

# COLLECTED WRITINGS

OF

*James White*

Adventist Pioneer Library,  
Ellen G. White Writings,  
Comprehensive Research Edition 2008



VOLUME 2 OF 2

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*of*  
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**VOL. 2 OF 2**

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**Life Sketches**

By James White  
 Steam Press: Seventh-day Adventist Publishing  
 Assoc., Battle Creek, Mich.  
 1880, Book of 411 pages

ANCESTRY, EARLY LIFE,  
 CHRISTIAN EXPERIENCE,  
 AND  
 EXTENSIVE LABORS,  
 OF  
 ELDER JAMES WHITE,  
 AND HIS WIFE,  
 MRS. ELLEN G. WHITE.

[Continued from Volume 1.]

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**05 PARENTAGE AND EARLY LIFE**

HAVING traced my early experience up to the year 1846, when I linked life’s destiny in marriage with Miss Ellen G. Harmon, we shall leave the reader here, after a few brief remarks relative to our early united labors, while we go back and trace her early life to the same point, since which time our labors at home and abroad have been so united that both should be given in one.

Marriage marks an important era in the lives of men. “Whoso findeth a wife findeth a good thing, and obtaineth favor of the Lord,” is the language of wisdom. Prov.18:22. This expression taken alone may be understood to convey the idea that all wives are from the Lord. But Solomon qualifies the expression by other statements. “A virtuous woman is a crown to her husband; but she that maketh ashamed is as rottenness in his bones. Prov.12:4. {126}

We were married August 30, 1846, and from that hour to the present she has been my crown of rejoicing. I first met her in the city of Portland, in the State of Maine. She was then a Christian of the most devoted

type. And although but sixteen, she was a laborer in the cause of Christ in public and from house to house. She was a decided Adventist, and yet her experience was so rich and her testimony so powerful that ministers and leading men of different churches sought her labors as an exhorter in their several congregations. But at that time she was very timid, and little thought that she was to be brought before the public to speak to thousands.

We both viewed the coming of Christ near, even at the doors, and when we first met had no idea of marriage at any future time. But God had a great work for both of us to do, and he saw that we could greatly assist each other in that work. As she should come before the public she needed a lawful protector, and God having chosen her as a channel of light and truth to the people in a special sense, she could be of great help to me. But it was not until the matter of marriage was taken to the Lord by both, and we obtained an experience that placed the matter beyond the reach of doubt, that we took this important step. Most of our brethren who believed with us that the second advent movement was the work of God were opposed to marriage in the sense that as time was very short it was a denial of faith, as such a union contemplated long years of married life. We state the fact as it existed without pleading the correctness of the position.

It had been in the good providence of God that both of us had enjoyed a deep experience in the Advent movement. Mine has been given in the preceding pages, that of Mrs. White is to be given in succeeding pages. This experience was now needed {127} as we should join our forces and, united, labor extensively from the Atlantic ocean to the Pacific, to build up churches and establish that discipline which the New Testament recognizes, and establish those institutions which should be of great service to the cause of truth. We mention as first in importance our houses of publication at Battle Creek, Michigan, and at Oakland, California. Next in importance is our denominational College, located at Battle Creek, and also the Sanitarium, as important to a good hold on health and life which has a decided bearing on usefulness here to be rewarded in the life to come.

We entered upon this work penniless, with few friends, and broken in health. Mrs. W. has suffered ill health from a child, as will be seen in succeeding pages, and although I had inherited a powerful consti-

tution, imprudence in study at school, and in lecturing, as narrated in preceding pages had made me a dyspeptic. In this condition, without means, with very few who sympathized with us in our views, without a paper, and without books, we entered upon our work. We had no houses of worship at that time. And the idea of using a tent had not then occurred to us. Most of our meetings were held in private houses. Our congregations were small. It was seldom that any came into our meetings excepting Adventists, unless they were attracted by curiosity to hear a woman speak.

Mrs. W. at first moved out in the work of public speaking timidly. If she had confidence it was given her by the Holy Spirit. If she spoke with freedom and power it was given her of God. Our meetings were usually conducted in a manner so that both of us took part. I would give a doctrinal discourse, then Mrs. W. would give an exhortation of considerable length melting her way into the tenderest feelings of the congregation. Was my part of {128} the work important, hers was no less important. While I presented the evidences, and sowed the seed, hers was to water it. And God did give the increase.

It was in the autumn of 1846 that we commenced to observe the Bible Sabbath, and teach and defend it. There were at that time about twenty-five in Maine who observed the Sabbath; but these were so scattered in point of location and diverse in sentiment upon other points of doctrine that their influence was very small. There was about the same number, in similar condition in other parts of New England. It seemed to be our duty to visit these frequently at their homes, and strengthen them in the Lord and in his truth, and as they were very much scattered, it was necessary for us to be on the road much of the time. For want of means we took the cheapest private conveyance, second-class cars, and lower deck passage on steamers. Private conveyance was the most comfortable for Mrs. W. who was feeble. I could then endure hardships, labors and privations to almost any extent for the sake of the truth of God and his precious, scattered people. When on second-class cars we were usually enveloped in tobacco smoke. This I could endure, but Mrs. W. would frequently faint. When on steamers, on lower deck, we suffered the same from the smoke of tobacco, besides the swearing and vulgar conversation of the ship hands and the baser portion of the traveling pub-

lic. Sleeping conveniences are summed up as follows: We lie down on the hard floor, dry-goods boxes, or sacks of grain, with carpet-bags for pillows, without covering only overcoats and shawls. If suffering from the winter's cold, we would walk the deck to keep warm. If suffering the heat of summer we would go upon the upper deck to secure the cool night air. This was fatiguing to Mrs. W., especially so with an infant in her arms. This manner of life was by no means one of our choosing. {129} God called us in our poverty, and led us through the furnace of affliction, to give us an experience which should be of great worth to us, and an example to others who should afterwards join us in labor.

