

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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I Hear the Words of Love.

I HEAR the words of love,
I gaze upon his blood,
I see the mighty sacrifice,
And I have peace with God.

'Tis everlasting peace,
Sure as Jehovah's name;
'Tis stable as his steadfast throne,
Forevermore the same.

The clouds may come and go,
And storms may sweep my sky—
This blood-sealed friendship changes not;
The cross is ever nigh.

My love is oftentimes low,
My joy still ebbs and flows;
But peace with him remains the same,
No change Jehovah knows.

That which can shake the cross
May shake the peace it gave;
Which tells me Christ has never died,
Or never left the grave.

Till then my peace is sure;
It will not, cannot yield.
Jesus, I know, has died and lives—
On this firm rock I build.

I change—he changes not;
The Christ can never die.
His love, not mine, the resting place,
His truth, not mine, the tie.

The cross still stands unchanged,
Though Heaven is now his home;
The mighty stone is rolled away,
But yonder is his tomb.

And yonder is my peace,
The grave of all my woes.
I know the Son of God has come,
I know he died and rose.

I know he liveth now
At God's right hand above;
I know the throne on which he sits;
I know his truth and love.

—Sel.

General Articles.

CHRIST'S PROMISES TO THE DISCIPLES.

BY MRS. E. G. WHITE.

THE hearts of the disciples were troubled at the words of their Master who had said that all his faithful followers would be offended because of him that same night. In their affection and care for their Saviour it seemed to them a hard saying. Peter especially was grieved that Jesus should not accept his assurance of fidelity under all circumstances. But the Saviour knew the test that awaited his little flock, so soon to be left without a shepherd. He knew the agony that awaited him in the garden, that on the morrow he was to pass through the mockeries of a trial in the judgment hall, to be followed by his crucifixion. He knew that no sleep would refresh his weary frame until he closed his eyes in death.

But his loving heart was drawn out in sympathy for his disciples who were to endure a fearful trial in his betrayal and death upon the cross. The grief of the Son of God was not for himself but that his disciples were to be left without his presence to comfort and strengthen them. It had been impossible for them to comprehend the terrible scenes they were now entering upon, and their very ignorance of what was before them, notwithstanding his statements in regard to the future, moved the Saviour's compassionate heart. He read the peculiar character of each disciple, knowing who

were in greatest danger of being overcome by temptation. But this knowledge did not bring one word of harshness or rebuke from his lips; their very weakness bound his companions to his heart in bonds of sympathy and love. His great anxiety was to shield his followers from suffering and from the abandonment of unbelief. He addressed them in these words:—

"Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know." Doubting, questioning Thomas feels called upon to express his discouragement and unbelief: "Lord, we know not whither thou goest; and how can we know the way?" Jesus mildly and patiently instructed his doubting disciples in the way of life:—

"I am the way, the truth, and the life; no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him." Jesus would have him understand that the Father had been revealed in the Son—in his teachings that reflected the wisdom of Heaven, and in his works that showed the power of Omnipotence.

Philip perceiving but dimly the meaning of his Lord said to him, "Lord, show us the Father and it sufficeth us." Philip, and also the other disciples were filled with apprehension and doubt, and they desired that Jesus should give them a last convincing proof of his divinity by showing them the Father. Christ appeared in the disguise of humanity as a servant. But those who were partakers of his divine nature had eyes to perceive his divinity, the glory of which had upon special occasions, flashed through his human disguise, revealing indeed the Father. Sad indeed was it that one of his disciples who had been his companion, and witnessed his mighty works, had so failed to discern the character of his Saviour as to ask him for another sign. Jesus looked upon him with mild reproach:—

"Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it."

All that men were able to witness of God had been revealed to them in Christ, and had their spiritual perception been what it should have been they would have discerned in him the Father. Jesus, now about to remove his powerful presence from his disciples, promised that they should do greater works even than he had done. He was soon to stand by his Father's side as the Advocate of men, to plead in their behalf, and he promised to do whatsoever they should ask in his name, that the Father might be glorified in the Son. "If ye shall ask anything in my name, I will do it." Precious promise to the needy and sorrowful. When the Spirit was afterward poured out upon the disciples wonderful results followed through the gifts which Christ had just promised them. He continued: "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. I

will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me. Because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you."

Jesus had been the teacher and counselor of his disciples, their pitying friend. Now, when about to leave them, he assured them that he would in no case forsake them, but would be clothed with power, and would become their Friend and Advocate in the presence of the Father, to present any petition they might offer in the name of his Son. He promised them a comforter when his personal presence was taken from them. The disciples did not comprehend at the time, the full meaning of their Master's words; but afterward, in their religious experience, they cherished the precious promise and presented their petitions to the Father in the name of Jesus.

That promise given by Jesus to his disciples was for the benefit of all who should comply with the conditions of Christ to the end of time. God is omnipotent, and man may be strong to accomplish his purpose while he has the promise of divine help in every emergency. God's power is hidden from the unbelieving; his ways and purposes are not understood by them. "The world knoweth him not." But mighty victories are gained through the prayers of the obedient children of God, presented in the name of Jesus. The secret of the success of the people of God is connection with him in prayer, and humble obedience of his requirements. Jesus urged upon his disciples the necessity of obeying the commandments he had given them if they would abide in his love. The comfort promised to his followers was on this condition.

God's blessing was never withheld from his obedient people. The wrath of God was brought upon the Jews by their disobedience of his law. Many persons contrast the freedom found in Christ with what they regard as the severe requirements of the law of God. Their words and example say to the world, Christ is so lenient and forgiving that we need not be particular to keep to the strict letter of the law. They slide away from their allegiance in a loose reckless manner, doing the works of Satan, while professing to love the Lord. Yet Jesus positively declared in his last conversation with his disciples, that those who love him will keep his commandments. In the Old Testament entire obedience is required in order to secure blessings, and entire obedience is also required in the New Testament as the conditions of receiving the approval of God. Obedience of the divine requirements is the demonstration of our faith, and the test of our love and discipleship. Professing theories, and observing forms will not answer the requirements of God. The vital principle of love is kept active through obedience. "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

All through his ministry Jesus impressed upon his followers the necessity of obeying the law, and his own life was a demonstration of its principles, and now, as his time of agony and trial approaches, his mind, instead of dwelling upon himself, turns to his disciples, and he seeks to impress upon them the lesson of obedience. The Saviour when about to leave his disciples promises to manifest himself to those who love him and keep his commandments: "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."

"Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?"

The Saviour patiently explains his former words: "If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." Here is the mystery of godliness: Christ revealed by his Spirit to those who love him. When he should pass from the world he would be unknown by those

who love the world and obey not the requirements of God. But the highest form of truth was presented to the disciples in the fact that the Saviour would be discovered by those who love and walk in the light, while he is hidden from those who do not accept the light. Every step in the life of faith and consecration is additional knowledge of the world's Redeemer. Though no longer personally with his disciples, Jesus takes the hand of the faithful and becomes their Guide through all the dangers and trials of life's journey. Jesus continued:—

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father; for my Father is greater than I. And now I have told you before it come to pass, that when it is come to pass, ye might believe." The Saviour encouraged his disciples with the assurance that when he was no longer with them his Spirit would refresh their memories, so that the words which he had spoken to them would be imprinted on their hearts, to be afterward given to all nations, tongues and kindred on earth. The Saviour settled his peace upon his disciples as a legacy, and exhorted them not to be overwhelmed with anguish, for they should enjoy that peace which is a mystery to the world.

He led their minds from the great loss they would soon sustain, to the advantages they would gain by his leaving them. He told them that the Father was greater than himself, that he would stand by the Father's side as the friend of his followers, to speak in their behalf. He is acquainted with human nature and the tendencies of the human heart, and promises to unite his petition with theirs, that the comforter, the spirit of truth might abide with them and shine forth in their lives and works, winning many to Christ. This promise has been the comfort and stay of millions who have since followed Jesus in humble obedience.

Through the strength of Jesus men may be made strong; through his love they may become lovely in character. He would have his followers understand that they cannot go to the people of the world for sympathy and comfort in their religious difficulties and trials; because the spirit of the truth is not discerned by them.

Our Saviour had one more work to do in evidence of his own complete obedience to the Father. It was to die for the world. Said he: "Hereafter I will not talk much with you; for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence." His hour was fast approaching; and he with his disciples passed on his way to Gethsemane. Many times had he traveled these paths on messages of love and mercy; and he had lately passed that way in triumph hailed by the glad acclamations of thousands as Him that cometh in the name of the Lord.

Sympathy.

He who has had experience of great and sore trials, and has borne them well, is the most cheerful companion to a sorrowing heart. Having sounded the depths of affliction, he can best guide his friend in them. Desponding Christian, in the river of Death, said to Hopeful, "I sink in deep waters; the billows go over my head. All his waves go over me." Hopeful said, "Be of good cheer, my brother; I can feel the bottom, and it is good." Having partaken of the affliction and of the consolation, such a one can bring a smile of peace and even joy upon a careworn soul when prosperous friends would only deepen the gloom. Let the angel of the Lord encamp around me to deliver me, but give me the "Man of Sorrows" for my friend.—Adams.

LIFE SKETCHES.

CHAPTER II.

THE SECOND ADVENT.

In September, 1842, Elders Himes, Miller, and others, held a meeting in the mammoth tent in Eastern Maine. In company with Elder Moses Polly, a Christian minister of my acquaintance, I attended that meeting. I there for the first time saw that great and good man, William Miller. His form and features showed great physical and mental strength. The benevolent, affable, and kind spirit manifested by him in conversation with numerous strangers who called on him to ask questions, proved him a humble, Christian gentleman. Infidels, Universalists, and some others came to him with opposing questions. He was quick to perceive their designs, and with becoming firmness and dignity promptly met their objections and sent them away in silence. So long had he, even then, been in the field, meeting opposition from every quarter, that he was prepared for any emergency.

In his public labors his arguments were clear, and his appeals and exhortations most powerful. The tent in which he spoke was a circle whose diameter was one hundred and twenty feet. On one occasion, when this tent was full, and thousands stood around, he was unfortunate in the use of language, which the baser sort in the crowd turned against him by a general burst of laughter. He left his subject with ease, and in a moment his spirit rose above the mob-like spirit that prevailed, and in language the most scorching he spoke of the corruption of the hearts of those who chose to understand him to be as vile as they were. In a moment all was quiet, and the speaker continued to describe the terrible end of the ungodly in a solemn and impressive manner. He then affectionately exhorted them to repent of their sins, come to Christ, and be ready for his appearing. Many in that vast crowd wept. He then resumed his subject, and spoke with clearness and spirit, as though nothing had happened. In fact, it seemed that nothing could have occurred to fully give him the ears of the thousands before him, and to make his subject so impressive as this circumstance.

God raised up Paul to do a great work in his time. In order that the Gentiles might be clearly taught the great plan of redemption through Jesus, and that the infidelity of the Jews might be met, a great man was selected.

Martin Luther was the man for his time. He was daring and sometimes rash, yet was a great and good man. The little horn had prevailed; and millions of the saints of the Most High had been put to death. To fearlessly expose the vileness of the papal monks, and to meet their learning and their rage, and also to win the hearts of the common people with all the tenderness and affection of the gospel, called for just such a man as Martin Luther. He could battle with the lion, or feed and tenderly nurse the lambs of Christ's fold.

So William Miller, in the hands of God, was the man for his time. True, he had been a farmer, and had been in the service of his country, and had not the benefits of an early classical education. And it was not until he had passed the noon of life that God called him to search his word and open the prophecies to the people. He was, however, a historian from his love of history, and had a good practical knowledge of men and things. He had been an infidel. But on receiving the Bible as a revelation from God, he did not also receive the popular, contradictory ideas that many of its prophecies were clad in impenetrable mystery. Said William Miller: "The Bible, if it is what it purports to be, will explain itself."

He sought for the harmony of Scripture and found it. And in the benevolence of his great and good heart and head, he spent the balance of his life in teaching it to the people in his written and oral lectures, and in warning and exhorting them to prepare for the second coming of Christ.

