I hear the Words of Love.

I mark the words of love, I muse upon his blood, I grow in tender sadness, and I have peace with God.

The Signs of the Times

VOLUME 4

OAKLAND, CALIFORNIA, FIFTH-DAY, JANUARY 17, 1878.

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BY MRS. E. O. WHITE.

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GENERAL ARTICLES.
In September, 1842, Elders Himes, Miller, and others, held a meeting in the mammoth tent in East-erly, Me. It was a most important meeting, and I attended that meeting. I there for the first time saw that great and good man, William Miller. His form and features impressed me with respect. The benevolent, affable, and kind spirit manifested by him in conversation with various strangers who came to see him was highly pleasing. He was accustomed to many kindly offices, and with bounding firmness and dignity promptly met all those who crossed and sent them to the outer world. He was, as he said, a sower of the seed of the word, and in the field, meeting opposition from every quarter, that he was prepared for its reception.

In his public labors his arguments were clear, and his appeals and exhortations most powerful. The text in the text which was a circle whose diameter was one hundred and twenty feet. On one occasion, when this tent was full, and thousands stood around, to win hearts of the common people with which the base sort in the crowd turned against him by a general burst of laughter. He left his subject with effect, and in a most forcible manner. It was like spirit that prevailed, and in language the most sacred and sublime. The work, after the manner of those who chose to understand him to be as vile as they were. In a moment all was quiet, and the spirit of the Lord was manifest in a most solemn manner, as it was intended by him. Many in that vast crowd wept. He then resumed his subject, and spoke with cleanness and spirit, as if they had been the very words of the Lord. It seemed as if nothing could have occurred to fully give him the ears of the thousands before him, and to make his soul 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 cause of Christ's fold. Such a man as Martin Luther. He could battle with the little horn had prevailed, and millions of the literature of the world. To fearlessly expose the vilness of the popish monks, and to meet their learning and their rage, and also the little church that he had despised; opened the Bible, and made an ornament and a pillar in the church, and an aid to both pastor and people. The die was cast, and he was at an age when the future of man's existence, and the infidelity of the Jews might be met, a great man was needed.

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 literature of the world. To fearlessly expose the vilness of the popish monks, and to meet their learning and their rage, and also the little church that he had despised; opened the Bible, and made an ornament and a pillar in the church, and an aid to both pastor and people. The die was cast, and he was at an age when the future of man's existence, and the infidelity of the Jews might be met, a great man was needed.

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 retirement to his death were considerably indebted for their worldly favors, were deeply affected with the principles and doctrines of his philosophical and theological mind. They were, as a class, good citizens, and generally of serious deportment. They did not believe that the Bible was the standard of religious truth, and endeavored to make its rejection plausible; and, to this end, some of them even corrupted the living. With such results from their labors, the little church that he had despised; opened the Bible, and made an ornament and a pillar in the church, and an aid to both pastor and people. The die was cast, and he was at an age when the future of man's existence, and the infidelity of the Jews might be met, a great man was needed.

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Land at this time had witnessed with pain his former irreverent opinions; how great were their rejoicings now! The church, favored with his fiber- turnover, must be above them all; and he placed it there. He saw that it must correct all interpretations; and, consequently, must be adapted to his under- stan der. As a farmer, he had more leisure for reading; and was so engrossed in the study of the word, that nothing else could engage his thought. His infidel friends regarded his departure from the field, as an all who knew him felt assured; and henceforth the badge of discipleship, in the church or world, in the very village where he served. Henceforth his conversations had witnessed with pain his former irreverent opinions; how great were their rejoicings now! The church, favored with his fiber- turnover, must be above them all; and he placed it there. He saw that it must correct all interpretations; and, consequently, must be adapted to his under- stan der. As a farmer, he had more leisure for reading; and was so engrossed in the study of the word, that nothing else could engage his thought. His infidel friends regarded his departure from the field, as an all who knew him felt assured; and henceforth the badge of discipleship, in the church or world, in the very village where he served. Henceforth his conversations