Our Master was a man of sorrows. He was acquainted with grief. And those who suffer with him will reign with him. When the Lord appeared to Saul in his conversion he did not purpose to show him how much good he should enjoy, but what great things he should suffer for his name. Suffering has been the portion of the people of God from the days of the martyr Abel. The patriarchs suffered for being true to God, and obedient to his commandments. The great Head of the church suffered for our sake. His first apostles and the primitive church suffered, the millions of martyrs suffered, and the reformers suffered. And why should we, who have the blessed hope of immortality, to be consummated at the soon appearing of Christ, shrink from a life of suffering? Were it possible to reach the tree of life in the midst of the Paradise of God without suffering we would not enjoy so rich a reward for which we had not suffered. We would shrink back from the glory, and shame would seize us in the presence of those who had fought the good fight, had run the race with patience, and had laid hold on eternal life. But none will be there who have not chosen to suffer affliction with the people of God as did Moses. The prophet John saw the multitude of the redeemed and inquired who they were. The prompt answer came: "These are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb." Rev. 7:13, 14.

At that time we had no clearly defined idea of the third angel's message. The burden of our testimony as we came before the people was that the great {130} second advent movement was of God, that the first and second messages had gone forth, and that the third was to be given. We saw that

the third message closed with the words: "Here is the patience of the saints, here are they that keep the commandments of God and the faith of Jesus." And we as clearly saw as we now see that these prophetic words suggested a Sabbath reform. We were not observing all ten of the precepts of the law of God. And before it could be said of those who had reached the waiting time demanding patience in a special sense, we must observe the day commanded and guarded by the fourth commandment. But what the worship of the beast mentioned in the message was, what the image, and what the mark of the beast were we had no defined position.

God, however, by his holy Spirit, let light shine forth upon his servants, and the subject opened, and precious truth, link after link, was brought out and published to the world until now the message in its strength is given to the world by ministers whom he has raised up to declare it, and by millions of pages of tracts and other publications which have been written and printed in the most careful manner. Our publications have proved the right arm of our strength in giving the light to the world.

Mrs. White's parents, Robert and Eunice Harmon, were residents of Maine. In early life they were earnest and devoted members of the Methodist Episcopal church. In that church they held prominent connection, and labored for the conversion of sinners, and to build up the cause of God for a period of forty years. During this time they had the joy of seeing their children, eight in number, all converted and gathered into the fold of Christ. Their decided Second Advent views, however, severed the connection of the family from the Methodist church in the year 1843, after which meetings were held in their house {131} in the city of Portland much of the time for several years. Of her early life and Christian experience we will let Mrs. White speak for herself, as taken from her second volume of *Spiritual Gifts*.

"At the age of nine years an accident happened to me which was to affect my whole life. In company with my twin sister and one of our school-mates, I was crossing a common in the city of Portland, Maine, when a girl about thirteen years of age, also a member of our school, becoming angry at some trifle, followed us, threatening to strike us. Our parents had taught us never to contend with any one, but if we were in danger of being abused or injured, to hasten home at once. We

were doing this with all speed, but the girl followed us as rapidly, with a stone in her hand. I turned my head to see how far she was behind me, and as I did so, she threw the stone and it hit me on the nose. A blinding, stunning sensation overpowered me, and I fell senseless.

"When consciousness again returned, I found myself in a merchant's store; my garments were covered with blood which was pouring from my nose and streaming over the floor. A kind stranger offered to take me home in his carriage, but I, not realizing my weakness told him that I preferred to walk home rather than soil his carriage with blood. Those present were not aware that my injury was so serious and allowed me to have my own way; but after walking only a few rods I grew faint and dizzy. My twin sister and my school-mate carried me home.

"I have no recollection of anything further for some time after the accident. My mother said that I noticed nothing but lay in a stupor for three weeks; no one but herself thought it possible for me to recover. For some reason she felt that I would live. A kind neighbor, who had been very much {132} interested in my behalf, at one time thought me to be dying. She wished to purchase a burial robe for me, but my mother said, 'Not yet,' for something told her that I would not die.

"When I again aroused to consciousness, it seemed to me that I had been asleep. I did not remember the accident and was ignorant of the cause of my illness. As I began to gain a little strength, my curiosity was aroused by overhearing those who came to visit me say: 'What a pity!' 'I should not have known her,' etc. I asked for a looking-glass, and upon gazing into it, was shocked at the change in my appearance. Every feature of my face seemed changed. The bones of my nose had been broken which caused this disfigurement.

"The idea of carrying my misfortune through life was insupportable. I could see no pleasure in my existence. I did not wish to live, and yet dared not die for I was unprepared. Friends often visited my parents and looked with pity upon me, and advised them to prosecute the father of the girl who had, as they said, ruined me. But my mother was for peace; she said that if such a course could bring me back my health and natural looks there would be something gained, but as this was impossible, it was best not to make enemies by following such advice.

me continually, but when necessary, the Lord would send another to strengthen, and raise me above the power of every earthly influence. Then I saw for the first time the glory of the new earth.

“With Jesus at our head we all descended from the city down to this earth, on a great and mighty mountain, which could not bear Jesus up, and it parted asunder, and there was a vast plain. Then we looked up and saw the great city, with twelve foundations, twelve gates, three on each side, and an angel at each gate. We all cried out, ‘The city, the great city, it’s coming! it’s coming down from God out of heaven!’ And it came down and settled on the place where we stood. Then we began to look at the glorious things outside of the city. There I saw most beautiful houses, which were to be inhabited by the saints. These had the appearance of silver, supported by four pillars set with pearls, most glorious to behold, and in each was a golden shelf. I saw many of the saints go into the houses, take off their glittering crowns and lay them on the shelf, then go out into the field by the houses to do something with the beautiful flowers and trees growing spontaneously everywhere. A glorious light shone above their heads, and they were continually offering praises to God.

“I saw a field of tall grass most glorious to behold; it was living green, and had a reflection of silver and gold, as it proudly waved to the glory of King Jesus. We entered a field full of all manner of {217} beasts. The lion, the lamb, the leopard and the wolf were all together in perfect union. We passed through the midst of them, and they followed on peaceably after. Then we entered a wood, not like the dark woods we have here; but light and beautiful. The branches of the trees waved to and fro as though making obeisance to God. We passed through the woods, for we were on our way to Mount Zion. As we were traveling along, we met a company who were also gazing with delighted wonder at the glories of the place. I noticed red as a border on their garments; their crowns were brilliant and their robes were pure white. As we greeted them I asked Jesus who they were. He said they were martyrs who had been slain for him. With them was a great number of little ones who also had a hem of red on their garments. These, said Christ are children who were murdered for my sake and for the faith of their parents.