Much of the fruits of his labors are now seen. Much more will be seen hereafter. Heaven will be hung with the fruits of the labors of this truly great and good man. He sleeps. But if it can be said of any who have toiled and worn and suffered amid vile persecutions, "Blessed are the dead which die in the Lord from henceforth, that they may rest from their labors, and their works do follow them," it can be said of William Miller. He nobly and faithfully did his duty, and the popular church, united with the world, paid him in persecutions and reproaches. The very name of William Miller was despised everywhere, and Millerism was the jeer of the people, from the pulpit to the brothel.

But, dear reader, if your deed of real estate be registered at the office of the county clerk, rough hands may tear the paper you hold in your hand which you call a deed, and your title is no less secure. And however roughly and wickedly men may have handled the name of William Miller here, when the final triumphant deliverance of all who are written in the Book of Life comes, his will be found among

the worthies, safe from the wrath of men and the rage of demons, securing to him the reward of immortality according to his works.

As I have introduced to the reader the man whom God raised up to lead off in the great advent movement, it may be expected that something of his life, experience and labors should here be given. I have room for only a very few sketches from his memoir. He was born in Pittsfield, Mass., February, 1782. His biographer says:—

"In his early childhood, marks of more than ordinary intellectual strength and activity were manifested. A few years made these marks more and more noticeable to all who fell into his society. His mother had taught him to read, so that he soon mastered the few books belonging to the family; and this prepared him to enter the senior class when the district school opened. But if the terms were short, the winter nights were long. Pine knots could be made to supply the want of candles, lamps, or gas. And the spacious fire-place in the log house was ample enough as a substitute for the school-house and lecture-room.

"He possessed a strong physical constitution, an active and naturally well-developed intellect, and an irreproachable moral character. He had appropriated to his use and amusement the small stock of literature afforded by the family while a child. He had enjoyed the limited advantages of the district school but a few years before it was generally admitted that his attainments exceeded those of the teachers usually employed. He had drank in the inspiration of the natural world around him, and of the most exciting events of his country's history. His imagination had been quickened, and his heart warmed, by the adventures and gallantries of fiction, and his intellect enriched by history. And some of his earliest efforts with the pen, as well as the testimony of his associates, shows that his mind and heart were ennobled by the lessons, if not by the spirit and power of religion. What, now, would have been the effect of what is called a regular course of education? Would it have perverted him, as it has thousands? or would it have made him instrumental of greater good in the cause of God?

"Whatever might have been the result of any established course of education in the case of William Miller, such a course was beyond his reach: he was deprived of the benefit, he has escaped the perversion. Let us be satisfied."

William Miller was married in 1802, and settled in Poultney, Vt. His biographer continues:—

"But the men with whom he associated from the time of his removal to Poultney, and to whom he was considerably indebted for his worldly favors, were deeply affected with skeptical principles and deistic theories. They were not immoral men; but, as a class, were good citizens, and generally of serious deportment, humane, and benevolent. However, they rejected the Bible as the standard of religious truth, and endeavored to make its rejection plausible with such aid as could be obtained from the writings of Voltaire, Hume, Volney, Paine, Ethan Allen, and others. Mr. Miller studied these works closely, and at length avowed himself a deist. As he has stated the period of his deistical life to have been twelve years, that period must have begun in 1804; for he embraced or returned to the Christian faith in 1816. It may fairly be doubted, however, notwithstanding his known thoroughness and consistency, whether Mr. Miller ever was fully settled in that form of deism which reduces man to a level with the brutes, as to the supposed duration of their existence. And the question is worthy of a little inquiry, to what extent was he a deist?"

He received a captain's commission, and entered the army in 1810. He returned from the army, and moved his family to Low Hampton, N. Y., to begin there the occupation of farming in 1812.

"As a farmer, he had more leisure for reading; and he was at an age when the future of man's existence will demand a portion of his thoughts. He found that his former views gave him no assurance of happiness beyond the present life. Beyond the grave all was dark and gloomy. To use his own words: 'Annihilation was a cold and chilling thought, and accountability was sure destruction to all. The heavens were as brass over my head, and the earth as iron under my feet. Eternity!—what was it? And death!—why was it? The more I reasoned, the further I was from demonstration. The more I thought, the more scattered were my conclusions. I tried to stop thinking, but my thoughts would not be controlled. I was truly wretched, but did not understand the cause. I murmured and complained; but knew not of whom. I knew that there was a wrong, but knew not how or where to find the right. I mourned, but without hope.' He continued in this state of mind for some months, feeling that eternal consequences might hang on the nature and object of his belief.

"It devolved on Captain Miller, as usual in the minister's absence, to read a discourse of the deacons' selection. They had chosen one on the Importance of Parental Duties. Soon after commencing, he was overpowered by the inward struggle of emotion, with

which the entire congregation sympathized, and took his seat. His deistical principles seemed an almost insurmountable difficulty with him. 'Soon after, suddenly,' he says, 'the character of the Saviour was vividly impressed upon my mind. It seemed that there might be a being so good and compassionate as to himself atone for our transgressions, and thereby save us from suffering the penalty of sin. I immediately felt how lovely such a being must be; and imagined that I could cast myself into the arms of, and trust in the mercy of, such an one. But the question arose, How can it be proved that such a being does exist? Aside from the Bible, I found that I could get no evidence of the existence of such a Saviour, or even of a future state. I felt that to believe in such a Saviour, without evidence, would be visionary in the extreme.

"I saw that the Bible did bring to view just such a Saviour as I needed; and I was perplexed to find how an uninspired book should develop principles so perfectly adapted to the wants of a fallen world. I was constrained to admit that the Scriptures must be a revelation from God. They became my delight; and in Jesus I found a friend. The Saviour became to me the chiefest among ten thousand; and the Scriptures, which before were dark and contradictory, now became the lamp to my feet and light to my path. My mind became settled and satisfied. I found the Lord God to be a rock in the midst of the ocean of life. The Bible now became my chief study, and I can truly say, I searched it with great delight. I found the half was never told me. I wondered why I had not seen its beauty and glory before, and marveled that I could have ever rejected it. I found everything revealed that my heart could desire, and a remedy for every disease of the soul. I lost all taste for other reading, and applied my heart to get wisdom from God."

"Mr. Miller immediately erected the family altar; publicly professed his faith in that religion which had been food for his mirth, by connecting himself with the little church that he had despised; opened his house for meetings of prayer; and became an ornament and a pillar in the church, and an aid to both pastor and people. The die was cast, and he had taken his stand for life as a soldier of the cross, as all who knew him felt assured; and henceforth the badge of discipleship, in the church or world, in his family or closet, indicated whose he was, and whom he served.

"His pious relations had witnessed with pain his former irreligious opinions; how great were their rejoicings now! The church, favored with his liberality, and edified by his reading, but pained by his attacks on their faith, could now rejoice with the rejoicing. His infidel friends regarded his departure from them as the loss of a standard-bearer. And the new convert felt that henceforth, wherever he was, he must deport himself as a Christian, and perform his whole duty. His subsequent history must show how well this was done.

"Soon after his renunciation of deism, in conversing with a friend respecting the hope of a glorious eternity through the merits and intercessions of Christ, he was asked how he knew there was such a Saviour. He replied, "It is revealed in the Bible." "How do you know the Bible is true?" was the response, with a reiteration of his former arguments on the contradictions and mysticisms in which he had claimed it was shrouded.

"Mr. Miller felt such taunts in their full force. He was at first perplexed; but, on reflection, he considered that if the Bible is a revelation of God, it must be consistent with itself; all its parts must harmonize, must have been given for man's instruction, and, consequently, must be adapted to his understanding. He therefore said, 'Give me time, and I will harmonize all those apparent contradictions to my own satisfaction, or I will be a deist still.'

"He then devoted himself to a prayerful reading of the word. He laid aside all commentaries, and used the marginal references and his Concordance as his only helps. He saw that he must distinguish between the Bible and all the peculiar partisan interpretations of it. The Bible was older than them all, must be above them all; and he placed it there. He saw that it must correct all interpretations; and in correcting them, its own pure light would shine without the mists which traditionary belief had involved it in. He resolved to lay aside all preconceived opinions, and to receive with child-like simplicity, the natural and obvious meaning of the Scripture. He pursued the study of the Bible with the most intense interest—whole nights as well as days being devoted to that object. At times delighted with truth, which shone forth from the sacred volume, making clear to his understanding the great plan of God for the redemption of fallen man; and at times puzzled and almost distracted by seemingly inexplicable or contradictory passages, he persevered until the application of his great principle of interpretation was triumphant. He became puzzled only to be delighted, and delighted only to persevere the more in penetrating its beauties and mysteries.

"His manner of studying the Bible is thus de-

scribed by himself: 'I determined to lay aside all my prepossessions, to thoroughly compare Scripture with Scripture, and to pursue its study in a regular, methodical manner. I commenced with Genesis, and read verse by verse, proceeding no faster than the meaning of the several passages should be so unfolded as to leave me free from embarrassment respecting any mysticisms or contradictions. Whenever I found anything obscure, my practice was to compare it with all collateral passages; and, by the help of Cruden, I examined all the texts of Scripture in which were found any of the prominent words contained in any obscure portion. Then, by letting every word have its proper bearing on the subject of the text, if my view of it harmonized with every collateral passage in the Bible, it ceased to be a difficulty. In this way I pursued the study of the Bible, in my first perusal of it, for about two years, and was fully satisfied that it is its own interpreter. I found that by a comparison of Scripture with history, all the prophecies, as far as they have been fulfilled, had been fulfilled literally; that all the various figures, metaphors, parables, similitudes, etc., of the Bible, were either explained in their immediate connection, or the terms in which they were expressed were defined in other portions of the word; and when thus explained, are to be literally understood in accordance with such explanation. I was thus satisfied that the Bible is a system of revealed truths, so clearly and simply given, that the way-faring man, though a fool, need not err therein.'

"While thus studying the Scriptures," continuing the words of his own narrative, "I became satisfied if the prophecies which have been fulfilled in the past are any criterion by which to judge of the manner of the fulfillment of those which are future, that the popular views of the spiritual reign of Christ—a temporal millennium before the end of the world, and the Jews' return—are not sustained by the word of God; for I found that all the Scriptures on which those favorite theories are based, are as clearly expressed as are those that were literally fulfilled at the first advent, or at any other period in the past. I found it plainly taught in the Scriptures that Jesus Christ will again descend to this earth, coming in the clouds of heaven, in all the glory of his Father.

"I need not speak of the joy that filled my heart in view of the delightful prospect, nor of the ardent longings of my soul for a participation in the joys of the redeemed. The Bible was now to me a new book. It was indeed a feast of reason; all that was dark, mystical or obscure, to me, in its teachings, had been dissipated from my mind before the clear light that now dawned from its sacred pages; and oh, how bright and glorious the truth appeared! All the contradictions and inconsistencies I had before found in the word were gone; and, although there were many portions of which I was not satisfied I had a full understanding, yet so much light had emanated from it to the illumination of my before darkened mind, that I felt a delight in studying the Scriptures which I had not before supposed could be derived from its teachings. I commenced their study with no expectation of finding the time of the Saviour's coming, and I could at first hardly believe the result to which I had arrived; but the evidence struck me with such force that I could not resist my convictions. I became nearly settled in my conclusions, and began to wait, and watch, and pray for my Saviour's coming."

"From the time that Mr. Miller became established in his religious faith, till he commenced his public labors—a period of twelve or fourteen years—there were few prominent incidents in his life to distinguish him from other men. He was a good citizen, a kind neighbor, an affectionate husband and parent, and a devoted Christian; good to the poor, and benevolent, as objects of charity were presented; in the Sunday-school was teacher and superintendent; in the church he performed important services as reader and exhorter, and, in the support of religious worship, no other member, perhaps, did as much as he. He was very exemplary in his life and conversation, endeavored at all times to perform the duties, whether public or private, which devolved on him, and whatever he did was done cheerfully, as for the glory of God." J. W.

THE BIBLICAL INSTITUTE.

HELD IN OAKLAND, CAL., APRIL 1-17, 1877.

LESSON TWENTY-ONE.

THE MINISTRATION OF ANGELS.

JUDE 6: "And the angels which kept not their first estate, but left their own habitation he hath reserved in everlasting chains under darkness unto the Judgment of the great day."

