

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 44.

MIDDLETOWN, N. Y., JANUARY 1, 1876.

NO. 1.

POETRY.

GROANS FOR DELIVERANCE.

The months that are past, and the days that are gone,
In remembrance steal back, while musing alone;
And deep from the seat of the heart's secret pain
For the joys I then tasted I sorrow again.

'Tis not for the spring time of life that I sigh;
Sin sullied that stage, and tainted each joy;
And painful regret but enshrouds the sad scene,
And pauses and weeps over what then had been.

Nor back to the time when, emerging from gloom,
The dawn of existence began, do I roam;
Since knowledge is lost, or unconsciousness stole,
And but that I am I were lost to the whole.

Ah, no! But the days ever hallowed and dear,
When the tempests of wrath aroused every fear

That swift-wing'd destruction, the reprobate's doom,
Might fall to my lot, and forever consume.

And Jesus drew near, as a captive I lay,
Unable to rise from the mire and the clay;
And Jesus let down from the glory above
A glory which fill'd all my bosom with love.

From Sinai, from darkness, he bore me away
To a "City" on which shines eternally day;
Anointed my eyes its rich glory to see,
And said as a "citizen" now I was free.

O! Day, happy days, shall I ever again
Feel what I then felt on my soul as 'twas then?

Did the glory depart? Forever doth fade
The vision of life, or what life itself made?
From the Rock of my strength pour'd rivers of oil,

And secrets long hid 'gan to open and smile;
The darkness and night all their power resign'd,
And troubles and sorrows were borne out of mind.

The vision did fade like a dream of the night
The glory grew less, faint and fainter the light;
Faith so firm and so strong relaxeth its hold.
Hope trembles and droops, while love waxeth cold.

Ah, worse! Were it thus, it were easily borne,
Though trying enough from those joys to be torn;

But to find all my foes again lift the head
I had long ago fondly hoped to be dead.

To find myself foul, whom I trusted was clean,
Thought the strong-man was bound by the Master within;

And sin had lain down, or imprison'd by grace,
My peace to disturb would no more show its face.

O! wretch that I am, I but sink ev'ry day;
I fly from myself; I but sink in dismay;
O! wretch that I am, my Deliverer where
Shall I find, to deliver from death and despair?

At times, I bless God, through the rent in the cloud
Light bursts on my soul, and I cry thus aloud:

"Thank God, I shall conquer, since Jesus doth reign;"
And gladness and joy fill my heart once again.

Gospel Standard.

CORRESPONDENCE.

"Whosoever believeth that Jesus is the Christ, is born of God."—1 John v. 1.

Much has been written of late upon the subject of "being born again," yet I feel like presenting, for the consideration of the saints scattered abroad, some of the scriptural evidences of that new and spiritual birth, as experienced by all the saints.

In the pilgrimage of the saints through this world of sorrow and trouble, there is perhaps no subject that causes them more anxious thought than to know whether they are indeed born of God, and often the words of the poet are repeated by them, as expressive of their feelings—

"'Tis a point I long to know,
Oft it causes anxious thought,
Do I love the Lord or no?
Am I his, or am I not?"

In the words at the head of this article, the apostle has presented for the comfort of the saints a reliable test, by which they may decide the doubtful point. Let us briefly consider the words, and may the Spirit of Truth give us light and understanding, and apply them with comfort to our hearts.

Whosoever believeth. Much is said at the present day about believing, and unregenerate sinners are called upon and exhorted to believe in God, to believe in Jesus, &c., as though the sinner had the power to believe at will, and also that they should receive eternal life on condition of believing. Not only have not the ungodly the power to believe the truth, but they have not even the power to choose what delusion they will embrace and receive; for God by the prophet has said of them, "I also will choose their delusions, and will bring their fears upon them."—Isa. lxvi. 4. And by an apostle of Jesus Christ it is said, "God will send them strong delusion, that they should believe a lie, that they all might be damned who believe not the truth, but had pleasure in unrighteousness."—2 Thess. ii. 11, 12. Our Savior, in the days of his flesh, in addressing the carnal Jews who believed not, said, "Ye believe not, because ye are not of my sheep, as I said unto you."—John x. 26. "But though he had done so many miracles before them, yet they believed not on him, that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? And to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their hearts, that

they should not see with their eyes, nor understand with their hearts, and be converted, and I should heal them."—John xii. 37-43.

But it may be asked, Do you not believe that a person may have his natural mind so convinced, by the force of argument, as to assent to, and even contend for the truth of the gospel, and yet have no experimental or saving knowledge of it? I most certainly do believe that such a thing is possible, and have very frequently feared that such is my condition, and it has caused me many hours of bitterness. And I am also led to believe that such graceless characters sometimes gain a name and standing among the saints and enjoy their confidence for a season, but in the end will betray them. While every thing goes pleasantly in the church, their true character may not be manifested; but "the root of the matter" not being in them, when tribulation or persecution arises, because of the word by and by they will be offended, and will go to their own company; and it seems to be the case, sometimes, when such characters have gained the confidence and esteem of the saints, and then become offended and separate themselves, that they draw away with them some of the true believers. Hence the necessity for the church to watch carefully that they creep not in, and require of all who apply for admittance that they pronounce plainly the "shibboleth," or reject them.

All worldly religionists require external evidence and signs to satisfy them, and such as their natural minds can receive and comprehend. Jesus said to the carnal Jews, who made great pretensions to piety, "Except ye see signs, ye will not believe." And they were not at all backward in telling him just what kind of signs they would like to have. "They said therefore unto him, What sign shewest thou, that we may see and believe thee? What dost thou work? Our fathers did eat manna in the desert," &c.—thus signifying to him what kind of a sign would best suit them at that particular time. And while he was expiring on the cross, they cried out still for signs, saying, "Let him now come down from the cross, and we will believe on him."

While in a certain sense such characters may believe, (for we are told by the apostle James that "the devils also believe and tremble,") yet it is very evident that they are not those spoken of in the text as believing that Jesus is the Christ. Jesus says, "Verily, verily, I say unto you,

He that believeth on me hath everlasting life." Not *shall have*, but *hath* everlasting life; not as a consequence of believing, but their faith is an evidence of, and results from the principle of life already communicated to them. "This is the work of God, that ye should believe on him whom he hath sent."—John vi. 29. While natural men may believe with the head, with the saints it is a heart work; for "with the heart man believeth unto righteousness." It requires the same mighty power of God to make a believer in the Lord Jesus Christ, that it did to raise up from the dead the crucified body of Jesus, as we are expressly informed by the apostle in his letter to the church at Ephesus: "Who believe according to the working of his [God's] mighty power which he wrought in Christ when he raised him from the dead," &c.—Eph. i. 19. While worldly religionists may and do thank themselves, or their neighbors, for their believing, the apostle says to the saints, "But we are bound to give thanks *always to God* for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth."—2 Thess. ii. 13. If then the saints are bound always to give thanks to God for the faith which is bestowed upon them, they can never thank themselves, nor boast against those who have not like precious faith. "Where is boasting then? It is excluded. By what law? Of works? Nay; but by the law of faith."—Rom. iii. 27.

Now, if we can establish the fact that we possess this faith, that we believe that Jesus is the Christ, we shall thereby establish the fact that we are born of God. But what is it to believe that Jesus is the Christ? As already observed, this is not merely a head knowledge, but it enters into the heart (the seat of life and affection) and experience of the saints. The term Christ signifies the Anointed. Let us now turn to and read Isa. lxi. 1-3. "The Spirit of the Lord God is upon me, [Jesus the Christ] because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn: to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for

the spirit of heaviness; that they might be called Trees of righteousness, the planting of the Lord, that he might be glorified." In the anointing of Aaron to the priestly office, (which prefigured the anointing of our Lord Jesus Christ, our great High Priest) the precious ointment was poured upon the head, ran down his beard, and descended to the skirts of his garments. Thus the whole person, head and body, was anointed with the same. "Behold how good and how pleasant it is for brethren to dwell together in unity: it is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments. As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore."—Psa. cxxxiii. The apostle John, in addressing the saints, says, "Ye have an unction [anointing] from the Holy One, and ye know all things." "The anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him."—1 John ii. 20, 27. Thus we see that the anointing of Christ, the head, is communicated to all the members of his body. If therefore we are members of his body, we have an experience of this anointing. On a certain occasion Jesus went into a synagogue of the Jews, on the Sabbath day, and there was delivered unto him the book of the prophet Isaiah, and he read to the people the words above quoted, "The Spirit of the Lord God is upon me," &c. And he closed the book, and gave it again to the minister, and sat down. And he began to say to the people, This day is this scripture fulfilled in your ears. And all bear him witness, and wondered at the gracious words that proceeded out of his mouth. But when he began to preach to them the sovereignty of God in bestowing his grace upon whom he would, and withholding from others, they manifested that they had not received of that anointing of the Spirit which was upon him. They not being possessed of the spirit of meekness, his preaching was not good tidings to them; for they were filled with wrath, and would have, and did attempt to put him to death. They were filled with self-righteousness, and supposed they had eternal life in observing the law of Moses, and felt no need of the righteousness of Christ to cover them. They were indignant at the words of Christ, "If therefore the Son shall make you free, ye shall be free indeed." Said they, "We be Abraham's seed, and were never in bondage to any man; and how sayest thou, Ye shall be made free?" But there were some who had been subdued by grace, and who loved the doctrine which fell from the lips of Jesus, for it was just suited to their needs. They had once been proud pharisees, had trusted in their own

righteousness, and felt perfectly secure; but the Lord had opened their eyes to see their true condition, as guilty sinners before him, and they were made to cry out in anguish of heart, "God, be merciful to me, a sinner." They had been made to see that the righteousness which they had trusted in was as filthy rags in the sight of the just and holy God, who required truth in the inward parts, while their righteousness was all external. No goodness could they see in themselves, and felt that they were sinking under the wrath and vengeance of God, without a particle of strength to deliver themselves. But in their distress Jesus appeared to them, and spake peace to them, saying, "Thy sins, which are many, are all forgiven thee." O what love and joy then swelled their bosom! Meekness now shines in them, and to them the words of Jesus are good tidings; and they are good tidings to no other character. "Because the Lord hath anointed me to preach good tidings unto the meek." They were broken-hearted, and he had bound up their wounds; they were captives, shut up in prison, with no power to deliver themselves, but he proclaimed their liberty; and he not only proclaimed to them their liberty, but he also opened the door of their prison and brought them out. So that from first to last the work was all of Jesus. Thus the acceptable year of the Lord had come, they were delivered from the bondage of sin, and made to rejoice in him as their Deliverer, their Redeemer, and their God and Savior.

"Ye bankrupt debtors, know
The sovereign grace of heaven;
Though sums immense ye owe,
A free discharge is given:
The year of Jubilee is come;
Return, ye ransomed sinners, home.

The gospel trumpet hear,
The news of pardoning grace;
Ye happy souls, draw near,
Behold your Savior's face;
The year of Jubilee is come;
Return, ye ransomed sinners, home."