“Mount Zion was just before us, and on the mount was a building which looked

to me like a temple. About it were seven other mountains, on which grew roses and lilies. I saw the little ones climb, or if they chose, use their little wings and fly to the top of the mountains, and pluck the never-fading flowers. There were all kinds of trees to beautify the place; the box, pine, fir, olive, myrtle and pomegranate, and the fig tree, bowed down with the weight of its timely figs, made the place all over glorious. As we were about to enter the temple, Jesus raised his lovely eyes and said, Only the one hundred and forty-four thousand enter this place, and we shouted Alleluia.

“The temple was supported by seven pillars, all of transparent gold, set with pearls most glorious. The things I saw there I can but faintly describe. Oh! that I could talk in the language of Canaan, then could I tell something of the glory of the better {218} world. I saw there tables of stone in which the names of the one hundred and forty-four thousand were engraved in letters of gold. After we beheld the glory of the temple, we went out, and Jesus left us, and went to the city. Soon we heard his lovely voice again, saying, ‘Come, my people, you have come out of great tribulation, and have done my will, and suffered for me; come to the marriage supper; for I will gird myself and serve you.’ We shouted Alleluia, glory, and entered into the city. And I saw a table of pure silver, it was many miles in length, yet our eyes could extend over it. I saw the fruit of the tree of life, the manna, almonds, figs, pomegranates, grapes, and many other kinds of fruit. I asked Jesus to let me eat of the fruit. He said, Not now. Those who eat of the fruit of this land, go back to earth no more. But in a little while, if faithful, you shall both eat of the fruit of the tree of life, and drink of the water of the fountain. And he said, You must go back to earth again and relate to others what I have revealed to you. Then an angel bore me gently down to this dark world.

“Brother Hyde, who was present during this vision, composed the following verses, which have gone the rounds of the religious papers, and have found a place in several hymn books. Those who have published, read and sung them have little thought that they originated from a vision of a girl, persecuted for her humble testimony.

“We have heard from the bright, the holy land,  
We have heard, and our hearts are glad;  
For we were a lonely pilgrim band,

And weary and worn and sad.

They tell us the pilgrims have a dwelling  
there -

No longer are homeless ones;

And we know that the goodly land is fair,  
Where life’s pure river runs.

“They say green fields are waving there,  
That never a blight shall know; {219}  
And the deserts wild are blooming fair,  
And the roses of Sharon grow.  
There are lovely birds in the bowers green -  
Their songs are blithe and sweet;  
And their warblings gushing ever new,  
The angel’s harpings greet.

“We have heard of the palms, the robes, the  
crowns,  
And the silvery band in white;  
Of the city fair with pearly gates,  
All radiant with light.  
We have heard of the angels there, and  
saints,  
With their harps of gold, how they sing;  
Of the mount, with the fruitful tree of life,  
Of the leaves that healing bring.

“The King of that country, he is fair,  
He’s the joy and the light of the place;  
In his beauty we shall behold him there,  
And bask in his smiling face.  
We’ll be there, we’ll be there in a little  
while;  
We’ll join the pure and the blest;  
We’ll have the palm, the robe, the crown,  
And forever be at rest.

“About this time I was subjected to a severe trial. If the Spirit of God rested upon a brother or sister in meeting, and they glorified God by praising him, some raised the cry of mesmerism. And if it pleased the Lord to give me a vision in meeting, some would say that it was excitement and mesmerism. Grieved and desponding, I often went alone to some retired place to pour out my soul before Him who invites the weary and heavy laden to come and find rest. As my faith claimed the promises, Jesus seemed very near. The sweet light of heaven shone around me, I seemed to be encircled by the arms of Jesus, and there have I been taken off in vision. Then I would relate what God had revealed to me alone, where no earthly influence could affect me, but was grieved and astonished to hear some intimate that those who lived nearest to God were most liable to be deceived by Satan. {220}

“According to this teaching, I could see no safety in the Christian religion, our only safety from delusion was to remain quite a distance from God, in a backslidden state. Oh, thought I, has it come to this, that those who honestly go to God alone to plead his

promises, and to claim his salvation, are to be charged with being under the foul influence of mesmerism? Do we ask our kind Father in heaven for bread, only to receive a stone or scorpion? These things wounded my spirit, and wrung my soul with keen anguish, well nigh to despair. Many would have me believe that there was no Holy Spirit, and that all the exercises that holy men of God experienced, were only mesmerism or the deceptions of Satan.

“At this time visions were given me to correct the errors of those who had taken extreme views of some texts of scripture, and refrained wholly from labor, and rejected all those who would not receive their views on this point, and some other things which they held to be religious duties. God revealed these errors to me in vision, and sent me to his erring children to declare them; but many of them wholly rejected the message, and charged me with conforming to the world. On the other hand, the nominal Adventists charged me with fanaticism, and I was falsely, and by some, wickedly, represented as being the leader of the fanaticism I was laboring constantly to arrest by bearing my testimony given me of God. Different times were set for the Lord to come, and were urged upon the brethren. But the Lord showed me that they would pass by, for the time of trouble must come before the coming of Christ, and that every time that was set, and passed, would only weaken the faith of God’s people. For this I was charged with being the evil servant that said, ‘My Lord delayeth his coming.’ {221}

“The above, relative to time-setting, was printed nearly thirty years ago, and the books have been circulated everywhere. Yet some ministers claiming to be well acquainted with me, make the statements that I have set time after time for the Lord to come and those times have passed, therefore my visions are false. These false statements no doubt are received by many as truth. Those who know me and are acquainted with my labors will make no such report in candor. This is the testimony I have borne ever since the passing of the time in 1844: ‘Time after time will be set by different ones which will pass by; and the influence of this time-setting will be to destroy the faith of God’s people.’ If I had seen in vision, and borne my testimony to definite time, I could not have written and published, in the face of this testimony, that all times that should be set would pass, for the time of trouble must come

before the coming of Christ. Certainly for the last thirty years, that is, since the publication of this statement, I would not be inclined to set time for Christ to come, and thus place myself under the same condemnation with those whom I was reproving. I had no vision until 1845 which was after the passing of the time of general expectation in 1844. I was then shown that many would be deceived, and would set different times for the Lord to come, and urge them upon their brethren. But the Lord showed me that these times would pass; for the time of trouble must come before the coming of Christ; and that every time thus set and passed, would only weaken the faith of God’s people. Has not this testimony which has been before the public nearly thirty years in published form been fulfilled in every particular? The First-day Adventists have set time after time, and notwithstanding the repeated failures, they have gathered courage to set new times. {222}