This text brings to view an order of beings called angels, and also shows that there are two classes of them, one which kept not their first estate and another class which have kept it.

Peter speaks of the same. 2 Pet. 2:4. "For if God spared not the angels that sinned but cast

them down to hell and delivered them into chains of darkness to be reserved unto Judgment" &c. Here the angels that sinned are those who, as described by Jude, kept not their first estate. The whole host of angels were therefore originally holy, but a part of them have fallen into sin and are reserved unto the Judgment of the great day.

These angels are not the departed spirits of human beings; for Job speaks of the time when the foundation of this earth was laid and says that the morning stars sang together and the sons of God shouted for joy. Job 38:7. These were undoubtedly the angelic hosts, antedating the creation of the world and the history of man.

Moreover Peter in the text already quoted speaks first of the angels and then of the old world preceding the flood, evidently making a distinction between the angels and the earliest inhabitants of the earth. Again when Adam and Eve were driven from Paradise before ever a human being had died upon the earth, cherubim were placed at the east garden of Eden to keep the way of the tree of life; and these cherubim are one of the orders of angels. Angels therefore are not the spirits of departed men.

Angels are real beings. They are described in the Bible as possessing face, feet, wings &c. Ezekiel says of the cherubim, "Their whole body and their backs and their hands and their wings &c. Eze. 10:12. Angels appeared unto Abraham. Gen. 18:1-8. They talked and ate with him. They went on to Sodom and communed with Lot, who, entering into his house baked unleavened bread for them and they did eat. These persons were called angels. David speaks of the manna as the corn of Heaven and angels' food. Ps. 78:23-25.

The case of Balaam, Num. 22:22-31, is an interesting incident. The angel appeared to Balaam with a sword drawn in his hand. The question is sometimes asked how angels can be material beings since we cannot see them. This case illustrates it. The record says the Lord opened the eyes of Balaam and he saw the angel. The angel did not create a body for that occasion. He was just the same as he was before Balaam saw him; but the change took place in Balaam. His eyes were opened, then he beheld the angel. It was the same with the servant of Elisha when he and his master were brought into a straight place, surrounded by the army of the king of Syria. 2 Kings 6:77. Elisha prayed that the eyes of his servant might be opened; and he immediately saw the whole mountain full of horses and chariots round about Elisha.

This may be further illustrated referring to things which we know are material and yet which we cannot see. Air is material, light is material, even thought itself is only the result of material organizations—matter acting upon matter—and yet we can see none of these things. Just so with the angels.

It is further objected to the materiality of the angels that they are called spirits. Heb. 1:13, 14. But this is no objection to their being literal beings. They are simply spiritual beings organized differently from these earthly bodies which we possess. Paul says, 1 Cor. 15:44, "There is a natural body and there is a spiritual body." The natural body we now have; the spiritual body we shall have in the resurrection. "It is raised a spiritual body." Verse 44. But then we are equal unto the angels, Luke 20:36; then we have bodies like unto Christ's most glorious body. Phil. 3:4 and Christ is no less a spirit than the angels. We read that God is a spirit, that is simply a spiritual being.

They are beings of great exaltation and power. At the resurrection of our Lord the presence of one angel struck the Roman guard to the ground like dead men. Matt. 28:3. Even the prophets themselves frequently fell helpless before the majesty of the angels that came to bring them revelations from the Lord. Dan. 10:8, 17; Rev. 19:10; 22:8. An angel destroyed the army of Sennacherib, 2 Kings 19. It was undoubtedly the angels that threw down the walls of Jerico. Josh. 6:20.

These exalted beings are given as ministers of the saints. Heb. 1:14. It appears from Matt. 18:10 that every child of God has an angel to accompany him. The church in Jerusalem understood this; for when the voice of Peter was heard at the gate, they, supposing Peter was in prison, declared that it was his angel. Acts 12:15.

The history of the church is filled with instances of the ministration of these heavenly beings to the people of God. They protected the three worthies in the fiery furnace, Dan. 3:25. They shut the mouth of lions that they should not touch the servant of God. Dan. 6:22. They unloosed the chains and opened the prison doors before Peter. Acts 12:7. David says, "The angel of the Lord encampeth round about them that fear him and delivereth them." Read also other ministrations to Daniel and John as recorded in their writings throughout.

Angels are undoubtedly the ones that make the books of record from which we are all to be judged. Rev. 20:12. Angels assist in the Judgment. Dan.

7:9, 10; Rev. 5:11. The angels will gather the saints at the coming of Christ. Matt. 24:31; 25:31; 1 Thes. 4:16, 17.

Such is the work ascribed to the holy angels. Those who have sinned have also their work to do. Their object is to thwart the efforts of the holy angels who are working in our behalf and to lead mankind to sin and finally to ruin. Much speculation has been indulged in regard to the origin of Satan. In the light of the Scriptures this question is involved in no difficulty. God could not consistently constitute creatures other than free moral agents. Being such they had the power of sinning and of falling. The Bible assures us that some angels have so fallen. The leader in this work of rebellion is called Satan. God created him pure and upright. He has by his own action brought himself into this condition of evil. Christ says of him, John 8:44, that he was a murderer from the beginning, that he abode not in the truth, and that he is the father of lies. This shows that all these evils had their origin with him. Isa. 14:12-14; and Eze. 28:13-17 show the exalted position he occupied before his fall, and the cause of his overthrow. His heart was lifted up because of his beauty and he aspired to a higher position than that assigned him by his Creator. Thus pride is shown to be the source of all the evil that has come into the universe.

These evil angels are just as real beings as the good. If men can explain away Satan, the devil and demon, by calling them figures of speech, by the same rule we can explain away the good angels, Christ and God himself, leaving the universe without an author or a ruler.

It is asked why God permits these fallen beings to exist. We answer by asking why he permits wicked men to exist. The same principle is involved in each question. The same answer will apply to both. We cannot indeed account for sin. Charles Beecher, in his work entitled "Redeemer and Redeemed" page 82, says: "Sin is, in its own nature, anomalous, and therefore mysterious; it is in its own nature an unaccountable thing; for the moment that it is properly accounted for, i. e., the moment we have assigned a good and sufficient cause for it, that moment it ceases to be sin. A good and sufficient cause, is a good and sufficient excuse; and that which has a good and sufficient excuse is not sin. To account for sin, therefore, is to defend it; and to defend it, is to certify that it does not exist. Therefore the objection that it is inconceivable and unaccountable—that sin should enter into such a perfect universe amounts to nothing but saying that sin is exceedingly sinful, inexcusable and destitute of the least defence for justification."

God doubtless permits sin to run its career that its exceeding sinfulness may be seen, and his justice vindicated in finally destroying sin and all its agents forever.

When Satan sinned he was cast out of Heaven. 2 Pet. 2:4; cast down to Tartarus. This is defined to mean the dark and fathomless void that surrounds the material work of the universe.

Being thus cast out, he, by the temptation and fall of man gained possession of the earth. Gen. 3. By this means he has become the god and prince of this world. The fair inheritance given to Adam has passed over into the possession of Satan, until it shall be redeemed by Christ.

Sinful man is Satan's lawful captive. Rom. 5:13; Eccl. 3:20. In this condition he is represented as a prisoner. Job 3:17, 18; Isa. 24:22. Of Satan it is said in Isaiah 14:17 that he opened not the house of his prisoners. The grave is called the land of the enemy. Jer. 31:16, 17. Death is called the last enemy of the righteous. 1 Cor. 15:26.

The mission of Jesus is to destroy this work of the enemy. 1 John 3:8; and not only does he destroy the works of the devil, but he is also to destroy the devil himself. Heb. 2:14. This is accomplished by the great plan of salvation. Christ gives himself first to die for man then acts as intercessor in their behalf, pardoning the sins of the penitent. Having finished his work as priest he returns in the cloud of heaven, his second advent; raises the righteous dead and translates the righteous living. Satan is then bound for a thousand years. Rev. 20:1-3. At the end of that period the wicked dead are raised, and, with Satan at their head, they come up around the camp of the saints the beloved city; fire comes down from God out of Heaven and devours them all. This is the fire of the great day spoken of by Mal. 4:1 which shall burn as an oven and consume all that do wickedly root and branch. Satan and all his followers, evil angels and evil men. This is the day and this the fire of which Peter speaks, 2 Peter 3:7, when he says that the Heavens and the earth are kept in store reserved unto fire against the day of Judgment and perdition of ungodly men. From this fiery ordeal there comes forth new heavens and new earth to be the everlasting abode of the righteous. Verse 13. U. S.

The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, JAN. 17, 1878.

JAMES WHITE,
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Baptism.

ITS RELATION TO THE DIVINE LAW IN THE WORK OF TRUE CONVERSION.

TEXT. If ye then be risen with Christ, seek those things which are above where Christ sitteth on the right hand of God. 2 Col. 3:1.

The text has been applied to three things:—

1. To a resurrection from dead works in being reclaimed from a backslidden state.
2. To the literal resurrection of the just at the second coming of Christ.
3. To being raised up out of the water in baptism.

We inquire, To which of the three do the words "risen with Christ" apply? Not to the first. Christ never had a resurrection from dead works. He was without sin. He did not have such a resurrection. Mark this: Whatever this resurrection may be Christ had one like it; for it is a resurrection with him.

The text cannot refer to the resurrection of the just, for that event is when the seeking time is in the past, and the saints themselves are above. The seeking of the heavenly treasure is before it is given, at the resurrection. We are then shut up to the position that

3. The text does refer to water baptism. Here the follower of Christ has a resurrection with his Master. In death Christ was laid in the grave, from which he arose by the power of God. So his followers are laid in the water in baptism, and are raised up out of the water.

But positive proof is found in Chap. 2:12, that the disciple is raised with Christ in baptism: "Buried with him by baptism wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." We here notice:—

1. The text plainly states that in baptism we are buried and risen with Christ.

2. This is done in the faith that the Father raised his Son from the dead. In the morning of the first day of the week God operated in the resurrection of Jesus, and baptism is received in faith of it.

Again the apostle speaks to the point to the church at Rome: "Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6:4.

The following points are worthy of notice:—

1. The disciple is buried in the water, and raised up out of the water in faith of the burial and resurrection of Christ, and in faith of the resurrection of the just at the coming of Christ.

2. And as Christ entered upon a new life at his resurrection, so the new life of the Christian properly commences at baptism. We do not say that none will be saved only those who have been immersed. We believe that thousands who have never been baptized will be in the kingdom of God. All will be judged according to the light they have had. As with the Papal baptism so with the Papal Sabbath. Those who had not the clear light on these subjects, but in honesty of soul followed their teachers who had Papal errors clinging to them will be judged according to the light they had, and the obedience they manifested. Those who have the clear light upon these subjects will also be judged according to that light, and the manner in which they walk in that light. The Bible standard of truth and duty is the only safe one. Those who take up with an anti-scriptural baptism and Sabbath because the founders of their churches when just emerging from the darkness of Papal error brought them into different branches of the Protestant churches run fearful risks.

The apostle expresses the form of baptism in the strongest terms. He not only uses the word "buried," but in Rom. 6:5 he uses stronger language if possible: "For if we have been planted together in the likeness of his death we shall be also in the likeness of his resurrection." What should we think of the farmer who would sprinkle a few grains of sand on his seeds and say that he had buried them? But planting seems a strange figure.

But let it be particularly noticed that the very manner or likeness of burial in baptism is distinctly stated. It is to be done in the likeness of Christ's death. The reader will please go with us to Joseph's new sepulcher and see the

dear Saviour lying there upon his back as we lay out the dead. The very position in the water is to be in imitation of Christ's in death. Can this be done by sprinkling a few drops of water into a babe's face? Answer: "Planted in the likeness of his death." Can it be accomplished by pouring a gill of water on the head of the candidate to run down the clothing? Is there the least resemblance in this dabbling in water to the position of Christ in the tomb? We know of no more complete refutation of this error than the words used by the apostle—*buried—planted*.

Will it not do quite as well to plunge the candidate into the water face foremost as the Dunkers do? We inquire, Did the friends of Jesus place their dear Lord in the sepulcher upon his face? The thought is revolting. Again we reply in the words of Paul, "Planted in the likeness of his death."