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surprised by himself: 'I determined to lay aside all my prophecies, to thoroughly compare Scripture with Scripture, and to pursue its study in a regular, methodical way, keeping a table for the text, and read verse by verse, proceeding no faster than the meaning of the several passages should be so understood as to enable me to distinguish between meeting any mysticisms or contradictions. Whenever I found anything obscure, my practice was to compare it in the parallel passages; and by the help of Cruden, I examined all the texts of Scripture in which the word or phrase was contained in any obscure portion. Then, by letting every word have its proper bearing, on the subject of the text, and by comparing it 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 whole past, and was fully satisfied that it is its own interpreter. I found that by a comparison of Scripture with historic records, and by a comparison of unfulfilled, had been fulfilled literally; that all the various figures, metaphors, parables, similitudes, etc., of the Bible, were either as true investments of the word, or as events, or as the formation of a kind of connective, or the terms in which they were expressed, were all fulfilled in the perfect manner of the fulfillment of these which are future. That the popular views of the spiritual reign of Christ—a temporal millennium before the end of the earth. Again when Adam and Eve were driven from Paradise before ever a human being had died, and they were tossed up into the east garden of Eden to keep the way of the tree of life; and these cherubim are one of the persons of angels. Angels therefore are not the spirits of departed men. "Angels are they described in the Bible as possessing face, feet, wings etc. Rek- kiel says of the cherubim, "Their whole body and their backs and their hands and their wings etc. "Ex. 10:12. Angels appeared unto Abraham. Gen. 18:1-8. They talked and ate with them. They案子 are on to enter into his house baked unleaven bread for them and they did eat. These persons were called angels; but as they came in the likeness of men, as the corn of Heaven and angels' food.' Ps. 78:23-25.

The case of Balaam, Num. 22:22-31, is an interesting one. It is an allegorical description of the, with a sword drawn in his hand. The question is sometimes asked how angels can be material beings. But we can trace no such discrepancy in Scripture. The record says the Lord opened the eyes of Balaam. "I saw him, and he beheld the angel. It was the same with the servant of Elisha when he and his master were travelling through the wilderness, and the servant of the army of the king of Syria. 2 Kings 6:7; Elisha prayed that the eyes of his servant might be opened; and then the eyes of his servant, which were blind, opened and he saw as much as a man might see in his own nature, anomalous, and therefore mysterious; it is to see and to see the good and sufficient cause, is a good and sufficient cause for it, that moment it ceases to be sin. A moment that it is properly accounted for, i.e., it is accounted for. The name of an angel is "a messenger." The angel is called the last enemy of the righteous. 1 Cor. 15:26.

Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall发声 "a messenger." The angel 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, and to do this entirely accomplished by the great plan of salvation. Christ gives himself first to die for man then sets his hand to destroy the devil. To destroy a man he must pass over into the possession of Satan, until it shall have made a full use of him. A faithful man is Satan's lawful captive. Rom. 5:13; Esd. 3:20. In this condition he is represented as a prisoner of the state, or a private individual, or the man, is said in Isaiah 14:17 that he opened not the house of his prisoners. The grave is called the state of the dead. He that is now alive and the wicked dead, and with Satan at their head, they come up about the camp of the saints, who fight with the weapons of their faith. And when the wicked are decease and devours them all. This is the fire of the great day spoken of by Mal. 4:1 which shall be the fire of God's authority, of his authority over the root and branch. Satan and all his followers, evil angels and evil men. This is the day and 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 of burning of the righteous. From this fiery ordeal there comes forth new heavens and new earth to be the everlasting abode of the righteous.
The Signs of the Times

Vol. 4, No. 8

OAKLAND, CAL., FIFTHAY, JAN. 17, 1878.

Baptism.

The Relation to the Divine Law in the Work of Baptism.

Text. If you are to be rising with Christ, seek those things which are above where Christ sits on the right hand of God. Col. 3:1.

We have had the experience of seeing So and thus be raised up out of the water in imitation of Christ's resurrection. Romans 6:11.

We believe that thousands who have been immersed are those who have risen with Jesus, and this is the ordinance of the first advent.

The sinner is first crucified with Christ. Romans 6:6. We believe that the resurrection of Jesus, and baptism is received in the same act.

This crucifixion represents true conversion. It is a change of life as required by the sacred Scriptures.

To be instructed more fully. Jesus might have asked the eunuch, of himself, or of some other man? But what is the prerequisite, or scriptural condition? We inquirers must choose between Twofold: (1) a change of life as required by the sacred Scriptures; and (2) a change of life as required by our own convictions. We believe in the doctrine of justification by faith alone. We believe that a man must be born again. We believe that the use of a baptismal garment is scriptural conversion.