God has not led them in this. Many of them have denounced the prophetic time, and the fulfillment of marked events in prophecy, because the time passed in 1844, and did not bring the expected event. They rejected the true prophetic time, and the enemy has had power to bring strong delusions upon them that they should believe a lie. I have borne the testimony since the passing of the time in 1844, that there should be no definite time set by which to test God’s people. The great test on time was in 1843 and 1844; and all who have set time since these great periods marked in prophecy were deceiving and being deceived.

“Up to the time of my first vision I could not write. My trembling hand was unable to hold my pen steadily. While in vision I was commanded by an angel to write the vision. I obeyed, and wrote readily. My nerves were strengthened, and my hand became steady.

“It was a great cross for me to relate to individuals what had been shown me concerning their wrongs. It caused me great distress to see others troubled or grieved. And when obliged to declare the messages, I often softened them down, and related them as favorably for the individual as I could, and then would go by myself and weep in agony of spirit. I looked upon those who had only their own souls to care for, and thought if I were in their condition I would not murmur. It was hard to relate the plain, cutting testimonies given me of

God. I anxiously watched the result, and if the individual repented, rose up against the reproof, and afterwards opposed the truth, these queries would arise in my mind: Did I deliver the message just as I should? Oh, God! could there not have been some way to save them? And then such distress hung upon my soul, that I often felt death would be a welcome messenger, and the grave a sweet resting place. {223}

“I did not realize that I was unfaithful in thus questioning and doubting, and did not see the danger and sin of such a course, until in vision I was taken into the presence of Jesus. He looked upon me with a frown, and turned his face from me. It is not possible to describe the terror and agony I then felt. I fell upon my face before him, but had no power to utter a word. Oh, how I longed to be covered and hid from that dreadful frown. Then could I realize, in some degree, what the feelings of the lost will be when they cry, ‘Mountains and rocks fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb.’

“Presently an angel bade me rise, and the sight that met my eyes can hardly be described. A company was presented before me whose hair and garments were torn, and whose countenances were the very picture of despair and horror. They came close to me, and took their garments and rubbed them on mine. I looked at my garments, and saw that they were stained with blood. Again I fell like one dead, at the feet of my accompanying angel. I could not plead one excuse, and longed to be away from such a holy place. Again the angel raised me up on my feet, and said, ‘This is not your case now, but this scene has passed before you to let you know what your situation must be, if you neglect to declare to others what the Lord has revealed to you. But if you are faithful to the end, you shall eat of the tree of life, and shall drink of the river of the water of life. You will have to suffer much, but the grace of God is sufficient.’ I then felt willing to do all that the Lord might require me to do, that I might have his approbation, and not feel his dreadful frown.

“While visiting my sisters in Poland, I was afflicted with sickness. Those present united in {224} prayer in my behalf, and the disease was rebuked. Angels seemed to be in the room, and all was light and glory. I was again taken off in vision, and shown that I must go about three miles to a meeting, and when there should learn what the Lord would have me do. We went and

all stand, side by side, opposite the public square and the tabernacle, on the corners of Washington and West Main Streets.

In 1878 the first and third buildings were united by a four-story building, as shown on the following page. In the last-named building is located the bindery, furnished with modern machinery to do all branches of book-binding. In these buildings we have an aggregate (PICTURE. {355}) of twenty-seven thousand square feet of floor space, which is occupied in the various branches of editing, printing, folding, book-binding, electrotyping, stereotyping, mailing, and shipping. Including all departments, it is the best equipped printing office in the State of Michigan.

The different periodicals issued by the Association, the titles of which are given below, have an aggregate monthly circulation of 83,534 copies.

REVIEW AND HERALD	(weekly)	6,104
YOUTH'S INSTRUCTOR,	"	8,704
"	"	
	(monthly)	1,575
GOOD HEALTH,	"	5,000
COLLEGE RECORD,	"	3,929
German paper,	"	2,000
Swedish	"	1,000
Danish	"	
	(semi-monthly)	1,265

The S. D. A. Publishing Association issues one hundred and fifty religious publications in English. These vary in size, from a four-page tract up to a volume of 528 pages. Of the smaller works, the Association publishes fourteen in French, twenty-one in German, thirty-nine in Danish, and twenty-three in Swedish. The Association also prints for GOOD HEALTH, twenty-nine health publications.

Most of these works have been written during the last twenty years by different authors. And it could hardly be expected that these writers, working to no general plan, would produce a line of publications which would cover the whole ground of our faith and duty, without some repetitions. It is now evident that we have too many books, some of which will go out of print, others will be revised and reduced in size, and some new ones will be written. {356}

The great importance of our publications demands that we should give this branch of the work more attention for time to come than we have been able to do in the past. In consequence of arduous labor at camp-meetings and other general gatherings, we have lost time and strength to do this work, for which we have had an

especial burden from the very commencement of our publishing work. This is a mistake on our part, which we number with the many of the past, and hope to have wisdom and grace for the future, to humbly and wisely pursue the work God has given us to do.