Three events in the history of the first advent of Christ represent three steps in leaving a life of sin, and reaching that of obedience. These are his crucifixion, burial and resurrection. The sinner is first crucified with Christ. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed." Rom. 6:6. This crucifixion represents true conviction of sin. It is spoken of in the same epistle under the figure of death. What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law. For I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once; but when the commandment came, sin revived, and I died." Chap. 7:7-9. Please notice:—

1. The instrument by which the sinner is crucified, is slain, truly convicted is the moral code.

2. That Paul means the ten commandments in the use of the word *law* is evident from the fact that he refers to the tenth precept of that code as especially instrumental in his case.

3. The word *alive* does not refer to natural life, but to a careless state of the mind, when without a true sense of the holiness of God's law. Neither does *death* refer to the cessation of natural life, but to true conviction of sins by the light of the sacred law.

The second step in conversion is burial with Christ by baptism. "Therefore, we are buried with him by baptism into death." Rom. 6:4. Here the burial of Christ, or his position in the sepulcher represents the true mode of baptism.

The third step in conversion is a resurrection with Christ from a watery grave. "If ye then be risen with Christ." Col. 3:1.

We now see the relation which baptism sustains to the law of God in scriptural conversion. With correct views of the mode of baptism, and what is meant by law all is plain. The apostle is giving in this connection his own experience, hence those who seek apostolic religion should mark well the means employed in his case. The moral code is God's great looking glass into which he looked and saw the imperfections of his moral character. This prepared the way for him to come to Christ for pardon and justification through his precious blood. This epistle to the Romans was written in the year 60, about thirty years after the hand writing of ordinances were nailed to the cross. Paul's conversion occurred several years after the abolition of the Jewish system of worship.

The apostle James illustrates the use of the royal law by a looking glass. "But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." Chap. 1:22-25.

The first great work, then, of the gospel minister as he labors for the conversion of sinners, is to hold before them God's great mirror that they may see what sin is and know its exceeding sinfulness. The reason why many who profess religion were never converted is because they were not convicted, and the reason why they did not have genuine conviction is because they have never seen the corruptions of the heart in God's mirror, the ten commandments. A popular gospel keeps that from the people, and moves upon the sinner's sympathies and fears, producing a conviction more nervous than intelligent. Such conviction does not result in a change of life as required by the sacred Script-

ures. Intelligent convictions produced by the claims of the law of God changes the mind, the heart, and the life. This change is illustrated in the text by the change from life to death. A man walks to-day in the strength of manhood, to-morrow he is a corpse. What a change! Yet inspiration has chosen it to illustrate the first great work in true conversion. Thus far we have followed the apostle in his experience, and have learned from him the character and use of the law of God in the present dispensation. He saw its excellence, its holiness, its justice and goodness, and felt its searching, slaying power, and says, "I died." But he does not leave us here. Burial follows death.

But what is the pre-requisite, or scriptural preparation for the ordinance of baptism? When viewed in the light of a burial, or funeral, the answer is at hand. Before burying our dead we must feel assured that they are really dead. So before burial with Christ by baptism we should know that the candidate has experienced that conviction that may be represented by death, that he has been crucified with Christ. Burial alive is a horrid thought. And it is no less horrid to the thorough Christian to be buried in baptism while using tobacco, or wearing jewelry and other outward ornaments forbidden in the word of God. But to lay these aside for the occasion affects no real change in the candidate. When the sinner really dies to sin these drop off never to return.

But would you not have the candidate wait until he has experienced the love of God, and comes out shouting happy before receiving baptism? Not unless there is some precept or example of the kind in the New Testament. There is nothing joyful in the burial of our dead friends. We do not regard joyful feelings as the scriptural evidence of preparation for baptism. Brokenness of spirit, with tears, confessions and mourning on account of sins and feelings of unworthiness are the best evidences of preparation of mind and heart for baptism. The New Testament furnishes evidence that the truly convicted person should not wait a single hour. In fact every instance of baptism furnishes evidence that the truly convicted soul should not wait.

We first cite the case of Saul. No one questions his conversion. The work was accomplished in him by the word and Spirit of God. We have seen what the moral code did for him. And if it be thought necessary that the holy Spirit act a part in conviction and conversion, then we cite Saul's experience as he was on his way to Damascus to persecute the saints. Most certainly the Spirit of God will work in harmony with the law of God. The Lord who appeared to Saul in the way sent him to Ananias to be instructed more fully. Jesus might have shown Saul his whole duty and thus set aside all human instrumentality, but he chose to honor the instrumentalities he had placed in the church. This great man must set at the feet of Ananias, and there learn his first duty. By the hand of Ananias Saul first received his sight. Next came baptism. "And now," says Ananias, why tarriest thou? Arise and be baptized." Acts 22:16. There was no occasion for waiting. In this remarkable conversion of a great man baptism followed immediately after conviction of sin.

The case of the jailor is another where baptism closely followed conviction. He was convicted that he was a sinner in the night of the imprisonment of Paul and Silas, and anxiously inquired of them, "Sirs what must I do to be saved?" He was told to believe on the Lord Jesus Christ. They then preached the word of the Lord to this family, and that very night baptized them. These ministers, who fully understood their business, did not wait until this family should experience religion, as it is termed, and come out shouting happy before they baptized them; but the same hour of the night that the jailor was convicted of sin he and his family were baptized, after which came the rejoicing.

The case of the eunuch is also to the point. He was a man in great authority. His experience should have a decided bearing on the subject. He was riding in his chariot reading from the prophet Isaiah, "He was led as a sheep to the slaughter, and like a lamb dumb before his shearer so opened he not his mouth." "Of whom speaketh the prophet this?" inquired the eunuch, "of himself, or of some other man?" This question reveals the astonishing ignorance of the eunuch. Right there, as teacher and pupil were riding in the chariot, the evangelist Philip commenced a course of instruction. The record says that he preached Jesus to the eunuch. Just then they came upon a body of water of

sufficient depth for immersion. It might have been at a sudden turn in the road. They seem to have come upon it unexpectedly. "See, here is water," cries the eunuch. "What doth hinder me to be baptized?"

But why is this novice speaking of baptism? The record does not state that Philip had as much as mentioned the ordinance. It is evident, however, that in preaching Jesus Philip had introduced baptism, or the eunuch would not have thought of it. Philip preached Jesus. His text was in Isaiah which speaks of his humiliation and death. Yes, he fully instructed him respecting the death, burial and resurrection of Christ. He must believe on the Lord Jesus Christ before receiving baptism. He must have faith that he died for our sins, that he was buried, and that he arose for our justification. And as faith without works is dead, he must show that faith by the very act which the gospel provided to show that faith. These facts must have entered into Philip's discourse in order for his hearer to make the intelligent inquiry in reference to his receiving baptism. He who preaches Jesus aright will preach baptism.

But the point especially under consideration is that baptism immediately follows true conviction of sin. Did Philip tell the eunuch that he had better wait three or six months, and that at some more convenient season they could have a large gathering at which time the ordinance could be administered before the crowds? The record does not mention any such delays. No, the coachman is commanded to halt right there, and then and there "they went down into the water, both Philip and the eunuch, and he baptized him; and when they were come up out of the water, the Spirit of the Lord caught away Philip, and the eunuch went on his way rejoicing." Acts 8:26-40. Here again rejoicing does not go before, but follows baptism.

The reader will bear in mind that we do not say that the comforts of the Holy Spirit are not in many instances experienced before being baptized. We do say, however, when the subject is presented in the true light, and the several steps in leaving a life of sin for one of obedience and holiness are taken in rapid succession, according to the examples given in the New Testament, the rejoicing in hope will be after baptism. The descent of the Holy Spirit in the form of a dove upon Christ after his baptism greatly strengthens this position. It would have been a great relief to John and his friends if the dove had appeared while Christ stood on the banks of Jordan asking baptism, designating him as the Son of God. For it seems that the administrator's mind was not clear. After John was cast into prison he sent word to Jesus inquiring, "Art thou he that should come, or do we look for another?" Neither did the dove appear while administrator and candidate stood in the waters of Jordan. But when he who was our substitute and pattern had been plunged into the water, had been raised up out of the water, the Holy Spirit came upon him, marking the very period when we may expect the blessing of God to witness the act of obedience in the baptismal vow. The manifestation of this is not always the same. With some it is like the descent of the gentle rain, producing a heavenly smile, indicating the peace that reigns within, while in the cases of others shouts of the high praises of God are heard.

We see that baptism is closely related to conversion. In fact, it seems to be a part of conversion. It is the outward act by which believers show their faith in Christ. But while some have removed baptism from this close relation to conversion, and regard the ordinance of little importance, others regard it the act by which sins are remitted. Those who regard baptism of little importance sometimes cite 1 Peter 3:21, as sustaining their lax position: "The like figure whereunto even baptism doth also now save us, not the putting away the filth of the flesh, but the answer of a good conscience toward God by the resurrection of Jesus Christ." "I was sprinkled," says one, "and that answered my conscience." "And my conscience was answered by being poured," says another. This may all be true; but are our friends, who differ with us on baptism, sure that they have a good conscience on this subject? Peter says, "But the answer of a good conscience." Pagans and Papists may be very conscientious, and their blinded consciences not be good. Protestants may be in a like condition on some points. But it is a fact of much interest that the apostle in the last clause of the passage raises a standard to which we may bring our consciences, and know that they are right "by the resurrection of Jesus Christ from the dead."

On the other hand, some evidently overlook the necessary work to be wrought upon the mind and heart before baptism. They do not see the use of the divine law, that it must slay the sinner, that he be dead before he is buried, hence it is to be feared that some, at least, are buried alive! Some teach that Christ is put on in the simple act of baptism, which teaching has a strong tendency to set aside not only the work of the law of God in conversion, but that also of the Holy Spirit.

But Gal. 3:27, may be urged—"For as many of you as have been baptized into Christ have put on Christ." It should here be noticed that the text does not say that the Galatian brethren had put on Christ in the sole act of baptism. They had put on Christ by faith, baptism being the corresponding work, an act by which they manifested their faith in Christ.

It is also asserted that baptism is for the remission of sins. Very true; but there are also other means for the remission of sins. Christ's blood was shed for the remission of sins. Matt. 26:28. Christ was to give knowledge of salvation unto the people for the remission of their sins. Luke 1:77. It became Christ to suffer, and to rise from the dead the third day, that repentance and remission of sins might be preached in his name. Chap. 24:46, 47. Repentance and baptism are for the remission of sins. Acts 2:38. Faith is for the remission of sins. "Whosoever believeth in him shall receive remission of sins." Chap. 10:43; also Rom. 3:25. In the arrangement for the remission of sins, baptism holds its place in the divine whole.

In the investigation of the subject of scriptural conversion thus far, we see that it is by the divine law that the sinner obtains a knowledge of his sins. He cannot understandingly repent of his sins until he sees them; therefore, the gospel minister, who labors to convert the sinner, is under the most solemn obligation to hold before him God's great mirror. His first work is to show the character, perpetuity and claims of the moral code. And in so doing he follows the example of his divine Master. In Christ's first recorded sermon he said, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:17, 18.

The sinner sees the holiness and justness of the divine law, that he is exposed to the wrath of God, and feels its slaying power. He yields to the requirements of all its precepts, and is dead. The gospel then points him to Jesus. He hears the story of the cross, the burial in Joseph's sepulcher, the glory of the resurrection, and the ascension, of Jesus to the Father's right hand, where he ever lives to intercede for poor sinners. He raises his head and ventures to believe that Jesus will pity and save him. And as he believes, let him immediately show his faith in the burial and resurrection of Christ by being baptized.

He has now put off the "old man," and has put on the "new man." The Christian warfare and race is begun. He now has the faith of the gospel, and the exhortation of Peter is especially applicable: "Giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." 2 Pet. 1:5-8.

In Rom. 7, the apostle first makes an important declaration; second, gives an illustration; and third, states his conclusion. These we will notice in their order:—

1. His declaration. "Know ye not, brethren, for I speak to them that know the law, how that the law hath dominion over a man as long as he liveth?" Verse 1. The words, *he liveth*, do not refer to natural life. This is not the subject upon which the apostle is treating. In harmony with his discourse in these chapters, the phrase must have reference to what he calls *the old man*, or the *carnal mind*. Then we understand Paul to declare that the law has dominion over a man as long as he lives in transgression of it. We will give an illustration.