All their hopes had been reduced to ashes, all consumed; but instead of ashes, he had given them beauty. What a transformation! Instead of mourning, they were now filled with joy; and instead of being in heaviness, he had clothed them with the garments of praise. Thus they are manifested as trees of righteousness, the planting of the Lord, that he may be glorified; and O how they delight to ascribe their planting to him, and shout the glory and praise of their salvation to him.

With such an experience as this, could they do otherwise than ascribe all the glory to God, and believe that Jesus is the Christ? They know it; they have experienced it; and with Peter they can say, "We believe and are sure that thou art that Christ, the Son of the living God." "Blessed art thou," dear doubting and trembling one, if such is thy experience, "for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." You are born of God, are an heir of God, and a joint heir with Jesus Christ, to an inheritance which is incorruptible

and undefiled, and that cannot fade away. You are sealed with that holy spirit of promise, which is the earnest of that inheritance, and the certain pledge that you shall finally be delivered from the bondage of corruption, and dwell forever in the presence of your God and Savior, where there is fullness of joy, and pleasures forevermore. Truly the suffering of the present time are not worthy to be compared with the glory that shall then be revealed in the saints.

"While everlasting ages roll,
Eternal love shall feast their souls,
And scenes of bliss forever new,
Rise in succession to their view."

In this sweet hope of glory, I remain your unworthy brother,

BENTON JENKINS.

MIDDLETOWN, N. Y., Dec. 4, 1875.

BELTON, Bell Co., Tex., June 9, 1875.

ELDER G. BEEBE—DEAR BROTHER:—Inclosed I send you the christian experience of Elder T. W. Stallings, which was written to Eld. W. M. Mitchell of Alabama. I am well acquainted with brother Stallings, and think that his remarkable travel from nature to grace will be interesting to the readers of the SIGNS OF THE TIMES. However I will leave that to your riper judgment.

SARAH E. DAVIS.

ELDER W. M. MITCHELL—DEAR BROTHER IN CHRIST:—After a long time, I undertake to comply with my promise in trying to write you a few things. I have thought, ever since we were together, that I would at some time let you know more fully the reason of the hope that I have in Jesus; and since it is your request, I cannot feel satisfied without telling you more than I have already, although I feel unworthy to address one I so highly esteem; for this reason I have been putting it off. But with the desire that God may direct me, I will commence, and try to let you know how I was, as I hope, brought into manifestation.

I first felt interested about my soul's welfare in January, 1863, while in the army in the state of Virginia. I never had, up to that time, felt any uneasiness about the salvation of my soul. My thoughts had been, prior to this, that when I got older I would turn from my ways and serve the Lord. I had no doubt but what I could get into favor with God at any time. I used to go to the Methodist meetings in our neighborhood, to see and be seen, as many young folks do, and heard them tell the people that they could turn to the Lord if they would; and I fully believed their doctrine.

One morning, while in the army, I was detailed and sent off with seven other men to work, (I do not now remember what day) and while at work that day I became uneasy. I cannot remember any thing that I had done, heard or thought of, that caused the uneasiness to arise in my mind; but it now seems to me that in less than a half hour I had a clear view of every thing that I ever did. I had been a fiddler, horse-racer and gambler,

and many other vile practices, from a boy, up to that time, and I delighted in those things even up to that day. Now they all came up before me as plain as though it were yesterday that I had passed through those things. I have, since then, thought of the Man that told me all things that ever I did, and if I am not deceived, that man was the Christ. At the same time, I think I had a view of the holy God, who cannot look upon sin with any degree of allowance. I was compelled to leave the men I was with, and hunt some secret place where I could bow down before God, for the first time in my life, and try to implore his mercy; but it seemed like my efforts were all useless. I returned to my companions, as I thought I dared not stay from them and my duty; and when I did return, I felt so bad that I could not work. It appeared to me that such a wicked sinner as I was could not be allowed to live long upon the earth. I know not how to describe my feeling better than to compare myself to a man lost in a desert. I could not find the way home. I then and there felt that I was lost. But the trouble of my soul would not allow me to stop. I could not read for myself a single word in the bible, though it was now my great desire to hear it read. Yet I was afraid to ask any one to read it for me, knowing as I did that my companions knew so much about my past life. I did not want them to know that I ever had a serious thought. But finally I met with the opportunity of hearing Mr. McMurry (one of my regiment) read in the book of Ezekiel. He read but a short time before he came to these words, "The soul that sinneth, it shall die." If he had been reading a letter from my home, and had read that my home was burned, and that my wife and children were all dead, I could not have felt any worse. I immediately left the camp, went where no one could see me, and laid down upon the ground, and felt like I knew that the sentence of death was passed against me. I felt that I would surely be the next man that would die or get killed in General Lee's army; but I had to confess that it would be just in God if he should take me from time to eternity, even where the fire is not quenched. There were some Primitive Baptists in our company, and I heard them talk of their hopes and fears. Their talk, as well as the bible, seemed to condemn me. I have since thought, my brother, that I was arraigned at the bar of God, to be judged according to the law, and my whole life in a waste howling wilderness was brought to judgment. And if I could have seen you then, brother Mitchell, and you had been enabled to preach to me all the comforts of the gospel, I do not think it would have done me any good; for I could not see a Mediator between me and the offended God. As such, I viewed my case a hopeless one. I can say to you that I was like a man sick unto death. I grew worse and weaker every day. I was then moved in my feelings to

try some of the "Doctors of Divinity." They told me that all I had to do was to pray, and exercise faith, and God would certainly smile upon me. I have since thought, my brother, that I could as easily have made the sun rise at the hour of midnight, and made darkness flee away, as I could have done either. Time and space will not allow me to make mention of every thing that I witnessed in this great struggle; I must only hint at them and pass on.

I will now come to that memorable day when our army had been engaged in battle several days, and I was hourly looking for the summons of death. On Sunday evening, (said to be the 4th day of May, 1863) I saw our men in front of me forming a line of battle, and as they formed they commenced firing. It now came forcibly to my mind that this would be my last day upon earth. I then thought of brethren Ansel Parish and E. J. Williams, two dear old Primitive Baptist preachers of our country, who are, in the providence of God, yet spared and permitted to stand upon the walls of Zion, and cry aloud, and whom I now, unworthily as I feel to be, can claim as my yoke-fellows, who preached for our regiment while stationed at Savannah, Ga., at the commencement of the war. O how I now lamented my carelessness and hardness of heart; for at that time I cared not for them, nor for their preaching, but could look upon them as being good men. My mind was directed back to Georgia, with a view of all the good men that I had ever known. I would have given all the wealth of this globe, had it been mine, to have been with and like one of those men that I once took such delight in persecuting, and looked upon as being such fools. O, language is too weak; I never can employ language sufficient to express my feelings at that time. I fully believed that I should be the first man that would fall. I felt now that I was forbidden to ask God for his mercies. I engaged in that bloody conflict about two and a half hours, with twenty-seven other men of my own company. At dark the battle ended with us. Only myself and four other men came out unhurt, out of twenty-seven. When I came out, I went down to a ravine and drank some water, when it was suggested to my mind, Why is it that I have escaped unhurt, while so many of my dear comrades, many of them far better men, in my estimation, than I, are gone, some lying cold and lifeless on the battle-field, and some wounded and weltering in their own blood? And the answer came to my mind, that God had heard my prayers. Instantly the heavy chains of trouble fell off me, and I was permitted to look up and see Jesus, who had suffered the just for the unjust, and satisfied God's violated law for me; and I do believe, my brother, that my joy at that moment would be as hard to describe, as would my troubles that I had felt only a few hours previously. Aye, my joy was unspeakable and full of glory. But this un-

disturbed peace did not last long. In a little while I became fearful that I was not delivered, though the heavy weight of my trouble was gone; yet it seemed that my evidence of being pardoned was not sufficient. At the time of my great joy I would have been willing to tell every man in the army my feelings; but at this time I did not think that I ever should attempt to tell them to any one, though in the course of eight or nine days I was moved in my feelings to tell the Chaplain of our regiment some things I hoped I had witnessed. He asked me if I desired to be baptized. I told him I did, and he baptized me. I did not then know the difference, as I hope I now do, between the different denominations. I never had read a word in the bible up to that time. In the evening after I was formally baptized, I began to desire to read the bible more than ever, for I greatly desired to know what the Lord would have me to do, though I knew I could not read, neither did I ever expect to; for confinement to study was one thing I never could bear. I will here state that I never had advanced in a spelling-book as far as words of two syllables. But in justice to my parents I will here state that it was not their fault, for they tried hard to educate their children, and succeeded in giving them all a liberal education, except me; but, as before stated, the confinement to the study of books was the greatest punishment I ever had to endure; in fact, it seemed like more than I could bear; and when my parents would send me to school with my brothers and sisters, I would run away from them, and lie in the swamp all day, until they returned, when I would rejoin their company and go home. Sometimes my parents would punish me, and continue to send me off to school, but I persisted in my wicked course, and thereby failed to get my share of that great temporal blessing, an education, though numbers of people have said, since that time, that I had a good education; but what I here state I know to be true, and I know that God knows it. I would not, my brother, make this statement, for this world, were it not true.

Seven days after the man baptized me, I dreamed that I could read, and well recollect the words that I read in my dream, which I have since found in the scriptures—the fourth chapter of Isaiah. I dreamed three nights in succession that I could read the scriptures, and in the morning after the third night I asked one of my fellow-soldiers (who is yet living, and not more than thirty miles from my house) for his Testament. I opened it, and the first that my eyes fastened upon was the eighth chapter of Romans. I read it as easily as I ever have since, and I never have found any difficulty since then in reading, though I had read but few words before I became fearful that I was asleep, and that it was a dream, and I went out to see whether or not I could see the sun. When I saw the sun shining, and knew that

I was awake, and could read, the joy of my soul was more than I can express; and I have since thought that if I had never read any scripture besides the eighth chapter of Romans, I had found enough to give me a clear description of the character of God and his people, embodied in Christ; and inasmuch as the law holds nothing against him, it holds nothing against his people. So I consider that witness, to wit, the apostle Paul, one of the princes that rule in judgment, rightly deciding in my case what I hope I was prepared in my heart to believe, enough of the scriptures to make me wise unto salvation, if a living child of God. I think, brother Mitchell, I received great instruction from the chapter above mentioned. I continued to read the scriptures almost every hour that I was awake, and had the time to do so; but as I was in the army, I was nearly always watching, or on some other duty, and as such I had but little time to read.