There has been a disposition on the part of some to bring all the pressure possible to bear on the prices of our publications. Yielding to this pressure, prices have been put so low as to seriously cripple our publishing houses. A favorable change, however, took place in December, 1879, since which time there have been greatly increased sales at better prices. The lower the prices, the less sales, has been the experience of the past. Against this ruinous policy of low prices we have pleaded, and have yielded the point for the last time. As a sample of our pleadings on this subject for the past ten years, we clip the following from the *Review*:—

"For several years past, our people have felt the importance of giving our publications a wide circulation. And the managers of our houses of publication have seconded the efforts of the people, in publishing largely, and in putting our publications down to very low prices. These efforts on the part of the publishers are praiseworthy, if not carried too far. But the present embarrassed condition of these houses shows that one of the mistakes which has resulted in this embarrassment is the ruinous prices at which our publications have been sold." {357}

Sketches of the rise and progress of our publishing work contain liberal statements of our labor in connection with it, which give us more credit than we deserve. It is true that we have labored incessantly, ardently, and unselfishly. This being well understood by the writers of these sketches, has led them to attribute to us the great success of this important branch of the work, which should be shared by able and devoted co-laborers. With pleasure we here mention the names of Elders Andrews, Smith, and Waggoner, whose writings composed a large share of the matter of our earliest books and periodicals. And the glory of all the successes of our united labors should be given to the Guiding Hand which has been with us in all our consecrated efforts.

Has the writer had strength to labor and to endure? God has given it. Have we had wisdom to organize and to devise new and broader plans for the better prosecution of

the work? It came from the Source of wisdom. Our course, especially when moving in our own wisdom and strength, has been marked all the way with imperfections and mistakes. It is the hand of God that has been with us in this great work. He has given it success, and this has given us the confidence of our people. In some degree, we realize our past mistakes, and God's merciful dealings with us; and that should we accept in our heart the statements now in print that give glory to us, which should be given to God alone, we would commit the greatest mistake of our life, and sin against God.

## 12 THE TRACT SOCIETIES

THE press has been regarded by S. D. Adventists as the right arm of our strength. Our field of labor is the world. And as the number of our efficient preachers is small, a large portion of the work of giving the last message must of necessity be accomplished by our publications.

While on a tour through Northern Michigan by carriage, in the year 1868, our company, composed of several carriage-loads, was enjoying the second meal of the day in the shade of a pasture-oak, when kind friends from the nearest house gave us a call. Mrs. W. suggested giving them tracts. These they received with apparent gratitude. We were soon at the home of Sister Jeffrey, at Ithaca. To this faithful woman, who now sleeps, Mrs. W. related the circumstance of giving tracts to kind strangers, and remarked that the Lord had shown her that a great work is to be accomplished in the circulation of such reading matter, and that a book fund should be raised for this purpose. The statement touched the heart of this mother in Israel, and she left the room. Soon after, she returned with five dollars for the book fund, and as she handed it to Mrs. W., the donor wiped the tears that were rapidly falling.

At our first camp-meeting, held at Wright, Mich., Sept. 1-7, 1868, the sum of \$1,400 was actually paid into the book fund, and pledges were taken on the ground sufficient to swell the sum to \$2,400. The publication and circulation of tracts received especial attention, and during {359} the three years that followed not less than \$35,000 was paid into this fund for the circulation of our religious and health tracts. The work rapidly increased, and became so extensive that organization of the forces engaged in the tract work seemed necessary in order to

economize labor and means.

The first State tract society was organized in the New England Conference, November, 1870. In this country there are now twenty-two State and Territorial organizations, embracing Maine, New England, Vermont, New York, Pennsylvania, Ohio, Michigan, Indiana, Illinois, Wisconsin, Minnesota, Iowa, Nebraska, Dakota, Missouri, Kentucky, Tennessee, Kansas, Texas, California, Oregon, and Colorado. Local societies were organized in Switzerland, Norway, and Denmark in the years 1878 and 1879. The general tract society was organized August 15, 1874.

The tract societies, in carrying forward their work during the past ten years, have employed not less than \$150,000. Thousands of volumes of bound books have been placed in public libraries and on vessels. The number of pages of tracts and pamphlets which have been distributed by the societies, as near as can be gathered from printed reports, is 33,676,077. The number of periodicals distributed is 1,016,346. And let it be borne in mind that only thirty-seven per cent of the members of the societies have reported, and this is only eighteen per cent of the membership of the denomination. Had the full amount of all the work of the societies been reported, the number of pages would probably reach 50,000,000. Add to this the reading matter distributed before the organization of the societies, and by those outside of these societies, and the entire amount would probably reach {360}

100,000,000 pages, besides periodicals and health annuals. The entire sum of the pages of books, pamphlets, and tracts published by S. D. Adventists on all their presses is not less than 250,000,000.

Those only who have a lively interest in the tract work, and have taken part in it, have a just idea of its magnitude and extent.

Through the agency of the tract societies, periodicals and publications have been sent to all the States and Territories of our country, to the Canadas, Nova Scotia, England, Scotland, Ireland, Wales, Holland, France, Italy, Switzerland, Russia, Egypt, Denmark, Norway, Sweden, Portugal, East and West Indies, Australia, Japan, China, Central and South America, Vancouver's Island, Madeira Island, Cape of Good Hope, Finland, and to different points on the Mediterranean, Baltic, Red, and Black Seas.

The great and good work which the

Lord has accomplished through Elder S. N. Haskell and his fellow-laborers in the tract cause will not be fully seen and appreciated in this life. Time can never reveal the importance of this work; eternity alone will unfold it. Those whom the Lord led out in the organization of our Conferences, the several associations and societies, and in the equitable plan adopted by our people to raise funds for the support of the cause, had but a faint idea of the great and important work they were then doing. Neither can the friends of the cause now comprehend a tithe of the results of the Tract Institutes being held in the several Conferences. These schools are educating the members of the tract societies to do their work wisely and well. And this will create a demand for our publications such as the most sanguine have had but a faint idea of, and will constitute our presses indeed a power in the land. {361}

The men of this world understand the power of the printing-press. The politician seizes this lever to lift himself into office. Political campaigns are run principally through the press. Advertisements of this, that, and the other, posted and scattered everywhere, are evidences that the man of business understands the influence of the press.

This is a reading age. Active minds must be employed. The people will read. The masses prefer fiction to fact. The writers, publishers, and sellers of fictitious works fully comprehend the situation, and for gain flood the world with light literature. Thus the devil seizes the press to turn the minds of the people from the real facts and duties of this life, and a preparation for the life to come. The minds of the young are fevered with fiction to that degree that they lose relish for solid reading. They are so completely filled with trash that there is but little room in their minds and hearts for that which is real and substantial.

"Ye are the light of the world," said Christ in his memorable sermon on the mount. "A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." Matt. 5:14-16.

