yielding to the tempter these were all sacrificed. In those days and nights card-playing drinking and jollity, no doubt seemed very fine, that was the seed-sowing, but when I saw him, the harvest time had come. He sowed to the wind and was reaping the whirlwind.

As I used to listen to the moaning of his wretched heart, and feel how powerless I was to help him in such a case, oh, how my inmost soul pitied him; and how unspeakable seemed the folly of those who, with such beacons before them, deliberately and persistently follow in their footsteps. "Surely in vain the net is spread in the sight of any bird." So spoke Solomon; but it does not seem to be so now. The net stands right in view, with its victims struggling in its meshes, and yet how many with eyes wide open walk right into it.

Young man, beware of dissipated company! Touch not, taste not, the fatal wine cup. Avoid the first step in the road to ruin and then you will not take the second. Take warning from the bitter experience of Henry Somers, lest like him sowing the poison seeds in youth, like him you reap the blighted life.—Sel.

UNQUIETNESS is the greatest evil that can come to the soul, excepting sin. For as seditions and civil discords of a commonwealth ruin it entirely, and disable it to resist a stranger, so our heart, being troubled and disquieted in itself, loseth strength to maintain the virtues which it had gained, and with it the means to resist the temptations of the enemy, who, at that time, useth all kind of endeavors to fish in troubled waters.

### A Vain Delusion.

A FAVORITE theme with the editors of so-called health journals and household medical guides is that of "overwork," and so much has been written on this subject and of such a nature, that, were we to believe and act upon this advice thus given, the world would become almost a hive of drones. We confidently believe that so far as honest brain work goes, the more we do of it the better, and if, owing to a reckless disregard of recognized hygienic and sanitary laws, an occasional "student" finds an early grave, let the blame be put where it belongs, and not credited to the worthy zeal that some call "overwork." Having long held to this opinion, and believing that facts would sustain us, we are gratified to find that an eminent English physician has given expression to a like view, and, coming as it does from one high in authority, we trust it will receive the attention from both students and drones that it deserves.

We condense from Dr. Wilk's communication as it appears in the *Lancet*, as follows: After answering the simple question, "Are people suffering from overwork?" with a decided "No!" the writer says: "Medically speaking, I see half a dozen persons suffering from want of occupation to one who is crippled by his labors. Very often when a business man complains of being overdone, it may be found that his meals are irregular and hurried, that he takes no exercise, is rather partial to brandy-and-soda, and thinks it is not improper to poison himself with nicotine every night and morning."

Passing from man to woman, the case is made to appear even more severe. It is not overwork, therefore, that is to be deprecated, provided the work is legitimate, and such as to claim a normal exercise of the functions. The brain is an engine of many horse power; its energy must be accounted for in some way; if not used for good purposes it will be for bad, and "mischief will be found for idle hands to do." So work is actually a safeguard. The human body is made for work, and just as the muscles are better prepared for work by previous training, so the nervous system, whether it be the brain or spinal column, becomes more energized by use. It is only during sleep that the brain is actually inactive, and hence, if we will not give it work to do, it will find that to engage its energy, even though in the end the labor be profitless.

After referring in a plain, though hardly gentle manner to the men and women whom the frivolities of life "sadly busy," the writer contrasts them with those whose minds are never at rest and yet who live to a good old age. As the closing passages are not only truthful as to facts, but of value by the suggestions they contain, we are prompted to quote them at length—and should there be among our readers some of these overworked brain-workers, they will find in these words sage counsel and encouragement. The writer refers to the honest, cheerful; but constant, workers as follows:—