On the 19th of October, 1864, I was wounded, being shot through the elbow, and the joint shivered. This was in the valley of Virginia, seventy-four miles above Staunton. I was captured, and carried four miles, and made my escape. I then walked two days and one night, and reached Staunton. I had no assistance till I got there, neither had any thing been done for my wound, which was by this time in an awful condition, and my sufferings great. The doctor made an effort to amputate my arm, but I was so weak from fasting and loss of blood that I could not bear the operation; therefore my arm was spared, and to all human appearance it was impossible for me to recover, my sufferings were so great. Notwithstanding my sufferings were so great, my soul rejoiced. Though my body was racked with distressing pain, and I had but little to eat, yet I felt that my Savior was with me. After a long time of intense suffering, both of body and mind, I started for home, and by the kind providence of God I was permitted to reach there. Right here could be written a volume, but I must pass on. I only make mention of these things to try to give you some idea of the trouble I had to pass through. Up to this time I had not heard an Old School Baptist preach, since I hope I had an ear to hear. All that I had heard were the preachers we had in the army, and they preached altogether about what men could do, and what they ought to do; for I am certain I never heard them declare the Lord's doings. I did my best to eat and live on what they furnished, but it was no food for me, and I did not know at that time but what that was the best I ever would get. But at length it was pleasing to my heavenly Master for me to reach my home, in Brooks County, Georgia. I was yet suffering intense pain with my arm. I was then moved to the house of my wife's mother, who was an Old School Baptist. Now I greatly desired to hear preaching. The meeting time came, but I was not

able to go. I asked my mother-in-law to invite the preacher home with her. So he appointed preaching at her house that night, which was Saturday. The preacher was Eld. H. C. Tucker, an old, consistent minister of the Primitive Baptist order, one that I had in youth, and even up to the time of my going into the army, looked upon as the most awkward and ignorant man of all God's creation. I had spared no pains in persecuting, mocking and ridiculing him. I thought that he preached the most foolishness of any body I ever heard. But when he began preaching that night, it seemed to me that there was the most music in his voice of any thing I ever heard, and every word was to my soul as apples of gold in pictures of silver. He did not preach Jesus as a co-worker with man, but as he is described in the 17th chapter of John, as having power over all flesh, that he should give eternal life to as many as his Father has given him. O what a feast it was to my poor soul! He told me what I had felt. O, the joy of my soul at that time was more than I shall ever be able to describe. My brother, I do believe to-night that every child of God who is in a strange land, or in other words, who may be in Babylon, could they hear what I did upon that occasion, must come to the same conclusion that I did; for before brother Tucker got through his sermon, I could adopt the language of Ruth, "Thy people shall be my people, and thy God my God." Nearly all the church (Bethel) was assembled at my mother-in-law's house, on that occasion. When brother Tucker got through, and had sat down, he said he thought I had something to tell the church, if I would. I was so moved in my feelings that I could not refrain. I commenced talking, and directly forgot myself. I tried to tell them how I was found in a desert, and a waste howling wilderness, and at the same time expressed my desire to be with, and live with the Old Baptists. Brother Tucker arose and said that he wanted to give me his hand; and as the church was nearly all present, he said to the brethren that if they felt like he did they would manifest their fellowship for me by giving me their hand. They came forward, every one of them, and joyfully received me into the fellowship of the church; and as a sister had also been received, I was to be baptized with her the next morning. I went with them to the water, where we met the balance of the church, and they all seemed to rejoice at my reception, and gave me the right hand of fellowship. I was baptized by brother Tucker, and went up to the meeting house and took my seat among the brethren. I felt like I had come through great tribulation and much distress, but felt like I had got home to my friends. The words of David were continually in my mind, "Bless the Lord, O my soul." I believed then, and do yet, that if I was a proper gospel subject, I was then, and not until then, admitted into Christ's kingdom. No

minister can be a lawful administrator, except his qualifications are of God. After it was my privilege to hear an Old Baptist preach, it was an easy matter for me to decide that I had been in the wrong place. If the baptism of the Missionary Baptists is valid, so is their doctrine; and if God does not direct their preaching, he does not direct their baptism. "Whatsoever is not of faith, is sin." The declaration of non-fellowship declared years ago by the Primitive Baptists cannot be in the way of any who are as hungry as I was. For I must believe that those who come through the fire are refined as silver is refined, and tried as gold is tried, and are driven in their distress to call upon the Lord; and after they are refined, he evidences to them that he has heard them. The children of our heavenly Father must all come through one process; they are then every way prepared to understand the difference between the trumpet that is blown in Zion, and the many uncertain sounds that are blown to imitate the true gospel trumpet.

Dear brother Mitchell, I have been fully reconciled, ever since the year 1865, to believe that I am among the children of the Most High God, and my trouble is my fear of not being a fit subject to have a name among that peculiar people. At times the trouble of my mind is so great that it seems like I cannot march on any further; still I have a desire to say, "Let thy mercies come unto me, even thy salvation."

Dear brother Mitchell, I shall have to close, for I fear I have written enough to weary your patience; yet the half is not told. I would like to say something to you about why it is that I have to preach; but as I cannot write myself, it would be taxing my wife heavier than I am willing to do; therefore I desist.

My dear brother, I am sorry to hear that you are suffering so much, yet I hope that you may be spared a long time to comfort the children of our God. I would be glad if you could visit our country again. I desire to see you more than ever. I think, if I live long, and you do also, I will visit your state and spend some time with you and the brethren of your churches. May the Lord bless you in your afflictions.

I remain your unworthy brother in hope of eternal life,

TIMOTHY W. STALLINGS.

THE PRAYER OF HABAKKUK.

No. 4.

"And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power."—Hab. iii. 4.

My last letter upon this subject was published in the SIGNS for January 15th. I then thought I would follow it no further. But the request of sister Ferguson included this verse: and as she has repeated the request through the SIGNS, and others also have requested that I would write some upon this verse, I present such thoughts as I have upon it. It has been upon my mind all the past summer to write upon this and some few

other subjects as soon as I could get time; but it is little opportunity I can find for writing during the summer. I think it will be a kind of relief to mention also, before beginning my subject, how ignorant I feel myself to be in spiritual things. I know I have often spoken of this, but the sense of it is so strong upon my mind that I must speak of it again. I cannot fully express the feeling of this. I know there have been times when some mysterious portion of the word has been opened gloriously to my mind, and there would be such a shining in of light that it would almost seem as though all the scriptures were opened before me. And yet when the glory and comfort of this illumination has passed by, I have felt my darkness and ignorance and utter spiritual stupidity of mind just as much as before. Is this so with any one else? It is not so in regard to natural things. Any increase of worldly knowledge remains in the memory as an added store for constant use, and we can never feel as ignorant again as before we received the new acquisition. Spiritual knowledge, comfort and assurance we cannot hoard up in our memory and keep on hand to be used at will. It is rather like the sunshine, the food and the drink of to-day. When darkness and coldness and hunger and thirst return again, they are none the less painfully felt for the brightness of the sunshine that fell upon us, the strengthening effect of the food that we tasted with such relish, and the refreshing sweetness of the water which we drank at the fountain. I conclude the secret of this is that the natural mind, though brought into subjection by the power of spiritual light, and made to render service to the new man, yet remains a carnal mind still, from which no spiritual ray has ever emanated. "The light shineth in darkness; and the darkness comprehended it not." When the sun shines we can feel the light and warmth. When he hides his face we can only remember the bright season and the cheerfulness of our hearts, but cannot feel it now. The best times I ever have in writing or speaking are when the sun is now shining through some portion of the word freshly opened and opening to my mind; and my best times in hearing or reading are when this is the case with the writer or speaker. There is also a measure of power and interest and comfort when we can speak from a remembrance of past seasons of comfort and openings of the word whose power does not now rest upon us.

I have spoken of the coming of God from Teman, and the Holy One from Mount Paran, as signifying his coming to and with his people in their march from Egypt through the wilderness to the promised land; his coming in the salvation of his people from the Egyptian bondage of sin, from the Sinai thunderings and consuming fire of the law, from the wilderness wanderings of unbelief, into the land of gospel liberty and rest. *His brightness was as the light.* In

all that he did for Israel there was nothing indefinite or indistinct; all was bright, clear, striking the sight with force and sharp distinctness. In a moonlight night, and even in a very cloudy or foggy day, objects cannot be accurately distinguished and thoroughly examined. But when the unclouded sun shines in mid-day splendor, how sharply defined every object appears; how clearly every lineament is brought out and marked by the brightness of his light. Thus the Holy One shone brightly in the sight of his people in all that he said and did. He let them see with clear distinctness his own wisdom and power in Egypt, at the Red Sea, at Sinai, in every command, at the Rock, in the battle with Amalek, and in all his acts. He shone so brightly that none could question or doubt. And so when he brings his people from darkness to light, his brightness is as the light. He never leaves them uncertain whether they have been saved by the Lord or by men. He causes them to see with accuracy in his light. How often the poor, trembling, bewildered soul is startled by the light that suddenly shines into his mind from a portion of scripture. So clearly does it show to him the way of salvation, that it seems to him all can see it. Its brightness is as the light. It is the Lord coming from Teman in his experience.

"He had horns coming out of his hand: and there was the hiding of his power." His hand divided the Red Sea, smote the Amalekites, shook Sinai, brought down the manna, turned the rock into a fountain of waters, opened the earth to swallow up the company of Korah, and rolled back the waves of Jordan. These acts are spoken of under the figure of horns coming out of his hand. But here, it is said, are the hidings, not the exhibitions, of his power. This comes into my mind in this way. Suppose we saw a man take up a bar of iron that weighs a pound, we should have that measure of his strength. Again we see him raise a bar of one hundred pounds weight. The measure of his strength is extended; but these are exhibitions, not hidings, of his power. Again we see him lift up the weight of a ton. By that we measure his strength now, but we are astonished, and especially as we see that he has appeared to lift the last as easily as the first. Again we see him lift the mountain with the same ease, and take up the isles as a very little thing, and move the cedars of Lebanon from before him with one sweep of his hand, arrest a mote in the sunbeam that is coming towards the apple of his eye, and move the earth out of its place; and appear to expend no more strength in the one act than in the other. Now we cease to measure or estimate his strength. All these acts are not exhibitions, but the hidings of his power. His power is infinite; it cannot be exhibited. But such wonderful works are necessary in order to let poor, blind, vain mortals know that they cannot know it, in order to show

them that it is hidden from their sight.

Now all the wonders that were done in Israel and for their deliverance, are as nothing compared to what is done in the sight of a poor, guilty, condemned sinner when his sins are forgiven, their burden removed from his heart, and he made to rejoice in hope of the glory of God. How much more easily we can think of a river being arrested in its course, a mountain carried into the sea, or a world created or swept away, than we can think of a camel going through the eye of a needle; for this appears to us simply impossible. But no more impossible than for a guilty man to become holy, a sinner to be saved, and God's law be magnified and made honorable; and above all a man in this condition and yet ignorant of it, but rich in his own fancied strength and righteousness, to enter the kingdom of heaven, which he cannot even desire while he has these riches. Well might the disciples say, Who then can be saved? With men, the Savior replied, it is impossible, but not with God. With God all things are possible. And with him, also, one thing is just as easily done as another. It is not with him as with man, that greater power is required to do great things than small. He creates a world as easily as a blade of grass. The power that raised Jesus from the dead, is the same that causes a sinner to believe. The power that is necessary to lift the weight of sorrow from one poor soul, and give the garments of praise for the spirit of heaviness, is as great as that which broke the bars of death. In every act of God, whether it appear great or small to us, infinite power is hidden; and as we contemplate that power in any act which the Lord has done in our help, we cannot but have strong consolation, for in that act we see constantly before us the hiding, or securing, as it were, for us, of all his mighty power against the time of our need. And we have that act as a pledge and assurance that his power will never fail us when trouble is at hand. How comforting it is to know that he will never leave nor forsake his Israel; that having begun a good work in them, he will perform it until the day of Jesus Christ; that having given unto them his dear Son, he will also with him freely give them all things. How often the weary and fainting christian is revived and encouraged by looking back to his first experience of God's delivering power. Darkness hangs over him now, and enemies are around him, and he begins to fear that the Lord will not come to his help; but when he remembers how the Lord brought him out from the Egyptian bondage of sin, and opened the way before him through the great deep when his sins were pursuing him to despair, and separated them from him forever, so that on the banks of deliverance he sang, "The Lord hath triumphed gloriously," his soul is encouraged and comforted, believing that he who so un-

expectedly delivered him then, will appear again for his help.