Passing a bridge in the State of New York, we met three men, each carrying a large leaden ball. Each man was chained to the ball he carried, and an officer followed them. These men had been breaking the law, and it had

dominion over them, because they had not kept it. We walked with freedom where our business led us, for we had kept the law. Our feelings were in perfect harmony with every good law in the State. To say that those who keep the law of God are in bondage, under the dominion of the law, is a stupid blunder. They are not the men.

2. His illustration. "For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then, if, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law, so that she is no adulteress, though she be married to another man." Verses 2, 3. In this illustration there are mentioned the woman, the law of marriage, the first husband, and her second husband. We now look for an application, consistent with the subject upon which the apostle is here treating.

The woman represents candidates for everlasting life, to whom the gospel call is given. The law of marriage represents the law of God. The first husband represents the old man, and the second husband represents the *new man*, which is the Lord Jesus Christ. We will here give a few direct texts which speak of the old and new man. "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." Eph. 4:22-24. "Lie not one to another, seeing that ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of him that created him." Col. 3:9, 10. See, also, Gal. 2:20; Rom. 6:6.

Now mark. Before the woman could be legally married to the second husband, her first husband must die. Did his death affect the law of marriage? Certainly not. The same law that bound her to her first husband, bound her to the second. And before the sinner can be united to Christ, the new man, the old man must die. Does this death affect the divine law? Not in the least. The same moral code that held the sinner in condemnation, is now his rule of obedience, and binds him to Christ. The apostle's conclusion shows that we have correctly applied his illustration.

3. His conclusion. "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." Verse 4.

This conclusion of the apostle shows that the first husband represents that which is said to become dead. Some say it is the law; but Paul says, "Wherefore, my brethren, ye also are become dead."

Verse 6. "But now we are delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter."

Being delivered from the law must be understood in harmony with Paul's statement of its use and perpetuity. It is not by the death of the law, but, by that being dead wherein we were held by the law, which is the carnal mind, or, "the old man;" or with the marginal reading, "being dead to that wherein we were held."

Says Paul, "The carnal mind is enmity against God, for it is not subject to the law of God, neither, indeed, can be." Rom. 8:7. This carnal mind, which is represented by the first husband, must be slain before the person can be united to Christ; then the enmity against God and his holy law is gone, and he is subject to the divine law, and keeps all its precepts with delight. But to set the ten commandments aside, and teach that sinners may be married to Christ without being first slain by the moral law, is to teach spiritual adultery.

Turn to Acts 20:20, 21, dear reader, and you will there learn that the gospel preached by Paul is in harmony with his own experience and his teachings in his epistle to the Romans. He says, "I kept back nothing that was profitable unto you, but have shown you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Here are the two great foundation timbers of the gospel, as preached by Paul; first, repentance toward God; and, second, faith toward our Lord Jesus Christ. He taught that sinners must first manifest repentance toward God for the transgression of his holy law, before believing in

Jesus Christ. He kept back nothing that was profitable. He did not keep back the law; for by it is the knowledge of sin. He first presented the claims of the divine law, and showed the sinner that his first work was to exercise repentance toward its Author; then he taught the sinner that faith in Christ was the only remedy for sin.

Therefore, in the present dispensation, God the Father is our Lawgiver, and Christ is our Advocate. And before sinners can be benefited by the mediation of Christ, they must manifest repentance toward the Lawgiver for the transgression of his holy law. With this the words of the beloved disciple agree: "Sin is the transgression of the law." 1 John 3:4. "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." Chap. 2:1.

But if Christ is our Lawgiver, as some teach, who is our Advocate? We have none. But as Jesus Christ is the sinner's Advocate with the Father in this dispensation, it follows that the Father's law of ten commandments is in full force.

"Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3:31. Faith in Jesus Christ as a sacrifice for sin, and now an Advocate with the Father, for our sins—"transgression of the law"—is the strongest proof of the perpetuity of the law of ten commandments.

Hence, the closing testimony of the third angel: "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." Rev. 14:12. Also, the dragon is to make war with the *remnant*, the Christians in the closing generations of time, "which keep the commandments of God, and have the testimony of Jesus Christ." Chap. 12:17.

These are Christian commandment-keepers. Their observance of the Sabbath of the fourth commandment stirs the ire of the dragon host.

But those who endure his wrath, and stand faithful in the closing conflict, will soon receive the great reward promised by Him who says, Rev. 22, "Behold, I come quickly, and my reward is with me." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." J. W.

The Advent Review and Sabbath Herald.

In the efforts of the tract societies to circulate the *Signs* and the *Reformer*, the *Advent Review* should not be neglected. As a pioneer paper to introduce the present truth the *Signs of the Times* has, and does accomplish more than any other periodical. It has many advantages over tracts; the reading matter being both doctrinal, practical and miscellaneous.

In first directing the attention of a prejudiced public nothing is so well calculated as the *Health Reformer*, and *health* publications.

But it is not designed that the *Signs of the Times*, or the *Health Reformer* will in any case take the place of the *Review*. This is our church paper, and no other can take its place. The tract society officers should see that all of our brethren and sisters have the *Review and Herald*.

There are many poor among us who are unable to pay for the paper, and many who are able are not taking it. Their subscription has run out, and they borrow of their neighbors, and so from one cause or another neglect to renew their subscription. Every family of our brethren and sisters should take it. There are but few families that cannot pay two dollars in twelve months. When I find the paper missing in a family, I also find a waning interest in the truth. They are not as particular on the Sabbath as formerly, they have lost the sweetness of the holy rest day. In short, imperceptibly to themselves they are drifting downward, and unless they realize their situation sooner or later, they will leave the present truth.

Each church should look after its own members. The Vigilant Missionary Societies should make this one branch of its work. Every family should not only take the *Review*, but read it. Read it through each week. Watch the progress department. Notice the editorial, the sermon. It is just what is needed to make you intelligent upon the present condition of the cause. You meet with a loss without it that nothing else can make up, and our missionary workers are in a degree responsible. The same may be said of the *Reformer*. The enemy is watching in every possible way to come in upon us, and to wound one here, and another there, and to destroy the third, and so on. God's providence has furnished us many helps, and the

Review is one, and all should avail themselves of every such means, lest they be found wanting in the day of God. When a course of lectures are given and people embrace the Sabbath, the *Review* is the paper wanted. It is well for us brethren to take both that and the *Signs*, but in no case let the *Signs* take the place of the *Review*, and some of our brethren fail of its weekly visits. S. N. HASKELL.

Reports from the Field.

(Condensed from *Review and Herald*.)

Switzerland.

MORGES.—Elder Bourdeau gives encouraging reports of the work here. In his discourses he has reached the subject of the "third message." The people follow strictly with their Bibles, taking notes. Several have called to ask questions on points not clear to them. He has obtained permission to sell tracts. December 17 he writes: "Last Saturday night I offered our tracts for sale to a company of about sixty persons. I had them prepared in one franc packages. I had twenty of these, which were taken in two minutes, and I had to immediately prepare several others for the occasion. Some took four. I then lent some to the poor. Several have come to my residence after tracts to send to their friends in other places. Among my most interested hearers is a Roman Catholic who has studied two years with the intention of being a priest. He is an intelligent and sensible man. He visits me regularly, and has not lost one meeting. The first time he called on me he said: 'The first time I went to the hall, I went from curiosity, but the second time I went from conviction, and I believe all I have heard.' Last night I showed how we become and continue to be the children of God. To-day this man has called on me, and on leaving me he said feelingly, 'I mean to be thoroughly converted to God.' Very encouraging news just received from France has greatly revived us."

New York.

CHAUTAUQUA COUNTY.—Elder C. Reynolds writes: "The cause in this county is onward. The little company at Jamestown are humbly confiding in the blessed promises and pressing forward. At Blockville, the M. E. minister, took advantage of the opportunity afforded by a funeral service to berate us, and denounce the doctrine of the unconscious state of the dead. He declared it was impossible for us to love our dead; to do so would be to love a negation. Death was not a cessation of existence, or extinction of being; if it was, the omnipotent God himself never could raise any one. At the resurrection he might raise something else, but it could not be the person that died. Death was not the penalty of sin; for good, pretty little birds and innocent little children died, but, thank God, they did not cease to exist. He became so excited that he forgot to address the mourners until some minutes after he had concluded his sermon, when he seemed suddenly to remember it was a funeral occasion. This has aroused a furor of excitement, and a discussion of the question, 'Mortal or immortal, which?' for the elder has a reputation for scholarly acquirements. We reviewed his discourse on the following Tuesday. It was generally conceded that the Bible is on our side. The minister announced that he would preach on first-day, December 23, on 'Sunday the Holy Sabbath.' As he had postponed this discourse, and we expected if we remained he might again, we reviewed it before it was delivered, to an immense crowd, very many being unable to get into the building. The afternoon preceding the review of the undelivered sermon, three earnest, happy souls followed their Lord into the watery grave, and arose to walk in newness of life."

The South.

KENTUCKY AND TENNESSEE.—Elder Haskell writes: "Our meetings in both these States were characterized with much of the good Spirit. The brethren and sisters generally, manifested more than a willingness to come up in the work. We never saw brethren more earnest to take hold in the missionary work in such a manner that God could bless their efforts. When this work was set before them, and they began to see what might be done, their talk had the right ring in it. They were anxious to commence their work immediately. Over fifty copies of the *Signs* were taken at our meetings."

Kansas.

NEOSHO COUNTY.—Brother C. F. Stevens writes that he has held meetings near Flat Rock and at another place east of Chanute. Twelve or fourteen have decided to obey all the commandments of God.

OBITUARY.

HUMPHREY. In San Francisco, January 8, 1878, Omar D. C., only child of G. and E. Humphrey, aged one year, two months and twenty-four days.

"He sleeps in Jesus."

Things that Never Die.

The pure, the bright, the beautiful,
That stirred our hearts in youth,
The impulse of a wordless prayer,
The dream of love and truth,
The longing after something lost,
The spirit's yearning cry;
The striving after better hopes—
Those things shall never die.

The timid hand stretched forth to aid
A brother in his need;
The kindly word in grief's dark hour,
That proves the friend indeed;
The plea for mercy softly breathed
When justice threatens nigh,
The sorrows of a contrite heart—
These things can never die.

The memory of a clasping hand,
The pressure of a kiss,
The kindly work of grief's dark hour,
That makes up loves first bliss;
If with a firm, unchanging faith,
And holy trust on high,
These hands have clasped, these lips have met,
These things shall never die.

The cruel and the bitter word,
That wounded as it fell,
The chilling want of sympathy
We feel, but cannot tell,
The hard repulse that chills the heart,
Whose hopes are bounding high
In an unfading record kept—
These things shall never die.

Let nothing pass, for every hand
Must find some work to do;
Lose not a chance to waken love,
Be firm, and just, and true;
So shall a light that cannot fade,
Beam on thee from on high,
And angel voices say to thee,
These things shall never die.

THE HOME CIRCLE.

Adopting an Orphan.

ONE dreary morning, while Mary Reed was making her customary visits among the poor, she passed a little shanty close by the roadside, whence issued the sound of a child crying loudly, but apparently from grief rather than physical pain. Mary paused; suddenly the cries ceased for a moment, and a low, broken voice was heard, and then from the child again suppressed sobs. Mary knocked at the door; it was opened by a child of some seven years old. The traces of tears were visible on the child's damp cheeks and swollen eyes; her long golden curls fell disordered about her shoulders, and her voice trembled so that she could scarcely speak.

"What is the matter, dear child?" asked Mary.

"Oh, my mother is going to die!" sobbed the child.

Mary entered a small bed-room, where lay a woman in the last stages of consumption. On her bed was a German Bible.

"He keepeth them in perfect peace who put their trust in Him," said Mary in German, taking, as she spoke, the invalid's hand.

"God has surely sent you here, as you can speak to me in my own tongue, before I die," said the woman.

"Are you dying?" asked Mary.

"Yes; only a few days more remain for me on earth."

"Are you afraid to die?" inquired Mary.