"Practically they have no rest, for, when one object of study is complete, they commence to pursue another. It is by the happy faculty of diverting the powers into different channels that this is accomplished. Instances might easily be quoted of statesmen, judges, and members of our profession, who know no absolute rest, and who would smile at the suspicion of hard work injuring any man. I make it a custom to ask young men what their second occupation is—what pursuit have they beside their bread earning employment. Those are happiest who possess some object of interest, but I am sorry to say there are few who find delight in any branch of science. The purely scientific man finds his best recreation in literature or art, but even in intellectual work so many different faculties are employed that a pleasant diversion is found in simply changing the kinds of labor. For example, a judge after sitting all day, and giving his closest attention to the details of the cases before him, may yet find relief in his evenings by solving problems in mathematics. The subject of overwork, then, is one of the greatest importance to study, and has to be discussed daily by all of us. My own opinion has already been expressed, that the evils attending it on the community at large are vastly overestimated; and, judging from my own experience, the persons with unstrung nerves who apply to the doctor are not the prime minister, the bishop, judges, and hard-working professional men, but merchants and stockbrokers retired from business, government clerks who work from ten to four; women whose domestic duties and bad servants are driving them to the grave, young ladies whose visits to the village school or Sunday performance on the organ are undermining their health, and so on.

"In short, and this is the object of the

remarks with which I have troubled your readers, in my experience I see more ailments arise for want of occupation than from overwork, and, taking the various kinds of nervous dyspeptic ailments which we are constantly treating, I find at least six due to idleness to one from overwork."—*Appleton's Journal*.

### RELIGIOUS NEWS AND NOTES.

—The American Bible Society will hold its anniversary this year at Richmond, Va., on the 12th of May.

—The debt of the New York City Mission Society is now \$13,168. It employs thirty-five missionaries.

—Seven of the present Congregational pastors of New England have occupied their pulpits continuously fifty years.

—Hengler's large circus in Liverpool, holding 4,000 people, is crowded at the religious meetings held there every Sunday evening.

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

—The children of the Free Church of Scotland are engaged in raising money to purchase a steamer for the Livingstonia Mission in Africa.

—An exchange says: "The New England Methodist Conference, at Westfield, Mass., has voted not to admit ministers in the future who use tobacco."

—The \$20,000 needed to provide a fire-proof building in Philadelphia for the library and valuable papers of the Presbyterian Historical Society has been secured.

—Nine-tenths of the immense number of liquor establishments recently visited by the police in New York, were run by Roman Catholics. The rest made no claim to religion.

—The Established Church in the United Kingdom of Great Britain and Ireland is governed by two archbishops and twenty-eight bishops. The salaries of these range from \$75,000 per annum, given to the archbishop of Canterbury, to \$12,000. The deans, the next inferior dignitaries, have salaries averaging about \$5,000, the highest paid having \$15,000. The total income of the church may be set down at \$40,000,000 to \$50,000,000 a year. No religious census has been officially made, but the church population has been estimated on trustworthy data at 12,500,000, for whom 5,750,000 church sittings are regularly fixed and available.

### SECULAR NEWS.

—During the year 1876, 108,771 Italians came to America. Of this number 89,000 are set down as temporary tourists.

—The amount of lumber cut upon the Connecticut river and its tributaries the past winter is estimated at 30,000,000 feet.

—Over 1,200 emigrants arrived at Atchison in one day, destined for the interior of Kansas.

—Tornadoes are reported from Georgia, Ohio, Tennessee, Kentucky and Michigan, doing great damage to property, and inflicting many personal injuries.

—The Windsor Hotel of Coburg, Ontario, was recently burned to the ground. The front wall fell in, burying a number of firemen in the ruins, four of whom were killed.

—From three to four hundred cases of typhoid fever were reported daily in St. Petersburg during March, on account, it is held by some, of epidemic germs having been brought from the seat of war.

—It is estimated that in the neighborhood of Smyrna, about 10,000 tons of raisins are annually produced. From August 1876, to June 30, 1877, as many as 1,343,900 boxes arrived in England from Malaga, against 977,520 up to the same date of the previous year.

—It is stated that the great cyclone and storm wave which visited certain districts in Bengal on the morning of the first of November, 1876, that the total number of persons drowned was 90,000, and that the outbreak of cholera which followed carried off 75,000, making a total mortality of 165,000.

—The *Madras Times* believes that Southern India is on the threshold of another famine sufficiently widespread to cause the greatest concern, and as if to fill their cup of affliction to the full, a visitation of grasshoppers has ravaged the country clearing the growing crops and leaving the fields as if burned with fire.

The Signs of the Times

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

San Francisco Tent.

OUR meetings are well attended each evening. We have now given twenty discourses. We have canvassed the immortality question, and enter this week upon the investigation of the Sabbath question.

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 truth.