It becomes a christian to trust in the Lord at all times, and leave his defense with him against all enemies, whether within or without. We can do no more in fighting on our own account, than Israel could when they went against the Amalekites without the ark of God. When sin attacks the peace of the conscience, when Satan sends his fiery darts into the soul, when the evil propensities of our vile nature rise up to harrass and torment us, and doubt and fear and darkness and distress overwhelm us, we can only cry unto the Lord, and look and wait for him, until he shall again give us to realize the power of Jesus' name as our refuge and defense. When disease weakens the body and racks it with pain; when poverty causes anxiety and distressing apprehension, if not present suffering; when any affliction in person, family or worldly estate comes upon us; when enemies to the truth assail the peace of the church, and Satan stirs up bitter jealousies to produce dissension among brethren; when personal enemies wage open or secret warfare against us, and with malignant skill shoot poisoned darts; still in all these circumstances the battle is not ours, but the Lord's. No generalship of ours can be seen in the field. The victory cannot be acquired by us, but must be received as a gift. In every danger, in every conflict, in every circumstance of distress, the Lord is our only refuge and defense. We must leave ourselves and our enemies in his hand. He will make darkness light before us, and crooked things straight. He will shield us from Satan's envenomed dart, and cause the arrow of falsehood to be broken. Cast all your care upon him, for he careth for you. He will afflict us less than our sins deserve. If he has given us the blessed assurance that he is our light and our salvation, then can we say, Whom shall I fear? If our one desire has been to dwell in the house of the Lord all the days of our life, to behold his beauty, and to inquire in his temple, then in time of trouble he will hide us in his pavilion, and we shall experience safety and peace in the secret of his presence. "Thou wilt keep him in perfect peace whose mind is staid on thee, because he trusteth in thee. Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength."

SILAS H. DURAND.

HERRICK, Bradford Co., Pa., Dec. 1, 1875.

OCOQUAN, Va., Dec. 10, 1875.

DEAR BROTHER BEEBE:—I have felt of late a desire to write again a communication for the SIGNS OF THE TIMES, but have felt my own inability to write in comparison with the many able communications contained from time to time in its columns. Among the numerous evidences of life experienced by those who are born of God, perhaps there are none more conclusive than are those earnest desires, those longings of mind, that hungering and thirsting after the

unclouded glory of the eternal God beyond the verge of time, where sin, sorrow, sickness and death can not enter. I have thought of this in connection with the words of the apostle Peter: "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations."—1 Peter i. 6.

The inspired apostle, in the connection wherein the quoted words stand, presents to us the unfading inheritance of the saints, reserved beyond the fading things of time. "Blessed," says he, "be the God and Father of our Lord Jesus Christ; which according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you." The unclouded state of eternal felicity and immortal glory is stated, or rather declared, here to be an inheritance. He does not tell us, according to the popular religious theories of the day, that it is offered for sale to all or any of Adam's fallen race, to be bought by their own unrighteous works. No; but that it is an inheritance made sure and certain by the power of the eternal God to the "elect according to his foreknowledge." They are the class to whom the pronoun "you" refers in the phrase, "reserved in heaven for you."—Verse 4. (Read the connection with the text.) They receive the earnest of this inheritance while sojourning in time, but must pass beyond the scenes of mortality before realizing the complete fruition of it. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven; if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."—2 Cor. v. 1-4. The sovereign power of our God is displayed not only in reserving in heaven this inheritance, but also in keeping for it those for whom it is reserved through the trials, conflicts and changing scenes of time; "reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." "To this inheritance," says Peter, "he hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." This hope abides within them through all of their mortal journey as a sure and steadfast anchor of the soul, "which entereth into that within the veil." It pierces through the thickest darkness of the night into the blazing glory of the eternal day beyond, pointing forward to the bright joys of that incorruptible inheritance that remains for the people of God. Truly it is a lively hope, a hope full of life, for it is "Christ in you the hope

of glory." And "when he who is our life shall appear, then shall we also appear with him in glory." His resurrection from the dead is the surety of the resurrection of all his people, for he is their resurrection and their life. This hope abides within them as a day star from on high, the sure harbinger of that bright day when our vile bodies shall be changed, and "fashioned like unto his own glorious body," and we shall rest forever with the Lord. It is the complete fruition of this hope, the unending state of uninterrupted felicity, the incorruptible inheritance of the saints, to which the apostle refers in the first clause of the text: "Wherein ye greatly rejoice." It is indeed a great rejoicing in the spirit. In another verse of this chapter he speaks of rejoicing in Christ "with joy unspeakable and full of glory." When one is born of God, the spiritual emotions or desires begotten of that birth will pant for their heavenly home and author, as the hart panteth for the water-brooks. The joys of this incorruptible inheritance loom up before and are felt within us from time to time, to soothe and solace us in our journey through time, and we are led to look "not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal;" and to realize in our experience that the "sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

Amidst the busy hum, the weary toil of this mortal state, when sorely tried by its numerous perplexing cares, when

"Trouble, like a gloomy cloud,
Has gathered thick and thundered loud,"
and the crushing weight of our mortal depravity causes us to groan, "being heavily burdened," we turn under the influence of this spirit of rejoicing, to that

"Home of sweet repose,
Where storms assail no more."

Beyond the dark billows of time, by faith we see the bright light of the Father's house, and rejoice "in hope of the glory of God." There is in time no lasting enjoyment, no enduring rest, save that into which we enter by faith in Christ. Sin, sorrow and sickness are found in every place throughout the christian's mortal travel.

"O could I find some peaceful bower
Where sin has neither place nor power;
This traitor vile I fain would shun,
But cannot from his presence run."

"Where'er I roam, where'er I rest,
I feel him working in my breast."

"Lord, free me from this deadly foe,
Which keeps my faith and hope so low;
I long to dwell in heaven, my home,
Where not one sinful thought can come."

Perhaps in almost, if not in every instance, the believer in the morning of his experience of a hope in Christ supposes that after a while he will attain to some perfection in the flesh. This supposition may not assume that form in his mind; it comes in the hope that after a while he will be more free from sin, that as he grows

older in years he will grow better in the flesh; but instead of this he is made to feel the hidden evils of his heart. He grows apparently like the weeping willow: its branches grow downward. Apparently to him he grows in sin, becomes daily more depraved and filled with corruption. How applicable to him in this condition is the language of the 1007th number of your collection of hymns. Sin enters into his every thought, word and action, it is mixed with all that he does, and like Paul, he cries for deliverance from "the body of this death." From this there is no complete deliverance until our "vile bodies are changed, and fashioned like unto his glorious body." His daily and continued experience confirms the fact that there is no perfection in the flesh. Wearied with sin, sorrow and sickness, tribulation worketh patience, and he realizes the power of Job's words, "All the days of my appointed time will I wait till my change come;" and the truth of Paul's language, "waiting for the adoption, to wit, the redemption of our body." His thoughts are turned heavenward, and he is filled with joy and comfort in sure prospect of deliverance through the change that awaits him. By faith he comes into the presence of God, and "dwells in the light which falls from his throne." He feels within the heavenly strains of that undying song which rolls around the throne of God, and fills all heaven with its immortal melody. Truly it is a great rejoicing, a "rejoicing with joy unspeakable and full of glory," thus to rise as on a seraph's wings, "Beyond the verge of mortal things."

"Though now for a season, if need be, ye are in heaviness through manifold temptations." Notice the wording of this quotation. The word "though" is synonymous with the word "although," the apostle presupposing or admitting the fact. The word "now" is an adverb of time—present time. Paul has a similar expression in the words, "the sufferings of this present time;" that is, the lifetime of the saints, the *now* of the apostle Peter. He qualifies this word with the phrase, "for a season." Again we refer to a similar expression of Paul's, our "light affliction, which is but for a moment." From the beginning to the end of time is but a moment, and we have but a small fraction of that moment to endure our sufferings here. "For a season, if need be." With what sweetness of comfort do these words fall in our experience, "if need be." Depend upon it, my brethren, never a temptation or sorrow yet through which we pass, but what there is a "need be" for it. "No good thing will he withhold from them that walk uprightly." Among the good things dealt out to us here are temptations, tribulation and sorrow, to separate us from the world, that we may seek our all in him.

"Is this, dear Lord, that thorny road
Which leads us to the mount of God?
Are these the toils thy people know,
While in the wilderness below?"

"Tis even so; thy faithful love
Doth all thy children's graces prove.
'Tis thus our pride and self must fall,
That Jesus may be all in all."

How comforting, when faith assures us that the everlasting arms of his love are underneath us, and that from his love he "every trouble sends." Not a groan or a sigh is made in vain; there is a "need be" for them all.

"If need be, ye are in heaviness through manifold temptations." The word "temptations" here is synonymous with the word "trials." In the next verse he tells us what those trials or temptations are for: "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." In the verse preceding the text he tells us that we are kept by the power of God "through faith," and now temptations are experienced for the trial of that faith. The apostle says that these temptations are manifold; they come in a variety of ways, are many in number, and yet they all agree in one, for by them we are brought "through the fire, refined as silver and tried as gold." "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."—1 Cor. x. 13. "Blessed is the man that endureth temptation: for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him."—James i. 12. In the text the word is in the plural, in the last three quotations it is in the singular, yet I believe it points to the same thing: the continued trials and tribulations daily experienced by the redeemed, through which they are crucified unto the world and the world unto them, and are made to cleave unto Christ as their only hope of salvation from sin, and of enduring rest in the world to come. "But who may abide," says Malachi, "the day of his coming? and who shall stand when he appeareth? For he is like a refiner's fire, and like fullers' soap." The refiner's fire consumes the dross, that the gold may shine forth in its purity; and nothing but the faith of the Son of God will endure the severe test, the crucifying ordeal, the manifold temptations, through which the believer is called to pass in his mortal journey. When trials and temptations come, and fill our souls with gloom and sorrow, faith takes of the things of Jesus and shows them unto us, revealing in our experience the bright glory of the world to come. "I am crucified with Christ," says Paul: "nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." It is a daily crucifixion through

which we pass, faith continually assures us of an interest in Christ, and points forward to the joys of the incorruptible inheritance beyond time. We are made to lean upon God as our only place of refuge and comfort; helpless we come to him for life, for health, for every temporal and spiritual good.