"No, not afraid. I trust in the Lamb of God; but, oh, my faith is weak! my poor little child, my Henrietta, penniless and friendless; where will she find a home?"

Mary soon gathered from the woman that she had come four years before to America. After remaining a year in New York they came to Chicago, where her husband died shortly after. The widow had toiled bravely for herself and only child, but grief and hard labor had thrown her into a consumption, in which she had lingered five months. Her money had been spent, her clothing and furniture pawned, and but for the kindness of a neighbor, a poor Irish washerwoman, she and her child might have starved. Mary, having learned these particulars, took her leave, promising to return in an hour or two, and encouraging the little girl to hope for the best. She went to the benevolent washerwoman and made some inquiries. The woman was loud in her eulogies of her afflicted neighbors, enlarging on their goodness and

poverty, but modestly abstaining from mentioning her charities towards them. "Indeed," she said, in conclusion, "often, have I thought that I'd change places with the dear creature, sick as she is, for the sake of being such a good, holy woman—so well prepared to die."

Mary was not one of those who, having discovered a case of great necessity, go home and spend a day or two considering what course they had better take for relieving the misery they compassionate, leaving the sufferers meanwhile to suffer or die of despair. Mary decided quickly, and was careful not to overstep what in any case might be the bounds of prudence. She now hastened to the market and procured a basket of provisions and returned to the widow. Her busy hands soon made a fire and prepared some broth ready for the mother, and half-famished child. Mary was a most skillful nurse, and she arranged the sick woman's bed in so comfortable a way, that for the time a visible change for the better appeared. The pain that had racked the poor woman's worn-out frame was alleviated for a few hours and she lay refreshed and strengthened, in whispered words thanking and blessing Mary. The little room now called for Mary's attention. She restored it to unwonted order, and placed a little stand by the bed, the sole relic, besides the Bible, of former and happier days, and upon it the Bible, a few flowers in a glass, and the oranges she had brought. It was the middle of the afternoon before Mary departed, having promised to call the next day on her return from the mission school. She continued her visits to her new proteges for several days. The mother grew feebler, and it was evident she had not many days to live. Mary saw that the thoughts of leaving her child alone and friendless in the world, were filling her last hours with grief. She said to her, "Would you be willing to have me find a home for your little Henrietta? Can you trust me to find one, where she will be happy and under good influences?"

"Oh, my kind friend," said the widow, "if you will but promise to do this, I will die in peace. I can trust you with all I have—my child."

Mary went to a friend of hers, Mrs. Captain Carroll. "Mrs. Carroll," she said, "I want you to adopt a little girl."

"Oh, Mary Reed, are you crazy?" cried Mrs. Carroll, lifting up her hands.

"Not at all, Mrs. Carroll, but there is a little girl—a widow's only child; the mother is dying, and I wish to make her last hours happy by finding another mother for her little girl."

"Oh, I can't think of such a thing, Mary," said Mrs. Carroll.

"Why, madam, who has a better opportunity? You are rich and childless. I have never seen any one better fitted to train up a child for happiness and usefulness than you. I really think it is your duty to take a child to adopt," said Mary.

"Oh, what would the Captain say. I'm sure he would never consent. Then, grandfather and grandmother, you know, I feel just as if they were my own parents, as I have always lived with them, and they wouldn't fancy the idea at all. Really, Mary you must find some one else."

Mary departed, but in a day or two called again. "Come, Mrs. Carroll," she said, "I am going to visit a sick friend, a poor person, and I wish you would come with me, and take one of your glasses of currant jelly for her." Mrs. Carroll, who was very benevolent, at once consented. Have you found any one to adopt that child yet?" asked Mrs. Carroll.

"No; every one has some good excuse," replied Mary.

"Every one?" said Mrs. Carroll.

"Every one except one lady, Mrs. Captain Carroll," answered Mary smiling. "Oh, you are too bad to say that," said her friend.

Mary walked on silently until her companion resumed, "Well, Mary, what are you thinking about now? You have been in a brown study for ten minutes."

"I was thinking of this, 'Inasmuch as ye have done it unto one of the least of these, ye have done it unto me.' If we feed, clothe, love, and shelter one poor child, Christ graciously receives it as done unto Himself." Before Mrs. Carroll could reply, they entered the German widow's little dwelling. Mrs. Carroll was so absorbed in thoughts, called up by Mary's last remark, that she did not think of its being the house of the child she desired her to take. After a while she began to notice the extreme beauty of little Henrietta, and the refinement and Christian humility, and patience under suffering, of the mother. She was finally startled by hearing the woman say, "And does the lady you spoke of still refuse to take my little girl?"

"Yes, she thinks she cannot," replied Mary. "And have you found any other place?" she inquired.

"None; I have done my best," replied Mary.

"Oh, this is very hard! God help me to bear it. I have only a few days or hours to live, and I had hoped to see my little one provided for. God help thee, poor little Henrietta!" and as she said this, she turned away her face to hide her grief from those about her. Mrs. Carroll could no longer refuse; coming up to the bed, she said, "Take courage; I will help you. I am the lady asked to adopt your child; I cannot refuse it now. I will take her for my own, and love her as my own."

The woman clasped her thin hands, and whispered a prayer before she spoke, "With all my heart; I thank you, let the blessings of a dying mother follow you. Oh, you have made me happy indeed! Come here, my Henrietta, see how good God is. He is taking me from you, but He gives you another mother in this good lady. Love her, Henrietta, and obey her, and try all your life to be a blessing to her."

Mrs. Carroll took the child in her arms. The little creature bent over and kissed her mother, and then overcome by her excited feelings, turned away and hid her face on Mrs. Carroll's shoulder.

A few days after, the sick mother died, and Henrietta was taken from the grave to her new mother's home.

The Missionary Orange Girl.

Not long since a little girl peddling oranges entered a down town place of business in New York, and offered her fruit for sale.

"How much apiece for oranges, sis?" asked a person standing near.

"Five cents for the largest and four cents for the smallest ones," answered the child.

The man who accosted her uttered an oath, as he exclaimed, "Why, you don't ask so much as that for those dried up little things, do you?"

"What did you say, sir?" questioned the little merchant, as she turned half away from her customer, and took some fancy colored tickets from her pocket.

Instead of repeating his oath the man watched the child, and for some reason was impelled to say to her "Well, I'll tell you what I will do now. I will give you five cents for a four cent orange if you will throw in one of your tickets in the bargain."

"Done!" said the little orange-seller, joyfully.

So the purchaser passed over five cents, and received in exchange a four-cent orange and one of the tickets from the little girl's pocket.

When this man, who had been guilty of swearing in the presence of a child, examined the card he had bought and paid for at his own suggestion, he read upon the one side the word—eternity, and upon the other, "Thou shalt not take the name of the Lord thy God in vain." Does not this incident give us an instance of real missionary work from an unexpected quarter, and does it not seem that the Lord arranged for paying the little missionary on the spot?—*Christian at Work.*

EVERY temptation is an opportunity of getting nearer to God.

"And His Garments."

AARON'S consecration must have been very solemn and impressive. The people gathered in dense silent masses before the tabernacle. How eagerly they look on the scene! After the purification with water, Moses arrayed Aaron in all the beautiful and elaborate garments of priesthood. The anointing oil and the sprinkling blood completed the work, and Aaron, the consecrated priest, was presented to the people as one evermore set apart to God's service.

It is significantly added that not only was he to be hallowed, but his garments: "And he shall be hallowed and his garments," it is written. These were to be consecrated. Upon these fell the sprinkled blood. They were set apart to God's service. The person of the priest and the very garments he wore that day were hallowed, consecrated.

In all this is set forth Christian consecration. It is made distinct and prominent in the colors about Aaron's person. If Christians, we are all priests. Every man, every woman, every little child, every soul loving God, is in this solemn priesthood. "And he hath made us kings and priests unto God and his father," says John. "Ye also as living stones," says Peter, "are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ. Consecrated to God's service, that is the impressive thought the apostles ring out in the hearing of Christians. They are set apart from the world. A separating line, a high wall, runs between the two parties. In invitations and warnings; in praise and rebuke in admonitions and injunctions; by implication and statement, is this consecrated life enforced. Cut off from sin, set apart to God, must we be.

The thoroughness of this consecration is all anticipated in the Aaronic investiture of the priesthood. "He shall be hallowed, and his garments." I am very glad that the words "and his garments," were added. It places everything in the shadow of the act of consecration. It suggests to the Christian that not only he himself, but that which clothes him, appertains to him, belongs to him, should be regarded as consecrated.

What are houses and lands, personal property, stocks, goods in traffic or materials in our trades, but the garments we carry about? They shift in value as our garments do in pattern. They may shrink in a panic and prove valueless as does our clothing after long wear. They are transient as the coats or dresses we may put on, and must ultimately perish. They cannot go with us into the next life. We leave them at the door, as we would an overcoat on entering a house. They are transient garments, and while worn they are to be held as consecrated. The blood of sprinkling is on them. "Everything on the altar!" is the injunction. It was this spirit that urged Edwards to say of his memorable consecration. "I have given myself clean away."

As I recall then the scene in Exodus, the gathered congregation and the solemn investiture of Aaron with the beautiful insignia of his office, it is a significant cry that I hear, "And he shall be hallowed, and his garments."—*Sel.*

THE PEACEFUL FRUITS OF PAIN.—There are lessons of patience and submission, yea, and of gratitude, which are best learned when the head is low. There is a mellowing of the man which is the cloudy autumn weather of weakness or decline—a softening of the spirit, an enlargement of experience, a meeker waiting on God, a weaning from the world, and a ripening of faith; in short, the whole of that maturing process which, in believing men, constitutes the meetness for glory. If you cannot be thankful for the pain, the sickness, the restraint, be thankful for the peaceful fruits.

INGRATITUDE is a kind of mental weakness—able men are never ungrateful.

Co-Partnership.

THE RUMSELLER'S PROPOSAL TO THE DEVIL.

DEAR SIR: I have opened apartments, fitted up with all the enticements of luxury, for the sale of rum, brandy, gin, wine, beer, and all their compounds. Our objects, though different, can be best obtained by united action. I therefore, propose a co-partnership. All I want of men is their money. All else shall be yours.

Bring me the industrious, the sober, the respectable and I will return them to you drunkards, paupers and beggars.

Bring me the child, and I will dash to the earth the dearest hopes of the father and the mother and I will plant discord between them and make them a curse and a reproach to their children.

Bring me the young man, and I will ruin his character, destroy his health, shorten his life, and blot out the highest and purest hopes of youth.

Bring me the mechanic or the laborer and his own money—the hard-earned fruits of his toil shall be made to plant poverty, vice and ignorance in his once happy home.

Bring me the warm-hearted sailor, and I will send him on a lee-shore, and make shipwreck of all fond hopes forevermore.

Bring me the professed followers of Christ, and I will blight and wither every devotional feeling of the heart. I will corrupt the ministers of religion, and defile the purity of the church.

Bring me the patronage of the city, and of the courts of justice—let the magistrates of the State and the Union become my patrons—let the law-makers themselves meet at my table and participate in violation of law, and the name of the law shall become a hissing and a by-word in the streets.

Bring me, above all, the moral, respectable man—if possible bring the moderate temperance man, though he may not drink, yet his presence will countenance the pretenses under which our business must be masked. Bring him to our stores, oyster saloons, eating houses and hotels, and the more timid of our victims will then enter without alarm.

Yours faithfully, RUMSELLER.

REPLY.

MY DEAR BROTHER: I address you by this endearing appellation because of the congeniality of our spirits, and of the great work we are both engaged in—the work of DESTRUCTION. I most cordially accept your proposals. For five thousand years I sought in vain for a man so fully after my own heart, to do my work among men. I even ransacked the lowest depths of hell for a devil who could and would do for me the whole work of destruction.

But little success attended their efforts. My minions always made some mistake, or too soon showed the cloven foot. I sent out the demon Murder, and slew a few thousands, most generally the helpless and innocent. Men turned away with loathing from him, and his mission was comparatively a failure.

I bade my servant Lust go forth. He led innocent youths and beautiful maidens in chains—destroying virtue, wrecking happiness, blasting characters, and causing untimely deaths and dishonored graves. But even then many of his victims escaped through the power of God, my enemy.