J. N. LOUGHBOROUGH, W. M. HEALEY.

Meetings at Battle Creek, Mich.

WE began meetings here Sabbath, April 13, for the benefit of the backslidden and unconverted. Brother Haskell was with us till Wednesday, and rendered good aid. Brother Hollenbeck, our blind brother from Iowa, was with us all through, and rendered valuable aid.

On Sunday, April 14, we baptized ten. By Wednesday, twenty-two more were ready, and we baptized them. Every evening from ten to fifteen new ones made a start. We have held our meetings just one week. The last opportunity we gave was on Friday evening, April 19. It was by far the most solemn meeting we have had.

Red Bluff, Tent No. 3.

THE interest continues to be good. Last Sunday evening three hundred and fifty were present to hear upon the subject of Spiritualism. The average attendance is seventy-five. Two have taken their stand with us, and were baptized to-day in Reed's creek.

M. C. ISRAEL, B. A. STEPHENS.

Tent No. 2, Lemoore.

AFTER closing our meetings at Locust Grove and Pleasant Valley, and getting the work into shape that we could leave for a while, we came to Lemoore, pitched the tent, and commenced meetings the evening of April 26. We have held two meetings with fair attendance.

J. L. WOOD, J. D. RICE.

The N. P. Camp-Meeting.

It has been fully decided that this meeting be held near Salem, Oregon, from June 27 to July 2. We have a very good grove selected three miles north of Salem on the line of the O. & C. R. R.

Everything seems to open favorably before us so far, to have a good meeting. We want our brethren and sisters to feel that they must attend it in order to make it a success. If you have to make a sacrifice of time and means, you will find that you will lose nothing in the end.

Let all who come to the meeting come prepared to take care of themselves. What I mean is, come to live on the ground as you would live at home. Bring blankets and bedding, etc., as you would to camp in the mountains or by the seaside.

The Salem church will see that there is plenty of good oat straw for filling beds on the ground, feed for teams, and a provision stand where all can go and get food at as reasonable rates as could be desired or expected.

It must be remembered by all that the second session of our Conference will be held in connection with this meeting, and every company of Sabbath-keepers whether organized or unorganized should be represented by delegates. All the ministers and licentiates, who have labored in the Conference since the last session, should make out a full report of their time and expenses, and bring it with them or send it to the meeting.

In view of this all our brethren and sisters should see to it that their s. b. pledges are paid up for the first half of the year 1878, at least. Let the s. b. treasurers be specially active in collecting, that the s. b. and missionary one-third may be sent by their delegates to the meeting. The assessment to raise a fund to pay for our new tent must be all paid up so there will be no lack in that direction.

Now let all our brethren and sisters wake up and lay hold of the burdens that are to be borne in advancing the cause in this Conference, with decided earnestness and zeal. Let none shrink from duty or responsibility, and we shall soon see the blessing of God attending the efforts of his servants to advance the cause. Time is rapidly passing and the work is hardly begun yet in this Conference.

I. D. VAN HORN.

Salem, Oregon, April 24.

More Truth.

WHEN our pilgrim fathers were in readiness for their departure from Leydon to this country in 1620, they kept a day of humiliation, fasting and prayer. It was a most solemn and interesting occasion, and the devoted Robinson improved it in a most fitting manner, charging them to ever keep their minds open to conviction.

"Brethren, we are now quickly to part from one another, and whether I may live to see you face to face on earth any more, the God of heaven only knows; but whether the Lord hath appointed that or not, I charge you before God and his blessed angels, that you follow me no farther than you have seen me follow the Lord Jesus Christ. If God reveals anything to you by any other instrument, be as ready to receive it as ever you were to receive any truth by my ministry; for I am verily persuaded, I am very confident, that the Lord hath more truth yet to break forth out of his holy word. For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to

a period in religion, and will go, at present, no farther than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw. Whatever part of his will our God revealed to Calvin, they will rather die than embrace; and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things. This is a misery much to be lamented; for though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God; but, were they now living, would be as willing to embrace farther light as that which they first received."

Hymns of Praise.

WE have just issued a 64-page collection of hymns and tunes adapted to use in religious lectures, camp and tent-meetings, in social meetings and in the home circle. The hymns are all accompanied by music.