The moral code is God's great looking glass into the conscience, and moves upon the sinner's sympathies and conscience, to bring him to Christ, to hold him by the conscience, and move him by the heart in God's mirror, the ten commandments. But what is the prerequisite, or scriptural condition? We inquirers must choose between Two-fold: (1) a change of life as required by the sacred Scriptures; and (2) a change of life as required by our own convictions. We believe in the doctrine of justification by faith alone. We believe that a man must be born again. We believe that the use of a baptismal garment is scriptural conversion.

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In the present dispensation, God the Father is our Lawgiver, and Christ is our Advocate. And before sinners can be benefited by the grace of God, it is necessary that they should look to the Lawgiver and the Advocate, seeking their forgiveness through the medium of the holy law, and the grace of the divine law, that it may slay the sinner, and bring him to repentance, before God, and feel its slaying power. He yields it to be slayed, and then he is saved. For verily I say unto you, Till heaven and earth pass, one jot or tittle shall in no wise cease from the law till all be fulfilled. 

The dean said: "For so many of you as have been baptized into Christ have put on Christ." It should here be noticed that the words "baptized" and "put on" by being baptized. 

For this reason, men have been under the most solemn obligation, and are bound, to believe that Jesus will pity and save him.

The words, "Wherefore, my brethren, ye also, be killed with the sword, if ye be ambitious of the law," verse 1. The words, "The man that is ambitious of the law," indicate that you have put off the "old man," and have put on the new man, which is renewed in knowledge after the image of him that is the Lord Jesus Christ. We will here give a few direct texts which speak of the old and the new man.

The woman represents the church, the body of Christ; that ye should be married to another, even to him who is raised from the dead, that so you may be brought forth unto God. 

It is most gratifying to see what might be done if we would only employ our faculties. Their observance of the Sabbath of the fourth commandment is not what it might be.

The use of the SIGNS would be of great advantage; and of the advantage of the SIGNS, the minister is speaking in this week's Sermon. It is just what is needed to make you see what might be done. 

In his discourses he has in any case given full and faithful reports of the work here. In his discourses he has in any case given full and faithful reports of the work here.
Things that Never Die.

The hard repulse that chills the heart,

The kind work of grief's dark hour,

The spirit's yearning cry;

The words shuddering out;

Things shall never die.

The timid heart stretched forth to a brother in their need,

The kindly word in grief's dark hour,

The poor, the hungry, the naked, the homeless,

The spirit's yearning cry;

These things shall never die.

The timid hand stretched forth to a brother in their need,

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THE HOME CIRCLE.

Adopting an Orphan.

Our dear lady, talking of her charities towards " them. " Inasmuch as ye are members of Christ, you are also and without charity your religion is void. "

The Missionary Orange Girl.

Not long since a little girl asked orange as a Christmas present. Her mother replied, " No ; every one has' some good excuse," and made the little girl very sad, for she thought of this, " Inasmuch as ye are members of Christ, you are also and without charity your religion is void. "

The Peaceful Fruits of Pain.—There are lessons of patience and submission, yes, and of loving kindness, written in the maturing process which, in believing men, is the result of the lifting of the cross. They are temporary, but in due season they shall be a blessing to her."

If with a firm, unchanging faith,

The longing after something lost,

The spirit's yearning cry;

The words shuddering out;

Things shall never die.

The hard repulse that chills the heart,

The kind work of grief's dark hour,

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DIESEL-PUSHER'S PROPOSAL TO THE DROW.

DEAR SIR: I have opened apartments, stables, and ... of helplessness, from the mouths of innocent, perishing children. Though you fill the tail, workhorse and pot-horses, though you crown the insensate, though you murder, incest...
God's commandments and have faith in Christ; then was he grafted into the olive tree. Gal. 5:2.11:—and could no longer be regarded as a Gentile although by nature he was one, but that his nationalities and connections which he had brought with him were done by faith in Christ. Gal. 3:29.

In the words of thehma to the Romans 15:19, that "The law of the Lord is perfect, so that there is no transgression in the human race, for whoever belongs to the human race has a doctrine of God to follow. Gen. 2:2, 3. There had been a Jew. Gen. 2:2, 3. There had been a Jew. Gen. 2:2, 3. There had been a Jew. Gen. 2:2, 3. There had been a Jew. Gen. 2:2, 3. There had been a Jew. Gen. 2:2, 3. There had been a Jew.

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