I sent out Avarice, and in his golden chains some were bound, but men learned to hate him for his meanness, and comparatively few fell by him.

The twin brothers Pestilence and War went forth, and Famine stole behind them; but these three indiscriminately slew the old and the young—men, women and children; the good as well as the bad, and heaven received as many accessions as hell.

In sadness my satanic heart mourned over the probable loss of my crown and kingdom, as I contemplated the tremendous strides which the gospel of Jesus was making in saving men from my clutches. But when I received your kind letter, I shouted till the welkin of hell echoed the shout, "Eureka! Eureka!"—"I have found it! I have found it!" Yes, my dear friend, I could have embraced you a thousand times, and I have given orders to reserve for you a place nearest my person the most honorable seat in my kingdom. In you are combined all the qualifications of just such a friend and partner as I have long wished for, and in your business are all the elements of success. Now shall my throne be forever established. Only carry out your designs and you shall have money, though it be wrung from the broken hearts of helpless women, and from the mouths of innocent, perishing children.

Though you fill the jails, work-houses and poor-houses, though you crowd the insane asylums, though you make murder, incest and arson to abound, and erect scaffolds and

gallows in every village, town and city, you shall have money. I will also harden your heart so that your conscience will never trouble you. You shall look upon blood and even shed it, without shame or anguish. You shall think yourself a gentleman, though men and women, your victims, shall call you demon. You shall be devoid of the fear of God, the horrors of the grave, and the solemnities of eternity, and when you come to me your works shall produce a reward forever. All I claim is the souls of the victims.

Yours to the very last, DIABOLUS. —Sel.

GOOD HEALTH.

Tight Boots.

IT might seem almost incredible that so many of the young persist in wearing boots at least one size too short, and still more faulty in reference to the width. It is strange that an idea should prevail that a small foot is any more creditable to a young lady than a small brain, a small heart, or a small amount of common sense, and yet it is true that very few are willing to wear an easy and comfortable boot, one resembling the form and width of the foot. When the Chinese, as a punishment for the treachery of woman, condemned them to wear from infancy, a small, unyielding shoe, that they might be so crippled as never to be able again to betray them, it certainly had the look of malice and savage revenge, such as we might expect from the "heathen Chinese" of centuries in the dim past. But why young ladies in the nineteenth century, or young fops, should subject themselves to this self-imposed punishment, the tortures of corns, bunions enlarged and gouty joints, and general deformity, is difficult to see, save on the supposition that Dame Fashion is not only very unreasonable and senseless in her demands, but very exacting in her requirements.

If small and beautiful feet are really ornamental, let such remember that the wearing of too small boots will certainly deform them, destroy their symmetry, as all may learn by an examination of feet thus compressed, crowded in too small a space, cramped and changed in their form by narrow boots. These errors, and with the small and high heel added, have much to do in the production of the many deformities of the feet, while it must be admitted that a natural foot though large and differing somewhat from the more usual form, is more comely than one pinched and abused till it assumes an unnatural shape. In the natural foot, a straight line from the center of the heel will extend to the end of the large toe, parallel to the line of that toe, but in far too many instances, when a tight boot is worn especially with a high heel, pressing the foot forward, that toe turns inward of necessity, since it strikes the end of the boot, and, from its length, must turn to one side or the other, usually inward. When too narrow, also, with insufficient room for all, one or more of the toes must be pressed up, overlapping another. It is possible, therefore, to buy a small and genteel boot, but one cannot, in consequence of such a purchase, have a small and genteel foot, if to be small is genteel. The foot will increase in size and deformity by such a course of cruel treatment.—Sel.

Want of Sleep.

THE statistics of lunatic asylums show that want of sleep is the most frequent and immediate cause of insanity. As you look over the history of the inmates, and note the peculiar trials which have shattered their poor heads or hearts, you see that nothing has happened to them save what is common in the varied experiences of this life. Many a one has passed under the same rod, or a heavier one, and come out unharmed, even steadier and stronger for the chastisement. But these sad subjects, from bad habits or bad inheritance, seem to possess some peculiarity of nervous irritability; so when sleep like a loving mother, would soothe and save them, she cannot. No doubt many might have been saved by judicious care at the right time. Needful work is an excellent solace for earthly sorrow. Hence we note that those burdened by labor and care bear grief best; not that their sensibilities are less acute, not from lack of enduring love, but because weary muscles lead to sleep, nature's balmy bath, which soothes aching hearts as well as bodily pain. As the head which aches with thinking can only be cured by sleep, so the heart which thrills with agony needs to be soothed in the same way.—Herald of Health.

RELIGIOUS NEWS.

—Boston has a car conductor's religious meeting.

—As many joined the churches in China last year, as in all previous years.

—Sweden and Switzerland contribute the largest number of new members to the Mormon church.

—For the first time in history a Protestant Theological Seminary has been established in Paris.

—Winthrop church, in Holbrook, Mass., was destroyed by fire on Christmas morning. It was insured for \$20,000.

—A Chinese Young Men's Christian Association, with a Chinese president, is in full and successful operation in Honolulu.

—The Roman Catholics are building a new church in Boston, which is to cost upward of \$200,000. It is nearly completed.

—New Haven, with 60,000 inhabitants, has 55 churches. The Congregationalists have 15, Methodists 13, and Episcopalians 10.

—Philadelphia has about 250 organizations for the relief of the suffering poor, not counting the churches which number about 600.

—There are in all Africa about 130,000 church members of various denominations. They have been gathered in as the fruits of mission work.

—Several of the old Catholic priests of Germany have married recently. This will probably compel the Synod next year to decide the celibacy question.

—The Pope has authorized Cardinal Manning to open negotiations with Great Britain for the removal of certain difficulties which delay the re-establishment of a Roman Catholic hierarchy in Scotland.

—An exchange says: "The colored Baptists of Alabama held their State Convention recently at Eufaula. It represented 24 associations, with a membership of about 75,000. The greatest need of these people is schools, an effort to supply which is being made."

—The Universalists, according to their Year Book for 1878, are now 35,395 strong; against 32,947 in 1876 and 31,071 in 1875. They have 691 church organizations, 765 church edifices, and 722 ministers. Their parish property is estimated to be worth \$6,978,110.

—It is reported that the Free church of Scotland has determined to take prompt measures to prevent the spread of Roman Catholicism in Scotland, as threatened by the re-establishment of the Roman hierarchy. The ministers intend to instruct the people in the true nature of the Roman system, as well as the present movement by the Vatican.

—Whittaker's Protestant Episcopal Almanac for 1878 reports the following statistics: Bishops, 61—increase 2; ministers, 3,216— increase 45; parishes, 2,900; baptisms, 46,787— increase 4,756; confirmations, 29,179— increase 2,418; communicants, 281,977— increase 13,443; contributions, \$6,734,268— increase \$95,331.

—More than three and a quarter centuries ago many refugees arrived in London who had been driven from their own lands by the spirit of religious persecution. A company of these refugees who were Frenchmen were allowed the use of the crypt of Canterbury Cathedral for worship. Their descendants still enjoy this privilege, and the little congregation has just celebrated the 32th anniversary of its existence.

SECULAR NEWS.

—The Marquis of Aylesbury is dead, aged seventy-four years.

—The arrivals of immigrants in New York last year numbered 54,536, a decrease of 16,129 as compared with the previous year.

—During the last ten years the Italian government has confiscated and sold at auction \$106,000,000 worth of church property.

—Switzerland has passed a law prohibiting children under the age of fourteen from being employed in manufactories after the first of next May.

—Paris covers an area of thirty square miles, has 530 miles of streets, 63,000 houses, twenty-seven bridges, seventy-five churches, thirteen palaces, thirty-five theatres, eighteen hospitals, eight large libraries, 2000 schools and nearly 2,000,000 inhabitants.

—Another fire occurred, December 29, at St. Johns, N. B., destroying \$60,000 worth of property and throwing two hundred men out of employment.

—It is reported that the workmen of San Francisco will erect a large building for meeting purposes. It will be called Workmen's Temple.

—There were 208 violent deaths in San Francisco last year, 83 of which were suicides, 26 murders, 71 accidents, 7 manslaughter and 17 doubtful.

—King Victor Emanuel died at Rome on the 9th of January. Prince Humbert was proclaimed king of Italy. He confirmed the present ministers in their posts.

—January 9, the Oakland city council held a brief meeting, and awarded the conold tract for building the new city hall on the foundation to the lowest bidder for \$20,850.

—January 10, a serious railroad accident occurred on the Northwestern road in Tennessee, near Waverly station. The entire train—one sleeper, two coaches, and a smoking car—was thrown off the track and every passenger considerably bruised and otherwise injured, but no one killed.

—One hundred failures and assignments were reported in New York city in December, with aggregate liabilities of nearly eight million dollars. Eighty-nine failures, in which the assets and liabilities have been ascertained, show liabilities at \$7,704,391, and assets at \$4,118,777. This is the heaviest record for any month of the year, and is an increase of 25 per cent in number, and 300 per cent in amount, over the record for the month of November.

—According to the Federal census of 1850 the population of California in midsummer of that year numbered 92,597. This, however, was not a complete account. Some of the returns were lost or destroyed by fire before they reached Washington, and others were incomplete. For these reasons it was estimated that about 72,500 souls were omitted and that the total population in 1850 was in reality about 165,000. By the State census of 1852 the total population was 255,122; of whom about 210,000 were males, chiefly of the working ages, or, say, between 18 and 45. The Federal census of 1860 gave for the total figure 379,994; of whom 273,588 were males, seven-tenths being of the working ages. In 1866 a census of the State was taken by the United States Bureau of Statistics, then under the directorship of Alexander Del Mar: This was done through the Internal Revenue officials, who were directed to make domiciliary visits for the purpose. They returned a total population of 476,409, of whom about two-thirds, or 317,606 were males, and 200,000 of these of the working ages. This was the first census attempted to be taken by these means, and the returns were regarded as coming within 3000 or 4000 of completeness; a result so excellent as to encourage a similar effort in the following year.

A census of the same character was taken in 1867, giving 500,039 as the total population, of whom 325,025 were males—of these 195,000 of the working ages. This was the first indication of advancement in the number of males of working ages. The result is attributable to the decease of many of the early pioneers, who by this time had been nearly a score of years on the coast. Others had returned to their native countries. Meanwhile the rising generation had more than replaced the lost members, so that the total number of males showed a continual increase.

In 1870 the total population, according to the Federal census of that year, was 560,247. Of this number 349,479, or almost 62 per cent, were males, and of these 194,935, or about 56 per cent, were of the working ages. The general rate of increment shown between the years 1860 and 1870 was on the average about four per cent, compounded. If this rate be applied to the numbers returned in 1870, the total population of the State in midsummer of the present year will be upwards of three-quarters of a million, or about 766,500, of whom about 59 per cent, or 450,000 are estimated will be males, and one-half of these of about 225,000, males of the working ages.

These various results may be reduced to tabular form, as follows, giving the population of California at various dates:—

Year	Males 15 to 45	Total Males	Total Females	Total	Authority
1850	119,000	140,000	25,000	165,000	Estimate.
1852	175,000	210,000	45,122	255,122	State Census.
1860	175,000	273,588	106,406	379,994	U. S. Census.
1866	200,000	327,000	158,808	476,409	Bu. Statistics.
1867	195,000	325,025	175,014	500,039	Bu. Statistics.
1870	194,935	349,479	210,768	560,247	U. S. Census.
1878	225,000	450,000	316,500	766,500	Estimate.

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, JAN. 17, 1878.

Meeting at Santa Rosa.

SABBATH, January 12, we were with the brethren at Santa Rosa and vicinity. There was a full attendance of the church, a few from Healdsburg and other places, and several from the outside.

Sister L. M. Hall from the SIGNS Office was with us, and accompanied us to the meeting at Santa Rosa. She had come to consult with us in reference to the publishing work.

This devoted woman, well known to our people in consequence of accompanying us to the camp-meetings, from Maine to Minnesota, has found a sphere of usefulness where her active mind and rare genius have full scope in this important branch of the work.

District No. 1.