"Other refuge have I none,
Hangs my helpless soul on thee."

The natural mind is satisfied with the things of nature: give him health, and surround him with temporal favors, and he cares for nothing more. Heaven would be no enjoyment to him. He is not qualified through a spiritual birth to partake of its joys. How soon he grows weary in listening to the praises of God in time; much more would he grow weary of them through an unending eternity. Not so with one born of the Spirit: surround him with all of the riches and honors of time, and they will not satisfy the hungering and thirsting for righteousness and the incorruptible inheritance of the saints. The desire is to be clothed upon with our house which is from heaven. It is not death that we desire; it is that which is beyond death to which those spiritual desires point. The dark valley of the shadow of death lies between us and our final entrance into the joys of that inheritance. Faith as a light from on high points us to the haven of rest and joy beyond those gloomy shadows. Many of our brethren have crossed over, telling the triumphs of their King, and are resting in the shadow of the Tree of Life. What tongue can tell the joys of that state! It requires immortal lungs and immortal tongues to do justice to such a subject. The blazing glory of the eternal God meets our view in every place. The loud, exultant anthems of praise roll unceasingly around the throne of God and of the Lamb. Here seas of joy eternal flow without a taint of mortal woe. Death, sorrow, pain and sickness cannot enter. Sin, death and hell forever gone, no more they gird their armor on. The battle is fought, the victory won, and now with robes washed and made white in the blood of the Lamb, they come before the throne of God, to serve him in his temple. "And he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them to living fountains of waters: and God shall wipe away all tears from their eyes."

Yours in love and gospel fellowship,
WM. M. SMOOT.

REISTERSTOWN, Md., Nov. 30, 1875.

DEAR BROTHER BEEBE:—The enclosed letter from brother J. F. Johnson explains itself, and needs no comment from me. I am glad he has written upon the subject, and I join with him in wishing it to be published. It is well for brethren to kindly interchange views upon texts whose meaning seems somewhat ob-

scure, and I am sure that brother Johnson and I will not quarrel, even where we may differ in opinion. I do not think it needful to add more, except that I feel grateful to our dear brother for his kindness to me in writing as he has, and that I always hope brethren will not be afraid of offending me when they differ from me, by saying so. I shall feel just as much brotherly affection for them, even if I am still compelled to differ.

I remain as ever, your brother in a blessed hope,
F. A. CHICK.

LAWRENCEBURG, Ky., Nov. 13, 1875.

MY DEAR BROTHER CHICK:—I have read in the last received number of the SIGNS a communication from you, on 2 Peter ii. 1, in response to the request of brother Staton, and having views somewhat different on the subject, have concluded to present them to you. I first thought of replying through the same medium, but thinking that by so doing I might subject myself to the charge of criticism, fault finding, or controversy, I would submit them to your judgment first, and if you think them worthy a place in the SIGNS OF THE TIMES you can forward what I say on the subject; but all is respectfully submitted to your discretion to publish or throw aside. But to the text.

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction."

You seemed to be at a loss to know in what sense the Lord bought those false teachers, while I do not think that the text inculcates the idea that he bought them at all, in any sense; nor can I see that a fair and strict grammatical construction of the language will admit the idea that he bought them. It appears evident to me that the noun "people" in the text is the antecedent to the pronoun "them," and the "false teachers" the antecedent to the pronoun "themselves." By noting this view of the subject, I think we will be able to arrive at a correct interpretation of the language. Let us read carefully and see. "But there were false prophets also among the PEOPLE, [the Jewish people among whom were the false prophets] even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought THEM, [the Jewish people] and bring upon THEMSELVES [the false teachers] swift destruction."

Now, if this construction of the language is correct, it was not the false teachers, but the Jewish people that were bought; and it is palpably shown in the scriptures that they were bought with a redemption price. When the Lord was about to redeem the people of Israel from Egyptian bondage, he directed Moses to say to them, "I will REDEEM you with a stretched out arm, and with great judgment."—Ex. vi. 6. Again, "Do ye thus requite the Lord, O foolish

people and unwise? Is not he thy father that hath BOUGHT thee? &c.—Deut. xxxii. 6. But further, "And what one nation in the earth is like thy people, even like Israel, whom God went to REDEEM for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, from the nations and their gods."—2 Sam. vii. 23. See also Ex. xv. 13, Deut. vi. 8, ix. 26, xiii. 5, Mic. iv. 10, which show conclusively that the Lord did buy or redeem the PEOPLE of Israel from their bondage in Egypt, as well as from their captivity in Babylon. But where there is a redemption, there must be a redemption price paid. But the price paid when he bought or redeemed Israel from bondage or captivity, was very different from the price paid when he redeemed his people from the curse of the law. But what was the price paid for the Israelites to redeem them from bondage and captivity? Solomon says, "The wicked shall be a ransom for the righteous, and the transgressor for the upright."—Prov. xxi. 18. And accordingly the Lord says, "I gave Egypt for thy ransom, Ethiopia and Seba for thee." Also, "I gave men for thee, and people for thy life."—Isa. xliii. 3, 4. Then, the price that the Lord paid for the redemption of his people from their sins, was the broken body and shed blood of Jesus; but the redemption paid for Israel from Egyptian bondage and Babylonian captivity was "men and people."

Now, my dear brother Chick, you have my views on the text under consideration, and if you think them worth anything to yourself, brother Staton, or any others of the household of faith, you can publish them; otherwise throw them aside, and I shall not complain. Do not think that I feel capable of instructing you at all, for I feel more like being instructed by you at all times. We should be much pleased to receive correspondence from you at any time.

Your brother most truly,

J. F. JOHNSON.

UTICA, N. Y., Nov. 11, 1875.

DEAR BROTHER BEEBE:—Ever since that most pleasant meeting at Otego, where I heard you and others preach, I have felt impressed to try to tell you how I have been brought from darkness to light, if I have been so brought.

I was born in England, in 1837; and when a child, I was sent to a General Baptist Sunday School, and taught the necessity of religion. I often made promises to myself that I would reform and live sinlessly; but as often failed to fulfill them. At the age of fifteen I came to America, but there was no church nor Sunday School in the village where I first lived, and I was afraid I should become a careless sinner. I thought if I attended to these things the Lord would help me. I remained in that place three years, and learned a trade, and married and moved to Wiscon-

sin, where I again joined myself to my idols. I thought the Baptists were the only true church, for they obeyed the commands, and I thought all Baptists were alike. I lived in this way seven or eight years, when one Sunday my teacher urged me to join the church. I told him I was not good enough. This had such an effect on me that I soon saw what I was, and that all my righteousness was but filthy rags. I went to hear other preachers, and attended revivals, and saw others go forward and get religion, and O, how I wished I were one of them, that I might be relieved of my burden. But alas! my heart was as hard as a stone. I feared there was no hope for me, and I would leave the meeting almost in despair. At about this time some of my wife's relations sent me some numbers of the SIGNS OF THE TIMES; why they sent them I never knew, for I had never told even my wife of my trouble. I read them, and thought their doctrine was very hard, as it did not give all a chance. But I was helpless, and knew not how to remove my guilt. One night I had a very beautiful vision, or dream, as I was asleep at the first. I seemed carried back to my native country, and was in a lonely lane, in total darkness, when at a distance I saw a most beautiful figure approach me, which as it drew near I saw was Jesus the Savior. At this I awoke, and felt an assurance that Jesus was my Savior. My burden was gone, and I was singing praise to God. This awoke my wife, who asked me what was the matter. I replied, "I have seen Jesus, and am so happy." But my joy did not last long, for on the next day I doubted that it was anything but a dream. I now had a dislike for any such preaching as I could hear, and seldom went to hear it; and when I did hear it, it did not satisfy me. But as I read the SIGNS, I found my own feelings were expressed; but those who wrote were christians, and I was not. I thought if I could only hear Elder Durand preach, if his preaching was like his writings, I would be very thankful. I procured a copy of Gadsby's Everlasting Task for the Arminians, which satisfied me that there was no gospel truth preached in the place where I lived. In 1872 I heard Mr. Spurgeon preach in London; but that did not satisfy my poor, hungry soul. I wanted to hear the truth, but did not want any one to know of the state of my mind. In the spring of 1874 my mind was much impressed to go to Ohio, as I had seen some communications in the SIGNS from that state, but I was not acquainted with any person there. But the first sermon I heard there was preached by Elder Bavis, at Deer Creek, and it was the first gospel sermon I ever heard. It was as plain to me as the noonday. I found some very dear friends there among the Old Baptists. They called me a *Drylander*; but I thought if I was only worthy, they should not have occasion to call me so long. But the more I saw of them, the more sensibly I saw and

felt my own depravity. My mind was like the troubled sea, casting up mire and dirt. I could not engage in any business, but had a desire to "Seek first the kingdom of God and his righteousness." But my habitation was not settled; and to add to my sorrow, it pleased the Lord to remove from me a dear son, by death, and this served to make us feel still more unsettled. But I trust we were enabled to say, Thy will, O Lord, not mine, be done. On the first of May we left Ohio, and we left there some very dear friends, and came to Utica, N. Y.; and on the last Saturday in August I was made willing to go before the little church at Utica, and relate something, but not what was satisfactory to my own mind; but I was received, and on the next day I had the pleasure of hearing the long looked for Elder S. H. Durand. But the baptism was put off, on account of the sickness of one of the candidates, until the third Sunday in September, when five of us were baptized by our highly esteemed brother, Elder Balas Bundy, and I thought it was the happiest day of my life. I could look back and say, as was said of Jacob, The Lord has led me about and instructed me. And now with Watts I can sing,

"Here would I find a settled rest,
While others go and come;
No more a stranger nor a guest,
But like a child at home."

But, dear Elder, I have been in such darkness at times, since I have had a name with the dear people of God, that I have seemed ready to give up, and fear that I have deceived myself and the church. But I do sometimes have a glimpse of the precious Savior, who first appeared to me. And I can at times feel the promises of the gospel applied to me.

But I fear you will be weary in reading this confused scribble. If it looks as bad to you as it does to me you will not publish it, or any part of it; but it is at your disposal. I am sure if I am permitted to entertain a hope in Christ as my Savior, it is all of his goodness and mercy from first to last, and to his great name belongs all the praise.

Your unworthy brother in hope,
E. CARTWRIGHT.

FRANKFORT, Ind., Nov. 20, 1875.