Christians should be as wise in their generation as the men of this world. They should seize upon every means, and every opportunity, to let their light shine. They

should let it shine from the hill-top. They should do all in their power to dissipate the darkness of error by the light of divine truth. The press, which in the {362} hands of the children of darkness is a power for evil, may, in the hands of the children of light, be a mighty power for good. Mrs. W., in an article headed "Our Publications," in Testimony to the Church, No. 29, speaks of our publications, their prices, their circulation, and the importance of training men for the work of canvassing, in these stirring words:—

"Many of our publications have been thrown into the market at so low a figure that the profits are not sufficient to sustain our Offices and keep good a fund for continual use. And those of our people who have no special burden of the various branches of the work at Battle Creek, and at Oakland, do not become informed in regard to the wants of the cause, and the capital required to keep the business moving. They do not understand the liability to losses, and the expense every day occurring to such institutions. They seem to think that everything moves off without much care or outlay of means, and therefore they will urge the necessity of the lowest figures on our publications, thus leaving scarcely any margin. And after the prices have been reduced to almost ruinous figures, they manifest but a feeble interest in increasing the sales of the very books on which they have asked such low prices. This object gained, their burden ceases, when they ought to have an earnest interest and a real care to press the sale of the publications, thereby sowing the seeds of truth, and bringing means into the Offices to invest in other publications.

"There has been, on the part of ministers, a very great neglect of duty in not interesting the churches in the localities where they labor, in regard to this matter. When once the prices of books are reduced, it is a very difficult matter to get them again upon a paying basis, as men {363} of narrow minds will cry speculation, not discerning that no one man is benefited, and that God's instrumentalities must not be crippled for want of capital. Books that ought to be widely circulated are lying useless in our Offices of publication, because there is not interest enough manifested to get them circulated.

"The press is a power; but if its products fall dead for want of men who will execute plans to widely circulate them, its power is lost. While there has been a quick

2. *Sleeping*.—Sufferers from these difficulties should cultivate regular habits of sleeping and resting, and should never lie in bed to encourage a dreamy or unsound sleep. Better rise unreasonably early in the morning, than to lie in a state of dreaminess, as the dreams of such will assume a lascivious character, and aggravate the evil.

The bed should not be too soft, and on no account should feathers be tolerated. The covering should be as light as consistent with {271} comfort, and the sleeping room should be thoroughly ventilated.

3. *Bathing*.—Doubtless harm has been done in some cases by overdoing in the matter of water treatment. In the earlier days of the so-called water-cure system, "heroic treatment" and a good deal of it, was advised for this class of complaints; but as an important point to be kept in view is the preservation of strength, this course has been generally abandoned.

The baths should be tonic, rather cool, but not too cold. A sitz bath may be taken from once to four times per week, of a few minutes' duration, at as low a temperature as can be tolerated without chilliness. Give at the same time a hot foot bath, and apply cool wet cloths to the head. The frequency of this treatment will depend upon the condition of the patient.

Local congestions or acute inflammations may be relieved by hot sitz baths of short duration, followed by cool applications. Occasional hot fomentations may sometimes be of benefit, but too much warm bathing must be guarded against as weakening in tendency.

The abdominal bandage or wet girdle may be worn a portion of the time, especially at night, to good advantage. Cool bathing of the parts affected is also beneficial.

4. *Exercise*.—Plenty of physical exercise {272} should be enjoined upon this class of patients; not enough to produce exhaustion or excessive fatigue, but enough to induce good sound sleep. Much mental exercise should be strenuously avoided. The mind should not be taxed with cares, nor should much reading be indulged in. Especially should any exercise of the brain be avoided toward night, or in the evening. As congestion of the brain is often the exciting cause of spermatorrhea, by reason of the intimate relation between the brain and the sexual system, it will readily be seen that to keep the head cool is all important.

5. *Social Surroundings*.—The patient should be placed in circumstances favorable to the preservation of equanimity of

temper, and of self-respect. Above all, let the surroundings, so far as associates are concerned, be of the highest moral character. Let the mind be elevated to dwell upon the purity and holiness of Heaven, rather than the groveling, sensual things of earth. Let a sense of moral responsibility fill the mind, to the exclusion of gloom and despondency, and with earnest, cheerful, and hopeful trust in God, go forward in the work of reform and restoration, till the traces of sin and shame are effaced, and God's noble gift of MANHOOD is restored, that you may fully glorify God in your body and spirit, which are his.



## The Sounding of the Seven Trumpets of Revelation 8 and 9

Book of 68 pages

James White

Steam Press of the Review & Herald Office

Battle Creek, Mich.

1859

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### THE SOUNDING OF THE SEVEN TRUMPETS OF REVELATION 8 AND 9

THE great leading features of Daniel's visions were the four great governments of antiquity, beginning with the Babylonian, and ending with the Roman, in its papal form. Not so, however, with John, he lived when three of those governments had passed away, and the fourth and last was in being, and in the height of its glory, as

an universal monarchy. Under that government John was in banishment on the isle of Patmos, "for the word of God, and the testimony of Jesus Christ." Accordingly, instead of predicting the rise and triumph of either of those four great governments, it was his part to give the prophetic history of the fall of the last of the four, and give us the various means by which that great persecuting system should come to ruin.

The first decisive step in the downfall of Rome, was the removal of the seat of empire from the west to the east. Until then its unity had been very faithfully preserved. After that, division and subdivision became the order of the day, until the final ruin of the empire.

The sounding of the seven trumpets I understand to shadow forth the instrumentalities by which the {2} Roman empire was to be overthrown and subverted, and finally ruined.

The empire, after Constantine, was divided into three parts; and hence the frequent remark, "a third part of men," etc., in allusion to the third part of the empire which was under the scourge. Under the first four trumpets the two western divisions fell, and under the fifth and sixth the eastern empire was crushed; but under the seventh trumpet great Babylon entire will sink to rise no more at all.

In giving an outline of this subject, I shall, for the most part, follow Keith, in his "Signs of the Times," on the first four trumpets. I should be glad to give his remarks and historical quotations entire, would my limits, which are prescribed for this work, admit it.

The subject properly begins with the second verse of the eighth chapter; and the first verse should have been annexed to the seventh chapter, it being the conclusion of the opening of the seals.