The first part of the book is devoted to standard hymns and tunes. The remainder is filled up with new, stirring, sacred songs, some of which appear for the first time in this book, and any one of which is worth more than the price of the book. Price 10 cents.

Address, SIGNS OF THE TIMES, Oakland, Cal.

APPOINTMENTS.

THE Wisconsin camp-meeting will be held at Madison, Dane county, Wis., commencing May 29.

SPECIAL meetings will be held with the churches in Minnesota, as follows:—Rock Elm, May 8; Eau Galle, 11, 12; Maiden Rock, 18, 19; Lake City, 25, 26.

THE Kansas Camp-meeting will be held at Neosho Falls, Woodson county, May 22 to 27, 1878. This place is seventy miles south of Topeka, on the Missouri, Kansas and Texas railroad. Also the Third Annual Session of the Kansas Conference, and Tract and Missionary Society will be held in connection with the Camp-meeting.

THE camp-meeting of the North Pacific Conference of S. D. Adventists will be held from June 27, to July 2, 1878. The place of meeting will be on the land of Adam Stephens, three miles North of Salem, on the line of the O. & C. railroad.

The second annual session of the North Pacific Conference will be held in connection with the camp-meeting. The proper number of delegates should be chosen by each organized and partially organized church, to represent them at the meeting. Ministerial help from the California Conference may be expected.

I. D. VAN HORN, S. MAXON, THOS. STARBUCK. Conf. Com.

BUSINESS DEPARTMENT.

"Cursed be he that doeth the work of the Lord deceitfully." (margin, negligently.) Jer. 48:10.

Received for the Signs.

\$2.00 EACH. Elizabeth Marvin 5-17, C B Preston 5-17, Richard Godsmark 5-15, John F Jones 5-17, John Royle 5-13, Esther Doty 5-13, Mrs H S Jones 5-1, W S Jackson 4-35, Richard Bandovert 5-9, James A Parmelee 5-17, Phebe Lyon 5-17, Mrs W Perry 5-17.

\$1.50 EACH. Margaret M Howes 5-17, Mrs J M Barton 5-17, Salome Means 5-17, Chas Prichard 5-17, Mary Olmstead 5-17, Thos Boucher 5-17, Albert Burges 5-17, Anna Burges 5-17, Louisa Castle 5-17, Harriet Silver 5-17, James Santee 5-17, Joel Lemaster 5-17, G W Sheek 5-17, G P Loyd 5-17, Wm Wallace Miller 5-17, Wm Brundage 5-17, E R Hazelton 5-17, Hiram Terry 5-11, Mrs Chas Cook 5-17, Mrs P F Hollins 5-17, Kate Kirby 5-9, Bettie Williams 5-17, Mrs Lizzy Perry 5-17, Reading Room (Fremont, Neb) 5-17, Mrs Comary 5-13, J P Cushing 5-14, Mrs E L Tew 5-17, J J Johnson 5-17, Thad Jones 5-17, Perkins Bunnel 5-17, J S Bell 5-17, David Kideald 5-17.

\$1.00 EACH. D Bows 5-31, Frank Wood 5-6, James H Beeks 4-42, Mrs Jabez Cowles 4-42, Mrs G W Underhill 4-37, Mrs Wm Camp 4-43, Miss Susan Willey 4-43, Andrew R Peterson 4-41.

75 CTS EACH. William Dieter 4-41, John Price 4-41, John Lane 4-41, J W Liversay 4-41, D R Swan 4-41, Alf Hall 4-41, G W Malone 5-4, Mrs S E Randal 4-38, Alfred Newby 4-41.

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Received on Account.

Geo R Drew \$10.00, Cal T and M Society 68.15, New York T and M Society 250.00, Vermont T and M Society 50.00, Indiana T and M Society 40.00, Kentucky T and M Society 31.00, Wisconsin T and M Society 106.00.

Donations to the Signs.

WS Jackson 50c. European Mission. H P Wakefield and wife \$10.00, D W Clay 10.00. Italian Mission. D W Clay 10.00. California Conference Fund. Fairview \$33.50, Lone Oak \$30.45.

Books, Pamphlets, Tracts, Etc.

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