ELD. BEEBE—DEAR BROTHER IN JESUS:—For some time my mind has been led in meditation on the wonderful and loving admonition the dear Redeemer delivered to his chosen apostles in the 14th, 15th, 16th and 17th chapters of John. It was spoken to them just before he was delivered up to be crucified. He had told them before what must take place, and the hour and power of darkness had come. He had to go away for a time, but told them he would come again. He commences the loving address, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions." "I go to prepare a place for you." It is very evident that his children at that time did not fully understand

the awful hour and power of darkness. As yet they had no place nor house to dwell in. "Ye are God's husbandry; ye are God's building."—1 Cor. iii. 9. He says, "I will come again and receive you unto myself, that where I am there ye may be also." The *I AM* is the Almighty God, the high and lofty one, whose dwelling place is Zion, his kingdom. His kingdom below and in glory are one family, all born of the same Spirit; and the house or place to be prepared is his church, which was set up or organized on the day of pentecost by the power of God. He soon was to pay in full the dreadful debt, by going through death, and rising again on the third day; and then to send the Comforter, the Spirit of truth, that he may abide with you forever. I cannot understand, as some do, that he is going up where he was before, with the Father to prepare a place, or make arrangement to receive his children, or fix seats for them. That place is spotless glory, where God and the Lamb are the light of the city, and needs no candle or light of the sun. Therefore the place to be prepared was his church under the new covenant of love; and on the day of pentecost it was established, for there came a sound from heaven as of a rushing mighty wind, and it filled all the house, and filled all the apostles, so they spoke as they were moved by the Spirit. He continues, by telling them that he and his Father are one; he in the Father and the Father in him. He says, The Father that dwelleth in me, he doeth the works. And in the 12th verse says, "Verily, verily I say unto you, He that believeth on me, (believeth that I am the Christ, the Son of the living God) the works that I do shall he do also. And greater works than these shall he do, because I go to the Father." I know my views here differ with some. I have not been able to see, nor can I believe, that the greater works are to be done by the believer; but the "he" referred to is the Father, and not the believer, which is clear to my mind by reading from the 8th to the 12th verse. Not only is the union of Jesus and his Father clearly set forth, but the inseparable union of all the chosen family. He continues in the 15th chapter, "I am the true vine, and my Father is the husbandman." He tells them that they are the branches. What a powerful and strong figure is this of the oneness of Christ and his family. In the 16th chapter he told them of the sorrow that would soon be upon them: Ye shall weep and lament. Behold the hour cometh, yea, is now come. O, the dreadful hour and power of darkness! He said to Peter, "Put up thy sword. The cup which my Father hath given me shall I not drink it?" He told them that "In the world ye shall have tribulation; but be of good cheer, I have overcome the world. In me ye shall have peace." There is peace nowhere else. He ceases his wonderful address in the 17th chapter, when he lifted up his eyes to heaven and said,

"Father, the hour is come; glorify thy Son, that thy Son also may glorify thee." O how many times I have tried to examine myself, if poor, unworthy me is interested in this wonderful prayer.

"Since I can hardly therefore bear
What in myself I see,
How vile and black must I appear,
Most holy God, to thee.

"But since my Jesus stands between,
In garments dyed in blood,
'Tis he, instead of me, is seen,
When I approach to God."

Dear brother, do as you wish with this: if you can feel free to give it a place in the SIGNS, do so; if not, all right.

From a poor, old, down-cast, deeply-troubled sinner, saved, if at all, by the all-abounding grace of God in Christ Jesus.

LOTT SOUTHARD.

HERRICK, Bradford Co., Pa, Dec. 1, 1875.

DEAR BROTHER BEEBE:—You, and all the brethren who have visited the church at Salisbury, Md., were acquainted with Miss Hettie Bell, who lived for many years past with sister Wilson, and who died on the 9th of May last. She was in the ninetieth year of her age at the time of her death, and had been a member of the church for probably fifty years. Her reading of religious works was extensive, her memory was remarkably retentive, and she was therefore very interesting in conversation, as all know who were acquainted with her. I think she could remember each one of the great number of ministers she had ever heard preach, tell all their names, all that was striking in the sermons she had heard them preach, and as much of their history as she had known. The first sermon she heard was when she was six years old. The text was, "Let not your heart be troubled: ye believe in God, believe also in me;" and she would tell what she thought while she was listening. She was always at meeting when it was possible to be, and was able to be taken there within a few months of her death. By the way, what a difference there is between members of the church in this respect. Some who live near the place of meeting will be kept away by a very slight indisposition, or by any worldly visitors, while others will go a long distance when very feeble and suffering much pain, so highly do they prize the privilege of meeting in the house of God.

Aunt Hetty, as she was familiarly called by her friends, expressed a wish that nothing should be written about her when she should die; for, she said, who will want to hear anything about me? But among her papers there is a brief relation of her experience, which I think will be interesting, and I will copy it for the SIGNS, and would be glad if I could add some from memory of what she has related to me. There is one scrap of paper upon which she has written the two portions of scripture that are mentioned in her experience, and then each word is written separately, with a full and complete definition of it.

At the conclusion I will add a copy of three verses which it is believed were written by her.

From my earliest years I think I was under conviction of the truth of the scriptures, and the importance of religion. Perhaps this was owing in some measure to my having a pious mother, and the privilege of hearing the gospel preached in its purity. But the most remarkable impressions of this sort were made when, I think, I was something more than twenty years of age; though I had many serious impressions before that time. I often tried to pray to God, and thought within myself, O that I had an interest in Christ, and felt all the world and its enjoyments to be mere vanity without it. I think I was convinced of the depravity of my nature and the exceeding sinfulness of sin. I had fixed upon a high degree of conviction of sin as an indispensable prerequisite to my accepting the offers of mercy. But the Lord was pleased to lead me gently on, for my convictions were not of those highly wrought kind which frequently attend the conviction and conversion of the abandoned and profligate. I often received comfort from the word, but was almost afraid to own it for fear I was deceiving myself. I was often exercised respecting the ordinances of baptism and the Lord's supper, believing it to be the duty of all who truly repented of their sins and believed on the Lord Jesus Christ for life and salvation; and I felt and hoped that I had no other trust. But, alas! I was always giving way to vain excuses, such as that I should not be able to give the church a satisfactory relation of a work of grace upon my heart, I was so timorous and unbelieving, and put off the promises and the word of encouragement from time to time, but having never found any real advantage in so doing. But I think I was brought to this determination, to go forward according to the commandment, and if I perish, I perish. As I was reflecting on the darkness of my mind, these words of scripture were impressed on my thoughts, "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."—John xiv. 26. And it appeared from that immediate sensation that my former exercises occurred to my mind one after another; some that had been long forgotten, or considered of little importance by me. I felt an unusual sensation, as if I were overshadowed by a sweet serenity of mind, inward tranquility and inexpressible calmness; yet without strong raptures and transporting ecstasies. I think I might have said in truth, Surely the Lord is in this place. This is none other than the house of God, and this is the gate of heaven. But language is scarcely adequate to the theme. Nothing is more difficult than to express in proper words the motions and workings of the mind when under the influence of the Spirit of the Lord.

He that hath an ear to hear, let him hear what the Spirit saith unto the churches. To him that overcometh will I give to eat of the hidden manna; and I will give him a white stone, and in that stone a new name written which no man knoweth saving he that receiveth it.

HETTY BELL.

OCTOBER 28, 1835.

I will mention that afterwards, while she was pondering upon this experience, and still somewhat hesitating, the words recorded in Luke i. 45, came to her mind: "Blessed is she that believeth; for there shall be a performance of those things which were told her from the Lord." This satisfied her mind, I believe, to go forward in baptism. The poem referred to written by her is as follows:

Lo! from the everlasting skies
Gently as morning dews distill,
The Dove immortal downward flies
With peaceful olive in his bill.

How sweet the voice of pardon sounds,
Sweet the relief of deep distress;
I feel the balm that heals my wounds,
And all my powers adore the grace.

'Tis heaven on earth to taste his love,
To feel his quickening grace;
And all the heaven I hope above
Is but to see his face.

Affectionately your brother,

SILAS H. DURAND.

UNION, Newton Co., Miss., Nov. 30, 1875.

ELDER BEEBE—DEAR FATHER IN ISRAEL:—As I so much desire to see you, and talk with you face to face, but cannot, I feel like expressing a few thoughts on Mark ix. 29, as you declined to give any views on the subject. Not, by any means, that I feel competent to elucidate the subject, for I very sensibly feel my weakness, ignorance and imperfections; but still I will, by your permission, venture to pen a few thoughts on the subject, and if you think they are irrelevant and do not touch the subject, throw them aside, and all will be right with me.

In the first place, there seems to be a slight discrepancy in the account given of the matter by the three evangelists, but in substance all the same. Whether the young man was literally deaf and dumb, or whether he was only deaf to the teaching of the disciples, and to the entreaties of his father, or dumb with regard to uttering praise to God, I cannot so well determine. But, suppose him to be in this case really and actually, it does not detract from the glory of his salvation, nor from the power of Jesus to save any of Adam's fallen and apostate race, even all that come unto God by him. Every one that hath been taught of God will come to him; for they believe with Peter that there is none other name given under heaven or among men whereby we must be saved; and all the ends of the earth will remember themselves, and turn unto the Lord. It might seem astonishing that the disciples should presume to think that they could cast out the evil spirit. But they were not then endued with wisdom from on high; the Holy Ghost had not as yet been

sent to them. It is enough for us to know that he was a child of promise, notwithstanding he seemed to be a very rebellious one; yet he was no worse than the Gaderene whom no power but that of God could tame. There are many now who vainly suppose that the prayers and intercessions of the preacher, together with their own efforts, will save them; but they are under a delusion. If they have been strictly moral all their life, it takes the very same power to save them that healed the lunatic about which we are speaking. It all rests upon the power of faith, and faith is the gift of God. We see that when the father of the youth besought the Lord, saying, If thou canst do any thing, have compassion on us and heal us if thou canst. The employment of the little word *if*, implies doubt and unbelief; shows that he himself had no faith until it was imparted to him; for we hear Jesus saying unto him, "If thou canst believe, all things are possible to him believeth." And straightway the father of the child cried out, and with tears, "Lord, I believe; help thou mine unbelief." Showing now that faith was given him, and the warfare now begins between the flesh and the spirit, between faith and unbelief. Although this youth was a child of promise, yet the Lord has said that he will be sought unto by the house of Israel for those blessings.

Now, with regard to the fasting and prayer, I consider it highly figurative language, and not be taken in its literal bearing or application. The fasting, I think, is self-denial, which we are required to use, and not run into licentiousness, or do those things which are forbidden; but we are commanded to pray. I think the prayer here brought to view is not only supplication to God for mercy and blessings, but that he would put forth his power in our keeping, and the very breathing of our souls, and the whole desire of our hearts, is that he would drive out the evil spirit, and suffer him to return no more. For our Lord said, when his disciples asked him why they could not cast him out, that it was because they had no faith, and then said, "Howbeit this kind can come forth by nothing but fasting and prayer." From all which I gather what we all knew before, (mark the pronoun *we*, by which I mean the household of faith) and that is this, that neither the disciples of our Lord, nor even his chosen apostles, could exert any influence on the mind of a sinner. The holy and inspired apostles have told us in their writings many things that we would do well to give heed unto; but they have no power to enforce it upon our minds. They have told us to avoid fleshly lusts which war against the soul, and to avoid covetousness. This may have been one of the causes that threw him oft into the water; for Peter says, "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." And our Lord also said, "If a man abide not in me,

he is cast forth as a branch; and men gather them, and cast them into the fire, and they are burned." Many more admonitions are given us by the Lord and his apostles; but do we give heed to them? Can we, unless he gives us the Spirit? If we are going astray, walking in forbidden paths, and receiving the rod of correction, he will in his own good time bring us back again. He alone can change the heart, renew the will, and turn the feet toward Zion's hill.