From verses 2-5 of chapter 8, we have the prefatory remarks, prefatory to the sounding of the first angel.

#### THE FIRST TRUMPET

Verses 6,7. "And the seven angels, which had the seven trumpets, prepared themselves to sound. The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth; and the third part of trees was burnt up, and all green grass was burnt up."

MR. KEITH has very justly remarked, on the subject {3} of this prophecy, "None could elucidate the texts more

clearly, or expound them more fully, than the task has been performed by Gibbon. The chapters of the skeptical philosopher, that treat directly of the matter, need but a text to be prefixed, and a few unholy words to be blotted out, to form a series of expository lectures on the eighth and ninth chapters of Revelation." "Little or nothing is left for the professed interpreter to do but to point to the pages of Gibbon."

The first sore and heavy judgment which fell on western Rome in its downward course, was the war with the Goths under Alaric, styled by himself, "the scourge of God." After the death of Theodosius, the Roman emperor, in January, 395, before the end of the winter, the Goths, under Alaric, were in arms against the empire.

"Hail and fire mingled with blood, cast upon the earth." The terrible effects of this Gothic invasion, are thus described by Gibbon, Vol. 5, p. 176:

"The barbarian auxiliaries erected their independent standard; and boldly avowed hostile designs, which they had long cherished in their ferocious minds. Their countrymen, who had been condemned, by the conditions of the last treaty to a life of tranquillity and labor, deserted their farms at the first sound of the trumpet, and eagerly assumed the weapons which they had reluctantly laid down. The barriers of the Danube were thrown open; the savage warriors of Scythia issued from their forest; and the uncommon severity of the winter allowed the poet to remark, that 'they rolled their ponderous wagons over the broad and icy {4} back of the indignant river.' The unhappy nations of the provinces to the south of the Danube, submitted to the calamities, which, in the course of twenty years, were almost grown familiar to their imagination; and the various troops of barbarians, who gloried in the Gothic name, were irregularly spread from the woody shores of Dalmatia, to the walls of Constantinople. The Goths were directed by the bold and artful genius of Alaric. In the midst of a divided court, and a discontented people, the emperor, Arcadius, was terrified by the aspect of the Gothic arms. Alaric disdained to trample any longer on the prostrate and ruined countries of Thrace and Dacia, and he resolved to seek a plentiful harvest of fame and riches in a province which had hitherto escaped the ravages of war.

"Alaric traversed, without resistance, the plains of Macedonia and Thessaly. The troops which had been posted to de-

fend the straits of Thermopylae, retire, as they were directed, without attempting to disturb the secure and rapid passage of Alaric; and the fertile fields of Phocis and Boeotia were instantly covered with a deluge of barbarians, who massacred the males of an age to bear arms, and drove away the beautiful females, with the spoil and cattle of the flaming villages. The travelers who visited Greece several years afterwards could easily discover the deep and bloody traces of the march of the Goths. The whole territory of Attica was blasted by his baneful presence; and if we may use the comparison of a contemporary philosopher, Athens itself resembled the bleeding and empty skin of a slaughtered victim. Corinth, Argos, Sparta, yielded without resistance to the arms of the {5} Goths: and the most fortunate of the inhabitants were saved, by death, from beholding the slavery of their families, and the conflagration of their cities."

It was thus that "hail," from the fact of the northern origin of the invaders; "fire," from the destruction by flame of both city and country; "blood," from the terrible slaughter of the citizens of the empire by the bold and intrepid warriors, "were cast upon the earth." This vivid description will be still more forcibly illustrated by Gibbon's account of the invasion of the western empire by the Goths:

"The birth of Alaric, the glory of his past exploits, and the confidence in his future designs, insensibly united the body of the nation under his victorious standard; and, with the unanimous consent of the barbarian chieftains, the master-general of Illyricum was elevated, according to ancient custom, on a shield, and solemnly proclaimed king of the Visigoths. Armed with this double power, seated on the verge of two empires he alternately sold his deceitful promises to the courts of Arcadius and Honorius, (of Constantinople and Rome,) till he declared and executed his resolution of invading the dominions of the west (of Rome.) The provinces of Europe which belonged to the eastern emperor were already exhausted; those of Asia were inaccessible; and the strength of Constantinople had resisted his attack. But he was tempted by the fame, the beauty, and the wealth of Italy, which he had twice visited; and he secretly aspired to plant the Gothic standard on the walls of Rome, and to enrich his army with the accumulated spoils of three hundred triumphs. {6}

"When Stilicho seemed to abandon his

sovereign in the unguarded palace of Milan, he had probably calculated the term of his absence, the distance of the enemy, and the obstacles that might retard their march. He principally depended on the rivers of Italy, the Adige, the Minico, the Oglio, and the Addua; which, in the winter or spring, by the fall of rains, or by the melting of the snows, are commonly swelled into broad and impetuous torrents. But the season happened to be remarkably dry; and the Goths could traverse, without impediment, the wide and stony beds, whose centre was faintly marked by the course of a shallow stream. The bridge and passage of the Addua were secured by a strong detachment of the Gothic army; and as Alaric approached the walls, or rather the suburbs of Milan, he enjoyed the proud satisfaction of seeing the emperor of the Romans fly before him. Honorius, accompanied by a feeble train of statesmen and eunuchs, hastily retreated towards the Alps, with the design of securing his person in the city of Arles, which had often been the royal residence of his predecessors. But Honorius had scarcely passed the Po, before he was overtaken by the speed of the Gothic cavalry; since the urgency of the danger compelled him to seek a temporary shelter within the fortification of Asta, a town of Liguria or Piedmont, situate on the banks of the Tanarus. The siege of an obscure place, which contained so rich a prize, and seemed incapable of a long resistance, was instantly formed, and indefatigably pressed by the king of the Goths." — *Gibbon's Hist.*, Vol 5, pp. 194-196.