My meetings for the last two weeks have been with the six churches that constitute district No. 1, of the State T. and M. Society. The names of these churches in the order that I have visited them are Petaluma, Bloomfield, Green Valley, Santa Rosa, Christine, and Healdsburg.

These churches vary in age from one to nine years. Petaluma is the oldest, and also the first church raised up on this coast, while the Christine is the youngest of the six.

The s. b. pledge in this district for 1878 is \$1,287.64 and the missionary one-third \$418.90. In some cases during the last year, individuals have left our ranks in this district, but the number is more than made up by new ones embracing the truth at other points in the district.

J. N. LOUGHBOROUGH.

San Francisco.

SABBATH, January 12, met with the church at San Francisco. The Sabbath-school showed a good interest in the smaller classes, but the Bible classes showed a lack in attendance.

We suggested that a committee be appointed to call upon each brother and sister in the church, as shown by the church book, and induce them to come to this very important branch of the worship of God.

The officers of the school thought the plan a good one, and promised to take hold of the work with renewed energy and courage. We look for good Sabbath-school work in San Francisco.

Discussion at Vacaville.

In looking over my notes of the discussion I notice some points that may be of interest to the readers of the SIGNS.

My opponent claimed the Sabbath was only made for the Jews. We showed that it was given at creation nearly two thousand years before there was a Jew. Gen. 2: 2, 3. There was to be but one law for all. Num. 15: 16. Rom. 2; 3:19, 20. Christ said, "The Sabbath was made for man." Mark 2: 27.

God's commandments and have faith in Christ then he was grafted into the tame olive tree and became of the Israel of God. See Rom. 11: 17—and could no longer be regarded as a Gentile although he by nature was one, but that nature must be changed which Paul says is done by faith in Christ. Gal. 3: 29.

In reply to David's testimony in Psa. 19, that "The law of the Lord is perfect," my opponent said the ten commandments were perfect in the age in which they were given, but that we had developed beyond them. If this is true, it is certain we have developed beyond God for he has never given us any other moral code. And the development is very sudden, as the ten commandments have always been regarded as a rule of conduct till very recently.

1 Kings 8: 9 was relied on to prove that the ten commandments were a part of the old covenant. It reads, "There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came up out of the land of Egypt."

Jeremiah and Paul are the only two writers that mention the new covenant; then, from them alone, we must learn of its nature and obligations. Jeremiah says in chapter 31 of his book, that the new covenant shall be different from the old; and one point of difference as noticed in verse 33 is in regard to the law.

But their hearts were not right before God, they did not take delight in doing what he had commanded them, and often rebelled against him by refusing to keep the commandments, which they had agreed to; nevertheless they were all subjects of the old covenant, as that was simply an agreement to obey God, and when they neglected to obey him, they broke their covenant or agreement. Now let us hear Jeremiah about the law of the new covenant, Jer. 31: 33: "I will put my law in their inward parts, and write it in their hearts."

2 Cor. 3: 6-9 was brought to show that we were not under the letter of the old law for that killed but the spirit, claiming that under the old covenant they were under the letter or obligation to keep the ten commandments which are now done away. But behold the letter that Paul speaks of was not of the old covenant at all but of the new testament or covenant, see verse 6. So then the ministration of the letter of the new covenant killeth, for Paul says we are "ministers of the new testament, not of the letter, for the letter killeth."

by its ministers they would do the same, but they do not minister in the letter. Thus we see the penalty of sin under the new covenant is death, the same as under the old, but that part of the ministration God has not put into the hands of men. They can minister in the spirit but God will minister in the letter and finally destroy all who refuse to keep his laws.

Verse 7 speaks of the old ministration of death being done away (as far as man was concerned in its execution.) It was the death and not the ministration which was written in tables of stone by a figure of speech which placed the cause for the effect as in 2 Kings 4: 40: "There is death in the pot."

The ministration was not written in tables of stone or anywhere else as the ministration of anything is an action performed by a minister and an action cannot be written. I might as well say I will write out school teaching as to say I will write out a ministration of anything. I may write out rules to govern school teaching and the same of any ministration.

Thus we see this scripture teaches the perpetuity of the law with its death penalty under the new covenant, but the ministration of that penalty is not in the hands of man, for God is very merciful and gives the sinner time to repent of his sins. If the full letter of the law was carried out in our ministration the first one who should commit a willful sin would be put to death instantly without mercy.

W. M. HEALEY. Vacaville, Cal., January 11, 1878.

APPOINTMENTS.

PROVIDENCE permitting I will hold meetings with the churches in California as follows:—

OAKLAND, State Quarterly Meeting, January 19 and 20.

SACRAMENTO, Wednesday evening, January 23.

TEHAMA Co., where Brother Brorsen may appoint, January 26 and 27.

ST. CLAIR, Nevada, February 2 and 3, and as long as the interest may demand.

J. N. LOUGHBOROUGH.

State Quarterly Meeting.

THE business session of the State quarterly meeting at Oakland will be held evening after the Sabbath, January 19, at 6 o'clock. Preaching at Oakland Sabbath at 10:30 A. M., and Sunday evening, January 20, at 7:30. J. N. L.

San Francisco.

I WILL meet with the San Francisco church at their yearly business meeting, to be held on Sunday, January 20, at 10 A. M. It is hoped there will be a full attendance of all the members of the church; and that all will be there on time. J. N. L.

BUSINESS DEPARTMENT.

Received for the Signs.

\$3.00 EACH. Mrs Mary Blovrett 5-1. S E Ward 5-1. Mrs E J Holt 5-1. Mrs Edna Paul 5-1. Sarah Rowe 5-1. Mary A Todd 5-1. Thomas Alverton 5-1. Mrs Luke Waite 5-1. J L Gilbert 5-1. H R Babcock 5-1. Mr H Berglund 5-1. Horace Schrem 5-1. Ellen C Mason 5-1. R Sutton 5-1. Mrs Elvira E Hill 5-1. H J Spicer 4-5. Mary R Stem 4-13. Mrs Z Gifford 5-17.

Received on Account. E L McCapes \$20.00. Jackson Ferguson 13.75. Kansas T and M Society 28.00.

California Publishing Fund. A M Loughborough \$10.00.

Books, Pamphlets, Tracts, Etc.

- CRUDEN'S Concordance. \$1.75, post-paid. Dictionary of Bible. \$1.75, post-paid. Hymn and Tune Book; 537 hymns, 147 tunes. \$ Progressive Bible Lessons. 50 cts. for Children. 85 cts. The Way of Life; a beautiful engraving 19x inches, with key of explanations. \$1.00. The History of the Sabbath and First Day of the Week. J. N. Andrews. 628 pp. \$1.25. Thrilling Life Sketches. Incidents in the life of an Italian of noble birth. By Francesco Urgos. \$1.25, post-paid. Thoughts on Daniel. U. Smith. \$1.00. Condensed paper edition, 35 cts. Thoughts on the Revelation. U. Smith. \$1.00. The Sanctuary and its Cleansing. U. Smith. \$1.00. Condensed edition in paper, 30 cts. Life of William Miller, with likeness. \$1.00. Life of Joseph Bates, with Likeness. Revised. Edited by James White. \$1.00. The Nature and Destiny of Man. U. Smith. 384 pp. \$1.00. Paper, 40 cts. The Constitutional Amendment. A discussion between W. H. Littlejohn and the Editor of the "Christian Statesman." Bound, \$1.00. Paper, 40 cts. Part, 10 cts. Spirit of Prophecy, Vol. I. Mrs. E. G. White. 416 pp. \$1.00. Spirit of Prophecy, Vol. II. Mrs. E. G. White. 400 pp. \$1.00. Life of Christ, in four Pamphlets, by Mrs. Ellen G. White:— No. 1. His First Advent and Ministry. 10 cts. No. 2. His Temptation in the Wilderness. 10 cts. No. 3. His Teachings and Parables. 15 cts. No. 4. His Mighty Miracles. 15 cts. The Game of Life (illustrated). Satan playing with man for his soul. In Board, 60 cts; in paper 30 cts. Sabbath Readings for the Home Circle. 60 cts. The United States in Prophecy. U. Smith. Bound, 40 cts. Paper, 25 cts. A Word for the Sabbath, or False Theories Expounded. (POEM.) U. Smith. Muslin, 40 cts. Advent Keepsake. Muslin, 25 cts. Gilt 40 cts. Sermons on the Sabbath and Law, embracing an outline of the Biblical and Secular history of the Sabbath for 6,000 years. J. N. A. 30 cts. Facts for the Times. 30 cts. History of the Doctrine of the Immortality of the Soul. D. M. Canright. 25 cts. The State of the Dead. U. Smith. 25 cts. Our Faith and Hope. Sermons on the Millennium, Second Advent, the Kingdom, the Judgment, the Time, the Sanctuary, and Saving Faith. 20 cts. The Ministration of Angels, and the Origin, History, and Destiny of Satan. D. M. C. 20 cts. The Atonement. J. H. Waggoner. 20 cts. The Spirit of God. J. H. W. 20 cts. The Nature and tendency of Modern Spiritualism. J. H. Waggoner. 25 cts. Miraculous Powers. 20 cts. The Complete Testimony of the Fathers concerning the Sabbath and First Day. J. N. Andrews. 15 cts. The Three Messages of Rev. 14, and the Two-horned Beast. J. N. Andrews. 10 cts. The Morality of the Sabbath. D. M. C. 15 cts. The Resurrection of the Unjust; a Vindication of the Doctrine. J. H. Waggoner. 15 cts. The Destiny of the Wicked. U. Smith. 15 cts. The Seven Trumpets of Rev. 8 and 9. 15 cts. The Two Laws. D. M. Canright. 15 cts. Redeemer and Redeemed. James White. 10 cts. Christ in the Old Testament and the Sabbath in the New. James White. 10 cts. The Saints' Inheritance, or the Earth made New. J. N. Loughborough. 10 cts. Dangers and Duties of Our Times. An earnest appeal from the General Conference Committee. 10 cts. The Conference Address. An earnest Appeal to Seventh-day Adventists. 10 cts. The Sanctuary and Twenty-three Hundred Days. J. N. Andrews. 10 cts. Sunday Seventh-day. A Refutation of Medley, Jennings, Akers and Fuller. J. N. A. 10 cts. The Truth Found. J. H. W. 10 cts. The Two Covenants. J. N. Andrews. 10 cts. The Hope of the Gospel: What it is, and when it will be consummated. J. N. L. 10 cts. Review of Gilfillan on the Sabbath. 10 cts. Vindication of the Sabbath. Morton. 10 cts. The Date of the Seventy Weeks of Dan. 9, established. J. N. Andrews. 10 cts. Matthew Twenty-four. James White. 10 cts. Four-cent Tracts: The Second Advent—The Seventh Part of Time—Celestial Railroad—Samuel and the Witch of Endor—The Ten Commandments not Abolished—Address to the Baptists—Present Truth—The Sufferings of Christ—The Two Thrones—The Third Message of Rev. 14—Spiritualism a Satanic Delusion. Three-cent Tracts: Much in Little—The Lost-Time Question—Argument on Sabbath—Infidel Cavils Considered—The End of the Wicked—Scripture Reference—Who Changed the Sabbath?—The First Message of Rev. 14—The Second Message of Rev. 14. Two-cent Tracts: Christ in the Old Testament—The Sabbath in the New Testament—The Old Moral Code of Ten Commandments not Revised—Definite Seventh Day—Seven Reasons for Sunday Keeping Examined—Bible on the Sabbath—The Rich Man and Lazarus—The Sanctuary of the Bible—The Millennium—Departing and Being with Christ—Fundamental Principles of S. D. Adventists—The Judgment; or the Waymarks of Daniel to the Holy City—The Two Laws—Spirit of Prophecy—One Hundred Bible Facts—The Law and the Gospel—God's Memorial. One-cent Tracts: Appeal on Immortality—Thoughts for the Candid—Nahum's Characters—The perfection of the Ten Commandments—Coming of the Lord—Without Excuse—Which Day do You keep and Why?—Geology and the Bible—The Sleep of the Dead—The Sinner's Fate—Can We know?—Is the End Near?—A Dialogue. Address, THE SIGNS OF THE TIMES, OAKLAND, CAL.