If this be published, I may, perhaps, in my weak way, continue the subject. For want of space, I must close for the present. This is the first I have written for publication. And now, dear father Beebe, and all the dear brethren and sisters who may see this imperfect scribble, I hope you will remember me in your prayers, who am the least of all saints, if one at all.

ROBERT T. LEACH.

AUGUST, 1875.

ELD. BEEBE:—I thought to spend a few moments in writing this afternoon. I have been reading in the Psalms, "As the hart panteth after the water-brooks, so panteth my soul after thee, my God."

How truly I can say to-day, My soul panteth after God and his righteousness and love. How beautiful are the promises of God to his children. In reading them, how I long to keep them ever in my mind and heart, and live as God taught his people in the sermon on the mount. I have had a long season of refreshment from the table of our Father. He has been so kind to me of late that I do not know how to be thankful enough for all his benefits. True, there have been some small clouds in my sky, but they passed away quickly, and left me in peace again. But alas, poor me! so far from kindred that I sometimes feel almost like rebelling for being left so far in the wilderness to wander alone and almost starve for gospel food. Then I hear the words that were spoken to me long ago, "Be still, and know that I am God; and beside me there is none else." May God bless and comfort all those that are situated as I am, struggling and toiling on, striving to walk in an orderly manner, and in all the commands of God blameless. It would do my heart good to-day to meet with one that knows the joyful sound, for it seems so very long since I met one face to face, that I am getting hungry for their presence once more. But God in his own time and way will bring it about; and I will still believe and trust in him who is strong and mighty to save.

Pray for unworthy me, the weakest and poorest of all the children, if one at all.

A WANDERING PILGRIM.

APPOINTMENTS.

Providence permitting, Elder S. H. Durand will preach for the Old School Baptist Church at Utica, N. Y., on the first Sunday in January, 1876.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 1, 1876.

INTRODUCTION.

At the commencement of every new volume of our publication for forty-four consecutive years we have tendered our congratulations to our patrons, with the greetings usual at the beginning of the year. In our last number we reviewed the labors of nearly half a century in conducting the publication of the SIGNS OF THE TIMES; and we hope never to forget, or cease to give thanks to God for his sustaining mercy, by which we have been preserved for so many years, and for the favor he has given us in the fellowship and confidence of many thousands of his dear children scattered all over our continent.

Trusting still to his kind care and protecting providence, and to the generous patronage of those who know and love the truth, notwithstanding the stringency of the financial affairs of our county, we commence this our forty-fourth volume, in the confident hope that we shall still be sustained. After having labored so long in the field, and having been so well sustained, we do not feel willing to sheathe our sword, nor to lay off our armor, until honorably discharged from the warfare.

As age is advancing upon us, having now entered on our seventy-sixth year, we have found it expedient to associate with us in the business of conducting the publication our son, BENTON L. BEEBE; who having been familiar with the business all his lifetime, and for several years the foreman in our office, and being also a member of the Old School Baptist Church of this place, holding substantially and unwaveringly the sentiments for which this paper has always contended, and to the support of which it is still pledged, is well qualified. This arrangement will relieve us of much of the labor and care, especially of the mechanical part of our business, and we shall be able to devote our energies more exclusively to the editorial department, and to our ministerial calling.

The business of publishing the SIGNS OF THE TIMES will be hereafter conducted, as already intimated, under the firm name of GILBERT BEEBE & SON, to whom all communications should be addressed.

Hoping that this arrangement will be perfectly satisfactory to all our friends, we promise to do all in our power to make the SIGNS OF THE TIMES worthy of the patronage it has so long enjoyed, and which we confidently hope it will continue to enjoy, as long as a publication of the kind shall be required for the defense of the truth, and as a medium of correspondence for the Old School or Primitive Baptists throughout our wide-spread country.

GILBERT BEEBE.

SALUTATORY.

It is not without a deep sense and true appreciation of the position, that we become associated with our father in the publication of the SIGNS OF THE TIMES. Although we have for over twenty years been connected with this office, it has not been our custom to occupy much space in the columns of the paper, our time having been so constantly taken up with the mechanical duties. Nor do we expect at present to appear to any extent in the editorial writings, but it shall be our endeavor to supply our readers with the paper as well executed and as free from typographical and other mistakes as possible, hoping as the present volume progresses we shall be able to make our efforts discernible in the appearance of the paper. Our long continued experience in the business has made us quite familiar with the requirements of our subscribers, and we trust we shall be able to so discharge our duties as to receive the approbation of our friends in the position we have assumed.

To many of our Elders and other correspondents we have been personally known for several years, while with others we have had the pleasure of quite extensive private correspondence. Therefore we do not feel that we shall be looked upon as an unknown adventurer, but shall receive a welcome, and a continuance of the liberal support of the brethren, sisters and friends so generously extended to the publication for the last forty-three years. And our prayer is that we may be enabled to merit the same.

BENTON L. BEEBE.

REVELATION XX. 12.

ELD. G. BEEBE—DEAR FATHER IN ISRAEL:—I am a stranger to you in the flesh, but I hope not in the Spirit. If it will not be asking too much, please give your views on Rev. xx. 12, and oblige one that desires to know the truth. A STRANGER.

The text on which our views are solicited is a portion of what John saw in his wonderful vision on the isle called Patmos. Many commentators have supposed that this twentieth chapter contains a description of what they denominate "The General Judgment," or a judgment that, according to their theory, is to take place at the end of the world, and after the final resurrection of the dead. But to that interpretation there are insuperable difficulties to be surmounted before we can understandingly embrace it. After the resurrection spoken of in the context, which is called the first resurrection, many very great and marvelous things must transpire before the final end of all terrestrial things. John, in the connection of the text submitted, says, "And I saw a great white throne, and him that sat on it, from whose face the earth and the heavens fled away, and there was found no place for them." This vision preceded and was soon followed by a vision of the new heaven and the new earth, which he describes as "the holy city, New Jerusalem;"

not now ascending up to God in heaven, but "coming down from God out of heaven, prepared as a bride adorned for her husband." All that follows in the last two chapters of the New Testament is a vivid and lucid description of the gospel church, and the whole vision is concluded by the promise of Jesus, saying, "Surely I come quickly;" and the response of the Spirit and the bride, "Even so, come, Lord Jesus." This promise and response must relate to what is promised by the Lord Jesus, and expected to be performed when Jesus, our Lord, shall appear again to them that look for him without sin unto salvation.

Before attempting an explanation of the twelfth verse, on which we are desired to express our views, we feel inclined to call attention to the verse immediately preceding it, "And I saw a great white throne." All who are born again, according to the words of our Lord to Nicodemus, are by that birth qualified to see the kingdom of God; and all who have ever seen the kingdom of God, must have had, to some extent, a view of what John saw—a throne, a place of power, of glory and regal majesty. And the descriptive peculiarities, by which this throne is distinguished from and infinitely superior to all other thrones, are assuredly apparent to all the subjects of the heavenly kingdom, the New Jerusalem. First, it is distinguished as "a great" throne, so great that all other thrones and dominions are subservient to it. "In the year that King Uzziah died," the prophet Isaiah "saw also the Lord sitting upon a throne, high and lifted up; and his train filled the temple."—Isa. vi. 1. It is the throne of an everlasting kingdom, and of a dominion that shall have no end. The stupendous greatness of this throne is expressed by the eternal Father, when "Unto the Son he saith, Thy throne, O God, is forever and ever."—Psa. xlv. 6 and Heb. i. 8. It is called the throne of God and the Lamb, and fully represents all power in heaven and in earth. It is also a white throne. Unlike the thrones on which earthly monarchs preside, which are stained with imperfection, the throne on which God has set his King is the holy hill of Zion, untarnished by a shadow of impurity; white and pure in unsullied righteousness, justice and judgment.

John not only saw this great white throne, but he saw also him that sat on it, from whose face the earth and heaven fled away, and there was found no place for them. These words, compared with the first verse of the next chapter, show that the receding heaven and earth had reference to the legal dispensation, as the first or old heaven and earth which passed away with its worldly sanctuary and carnal ordinances, at the coming of Christ, after he had fulfilled the law and suffered its penalties for his people, and his ascension, after his resurrection, to the throne of his glory, in the which his apostles sit on thrones of judgment. "And Jesus said unto them, (the

apostles) Verily I say unto you, That ye which have followed me, in the regeneration, when the Son of Man shall sit in the throne of his glory, ye shall also sit upon twelve thrones, judging the twelve tribes of Israel."—Matt. xix. 28. When Jesus had opened the understanding of his apostles, he said unto them, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day;" as he had before said to them, "Ought not Christ to have suffered these things, and to enter into his glory?"—Luke xxiv. 26 & 64.

From all these, with many other passages, we are led to conclude that the great white throne seen by John is the Mediatorial throne of the gospel kingdom, and him that sat on it is our Lord Jesus Christ, in his kingly office and Mediatorial glory; and from his presence the old heaven and earth has fled, and does still flee away; and in the New Jerusalem, to which the church under the gospel dispensation is brought, there is no place found for them. Moses the faithful servant is dead, and Christ as the Son over his own house abideth forever.

If the foregoing views are correct, then we must understand the judgment spoken of in the twelfth verse to be the judgment which has been in progress from the commencement of the gospel dispensation, as illustrated in the parable of the sheep and goats, Matt. xxv. 31-46. "When the Son of Man shall come in his glory." Did he not come in his glory on the day of pentecost? He had told his disciples that he was going to receive a kingdom which the Father had appointed, and he would come again to them: that he would not leave them comfortless. Not that he would come again in the flesh, but in the Spirit, that where he is, there his disciples should also be. None, we think, will doubt that he has entered into his glory, that he now reigns King of saints, nor that throughout the gospel dispensation his princes, the apostles, sit on thrones of judgment. And now are gathered before him all nations; not the Jews only, but all the nations of the earth. The middle wall is now removed, and all nations are before him; and for more than eighteen hundred years he has been separating his sheep from the goats, setting the sheep on his right hand, but the goats on his left. Is he not now saying to them whom he has called and separated and set at his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world? from the foundation of this new world, or new heaven and new earth. When he ascended, and was separated from them by the death of the cross, he said for their comfort, "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."—John xiv. 2, 3.