But although Alaric thus put to flight the emperor {7}

of the west, deliverance soon came, and Rome was saved from his hands. Alaric was first conquered in 403. But another cloud was gathering, and is thus described by Gibbon:

"About four years after the victorious Toulan had assumed the title of Khan of the Geougen, another barbarian, the haughty Rhodogast, or Radagaisus, marched from the northern extremity of Germany almost to the gates of Rome, and left the remains of his army to achieve the destruction of the West. The Vandals, the Suevi, and the Burgundians, formed the strength of this mighty host; but the Alani, who had found a hospitable reception in their new seats, added their active cavalry to the heavy infantry of the Germans; and the Gothic adventurers crowded so eagerly to the standard of Radagaisus, that, by some his-

torians, he has been styled the king of the Goths. Twelve thousand warriors, distinguished above the vulgar by their noble birth, or their valiant deeds, glittered in the van; and the whole multitude, which was not less than two hundred thousand fighting men, might be increased by the accession of women, of children, and of slaves, to the amount of four hundred thousand persons.

“The correspondence of nations was, in that age, so imperfect and precarious, that the revolutions of the north might escape the knowledge of the court of Ravenna, till the dark cloud, which was collected along the coast of the Baltic, burst in thunder upon the banks of the Upper Danube, etc. Many cities of Italy were pillaged or destroyed; and the siege of Florence, by Radagaisus, is one of the earliest events in the history of that celebrated republic, {8} whose firmness checked or delayed the unskillful fury of the barbarians.

“While the peace of Germany was secured by the attachment of the Franks, and the neutrality of the Alemanni, the subjects of Rome, unconscious of the approaching calamities, enjoyed a state of quiet and prosperity, which had seldom blessed the frontiers of Gaul. Their flocks and herds were permitted to graze in the pastures of the barbarians; their huntsmen penetrated, without fear or danger, into the darkest recesses of the Hercynian wood. The banks of the Rhine were crowded, like those of the Tiber, with elegant houses and well cultivated farms; and if the poet descended the river, he might express his doubt on which side was situated the territory of the Romans. This scene of peace and plenty was suddenly changed into a desert; and the prospect of the smoking ruins could alone distinguish the solitude of nature from the desolation of man. The flourishing city of Mentz was surprised and destroyed; and many thousand Christians were inhumanly massacred in the church. Worms perished, after a long and obstinate siege; Strasburgh, Spire, Rheims, Tournay, Arras, Amiens, experienced the cruel oppression of the German yoke; and the consuming flames of war spread from the banks of the Rhine over the greatest part of the seventeen provinces of Gaul. That rich and extensive country, as far as the ocean, the Alps, and the Pyrenees, was delivered to the barbarians, who drove before them, in a promiscuous crowd, the bishop, the senator, and the virgin, laden with the spoils of their houses and altars.” — *Ibid.*,

Vol. 5, p. 224 {9}

After this invasion of the empire by Radagaisus, Alaric again returned, invaded Italy in 408, and in 410 he besieged, took, and sacked Rome, and died the same year. In 412 the Goths voluntarily retired from Italy.

I know not how the history of the sounding of the first trumpet can be more impressively concluded than by presenting the graphic rehearsal of this history, by Mr. Keith, in his *Signs of the Times*, Vol 1, pp. 231-233

“Large extracts show how amply and well Gibbon has expounded his text, in the history of the first trumpet, the first storm that pervaded the Roman earth, and the first fall of Rome. To use his words in more direct comment, we read thus the sum of the matter. The Gothic nation was in arms at the first sound of the trumpet, and in the uncommon severity of the winter, they rolled their ponderous wagons over the broad and icy back of the river. The fertile fields of Phocis and Boeotia were crowded with a deluge of barbarians: the males were massacred; the females and cattle of the flaming villages were driven away. The deep and bloody traces of the march of the Goths could easily be discovered after several years. The whole territory of Attica was blasted by the baneful presence of Alaric. The most fortunate of the inhabitants of Corinth, Argos, Sparta, were saved by death from beholding the conflagration of their cities. In a season of such extreme heat that the beds of the rivers were dry, Alaric invaded the dominion of the West. A secluded ‘old man of Verona pathetically lamented the fate of his contemporary trees, which must blaze in the conflagration of the {10} whole country. And the emperor of the Romans fled before the king of the Goths.

“A furious tempest was excited among the nations of Germany; from the northern extremity of which the barbarians marched almost to the gates of Rome. They achieved the destruction of the west. The dark cloud which was collected along the coasts of the Baltic, burst in thunder upon the banks of the Upper Danube. The pastures of Gaul, in which flocks and herds grazed; and the banks of the Rhine, which were covered with elegant houses and well cultivated farms, formed a scene of peace and plenty, which was suddenly changed into a desert, distinguished from the solitude of nature only by smoking ruins. Many cities were cruelly oppressed or de-

stroyed. Many thousands were inhumanly massacred. And the consuming flames of war spread over the greatest part of the seventeen provinces of Gaul.

“Alaric again stretched his ravages over Italy. During four years, the Goths ravaged and reigned over it without control. And, in the pillage and fire of Rome, the streets of the city were filled with dead bodies; the flames consumed many public and private buildings; and the ruins of a palace remained, (after a century and a half,) a stately monument of the Gothic conflagration.

“The first angel sounded, and there followed hail and fire, mingled with blood, and they were cast upon the earth; and the third part of trees was burnt up, and all green grass was burnt up.’

“The concluding sentence of the thirty-third chapter of Gibbon’s *History*, is, of itself, a clear and comprehensive commentary; for, in winding up his {11} own description of the brief, but most eventful period, he concentrates, as in a parallel reading, the sum of the history, and the substance of the prediction. But the words which precede it are not without their meaning. ‘The public devotion of the age was impatient to exalt the saints and martyrs of the Catholic church on the altars of Diana and Hercules. The union of the Roman empire was dissolved; its genius was humbled in the dust; and armies of unknown barbarians, issuing from the frozen regions of the north, had established their victorious reign over the fairest provinces of Europe and Africa.’

“The last word, Africa, is the signal for the sounding of the second trumpet. The Scene changes from the shores of the Baltic to the southern coast of the Mediterranean, or from the frozen regions of the north to the borders of burning Africa. And instead of a storm of hail being cast upon the earth, a burning mountain was cast into the sea.”

### SECOND TRUMPET

*Verses 8,9. “And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea; and the third part of the sea became blood; and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.”*

THE history illustrative of the sounding of this trumpet has been given so fully in the first chapter of this volume, that it