The foundation of his gospel church was laid when he ascended to the Father and was accepted in his Mediatorial work; and as the king-

dom which was appointed to him, and which he received, came down from God out of heaven, it came prepared as a bride adorned for her husband. And when he putteth forth his own sheep he goeth before them, and he calls them effectually to inherit the kingdom prepared expressly for them. We do not understand that the earthly or fleshly nature of the saints was seen coming down from God out of heaven, for that was formed of the dust of the ground, and born of a corruptible seed, and is of the earth earthy, and cannot inherit the kingdom of God. To take on him the seed of Abraham, be made flesh, and come under the dominion of the law which his people in their fleshly nature had transgressed, and redeem them unto God, he was made of a woman, made flesh, made a little lower than the angels, for the sufferings of death. His flesh and blood were made of the seed of David; but he as the Son of God, and Mediatorial Life, Resurrection and Immortality of his body, the church, did come down from God out of heaven, and took part of the very same flesh and blood which his members were partakers of, and in which they had sinned, and were held under the penalty of that law, from which he came in the flesh to redeem them. The holy city, New Jerusalem, the gospel church, as a spiritual body, as embodied in Christ, her spiritual Head, did come down from heaven, and while all that is pure, spiritual and holy in the people of God came down from God out of heaven, all that is earthly, sensual and vile in their carnal nature is born of the flesh, and cannot, until changed, washed, purified, and made spiritual, see the kingdom of God or know the things of the Spirit of God. "For this corruptible must put on incorruption, and this mortal must put on immortality." Then, but not till then, shall the saying which is written be verified, "Death is swallowed up in victory."

"And I saw the dead, small and great, stand before God." That is, they stood before Christ, who is "God with us," or "God manifest in the flesh." But like the dry bones which Ezekiel saw in his vision, they were all dead; "Death passed upon all men, for that all have sinned." As all the nations stand gathered before the throne, the great white throne of the exalted Prince of Life, before their separation, they are all dead, or destitute of spiritual life, and as such they stand before his judgment throne, and the Eternal Father has given him power over them all, over all flesh, that he should give eternal life to as many as the Father has given him.—John xvii. 2. Judgment is given to him, and the foundation of God hath this seal, The Lord knoweth them that are his. He is therefore competent to judge, and to separate the precious from the vile—the sheep from the goats—to call his own sheep by name, and lead them out. For, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God;

and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself: and hath given him authority to execute judgment also, because he is the Son of man."—John v. 25-27.

Our great Redeemer has not to wait until the elements of nature shall be melted with fervent heat, and the end of all terrestrial things shall come, for his judgment is even now set, and for judgment he has already come into the world. "For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honor the Son, even as they honor the Father."—John v. 21-23. "And Jesus said, For judgment I am come into the world."—John ix. 39. "And I beheld till the thrones were cast down, [the thrones of the Chaldeans, of the Medes and Persians, and of Greece] and the Ancient of Days did sit, whose garments were white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels like burning fire. A fiery stream issued and came forth from before him, thousand thousands ministered unto him, and ten thousand times ten thousand stood before him. The judgment was set, and the books were opened."—Daniel vii. 9, 10. We think there can be no doubt that this vision and prophecy of Daniel and the vision of John under consideration, present the same throne and him that sat upon it, the same assembled world, the same books, and the same judgment; and Daniel clearly shows that the time of this judgment was when in the days of these kings the God of heaven set up a kingdom that should stand forever, and not the time when Christ shall deliver up the kingdom to God, even the Father, and the Son become subject to the Father, as in 1 Cor. xv. 25-28. There is no distinction between small and great, infants and adults, kings and subjects, masters and servants; all have sinned, all are dead as they stand before God, until the opening of the books disclose the judgment of God, the election of grace, the redemption that is in Christ Jesus.

"And the books were opened." The spirituality of the holy law of God was never known by men until the books of the law were opened by the Lion of the tribe of Judah. Neither were the books of the Prophets understood until they were opened by Christ, as when he began at Moses and all the prophets, and expounded to his disciples in all the scriptures the things concerning himself, and then opened their understanding that they might understand the scriptures.—Luke xxiv. 27 & 45. The gospel dispensation shall witness the opening of every leaf, and disclosure of every page of the books of the law, and of the prophets, and of the Psalms.

"And another book was opened, which is the book of life." By all

the disclosures of the books of the Old Testament, death is pronounced upon all mankind. They declare, "There is none that doeth good, no, not one." And every mouth is stopped, and all are guilty before God.

"Thus Sinai roars, and round the throne Thunder and wrath and lightningflings."

But, glory to God in the highest, there is another book, which is the book of life; as all the former were books of death to all who have sinned; and all have sinned, so all are justly condemned by the sentence and records of the books of all the law and the prophets. By the book of life, of the Lamb slain, we may understand, first, That book recognized by the Son of God when he came into the world to do the will of the Father and to finish his work, of which it is said, "Wherefore when he cometh into the world he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come, (in the volume of the book it is written of me) to do thy will, O God."—Heb. x. 5-7, Psa. xl. 7, 8. In the record of the eternal purpose which God has purposed in himself before the world began, it is and was from everlasting written, that Christ should come into the world and do the will of the Father, in the complete and everlasting salvation of his people. He says he came to do the will of the Father and to finish the work; and that this is the Father's will which he came to do, that of all the Father had given him he should lose nothing, but that he should raise them up at the last day. For he says, by the mouth of the psalmist, "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them."—Psalm cxxxix. 15, 16. This book may well be called the book of life, for in its mystic pages was written all the will of God in the salvation of his people. This is the book, or record, that God hath given us eternal life, and this life is in his Son.

In a secondary sense, the registry of the names of the saints, as they are brought into manifestation in the fellowship of the saints, is called the book of life, or the record of all the living in Jerusalem, as in Rev. xxii. 19. But by the book of life which is opened in the gospel by the Lion of the tribe of Judah, we understand the book in which it was written of Jesus that he should do the will and finish the work of his Father, in the redemption and quickening of all that the Father has given him.

"And the dead were judged out of those things which were written in the books, according to their works." The judgment and sentence of every son and daughter of Adam is recorded in the books. The books of the law have pronounced them all guilty before God, and every mouth is

stopped, and the whole world lying in wickedness is pronounced guilty before God, and the righteous Judge upon the great white throne has rendered his decisive judgment, that "He that believeth not is condemned already, and the wrath of God abideth on him." It is an egregious error to suppose that we are probationers on earth, and that God is yet in doubt as to our final destiny. The books which are already opened bear the record of our destiny, and all the dead are judged out of the things which are already written in the books; and yet the judgment is precisely according to our works. Although no works of men can save them from the guilt of sin, the curse of the law, or qualify them for spiritual enjoyments, still their works give evidence of their true state and condition: a good tree cannot produce corrupt fruit, nor can an evil tree bring forth good fruit: the tree is known by the fruit it bears. In those who are born of the Spirit, God worketh, both to will and to do of his own good pleasure. "He that believeth and is baptized, shall be saved; he that believeth not, shall be damned." He that believeth, is not saved as a reward for believing, for faith is the fruit of the Spirit, and the gift of God: by no other than the faith of the Son of God can any man believe unto righteousness, or make confession unto salvation.

Many are excited and alarmed about a judgment after death, who do not understand that the present is the Judgment day—that the sovereign Judge is now upon the throne of judgment, and all mankind are now before his awful bar—that the Judgment to come is the time when all the judgments which are now written in the books shall be executed, both upon the just and the unjust, according to what is written in the books, which will be also according as their works shall be, whether good or bad. In the final execution of the judgment, the sea shall give up the dead which are in it, and death and hell (or the grave) shall give up the dead which are in them, and the judgment to be executed on them is that, Whosoever are not found written in the book of life, shall be cast into the lake of fire, which is the second death.

PROSPECTUS.

Elder J. F. Johnson, of Kentucky, having received many calls from the brethren of Licking, as well as other associations, for his articles published in the SIGNS OF THE TIMES to be compiled in a book form, has given his consent to the publishing of a prospectus. The book will contain from five to six hundred pages, the same size as the "Editorials," and bound in a neat, substantial binding, and sent postage paid for one dollar and fifty cents per copy. Finer binding may be had at an advanced price.

Before commencing the above work we publish this prospectus, and request all who would like to procure the book to send in their names, but not the money, as soon as convenient, that we may determine the number of copies to publish, as there will be but a very few more printed than absolutely ordered. Address for the present,
B. L. BEEBE,
Middletown, Orange Co., N. Y.

MARRIAGES.

By Eld. T. M. Poulson, at his residence at New Church, Va., Oct. 24, 1875, Mr. George Bull and Mrs. Mary Wheaton.

Nov. 3, by the same, in Worcester Co., Md., Mr. Gillet Northam and Miss Anna Hall.

OBITUARY NOTICES.

DIED—October 13, 1875, in Anderson Co., Ky., **Ann Mullins**, consort of M. M. Mullins, aged 61 years, 5 months and 28 days.

The subject of this notice was baptized by Elder J. H. Walker, in the fellowship of the church at Goshen, in the year 1848, at which place she lived a faithful member to the time of her death. Her now bereaved husband has served the church faithfully as deacon for many years, and I think he possesses every qualification laid down in the scriptures of divine truth. Sister Mullins has been in very delicate health for a number of years, her disease being consumption, but kept up until about three months before she died. She was at our May Meeting, and communed with us for the last time; a short time after which she became unable to leave her room. I visited her a number of times during her illness. She appeared perfectly resigned to the will of her heavenly Father, waiting for the summons to come to depart. A few hours before she died she called to her husband, and said she had a request to make: that before the sun went down she would be in heaven; that she was ready and anxious to go; that she had no fears of death. She then said she had a message of love to send to her dear brethren and sisters: that she wanted them to meet her in heaven. She had selected the text to be used at her funeral, and also three hymns to be sung. The text was Rev. xiv. 13. The hymns were (as she had arranged them, from Beebe's Collection) Nos. 1091, 820 and 807; the first expressing so fully her experience, the second her christian love to her brethren and sisters, and the third her desire to go to that land of rest where sickness, sorrow, pain and death can never enter. During her conversation with her husband she appeared as well as she had been for several days; but in a short time she appeared to be sinking, and continued so till near sunset, when she calmly fell asleep in Jesus.

She leaves a kind husband and many relatives and friends, together with the church, to mourn; but we should sorrow not as they who have no hope, for we confidently believe that our loss is her eternal gain.

By her request, our venerable brother, J. F. Johnson, delivered a very able discourse at the meeting house on the following Sunday, (using the text and hymns heretofore named) to a solemn and attentive congregation. And now may Israel's God be with and sustain our dear bereaved brother under this severe trial, is our prayer for Christ's sake.

I remain yours, dear brother, in tribulation,
A. J. BICKERS.

Our dear brother, **L. A. Stevens**, is not, for God has taken him. He departed this life in the city of Newark, Licking Co., Ohio, Nov. 19, 1875.

In the death of our dear brother the church below has sustained a great loss, for he was truly a model christian; his family also, for he was a noble husband and a kind father; and the community as well, for he was an honest man. He was a man sound in the faith and fearless in its defense, and we would weep not for him, but for ourselves, for our loss is his eternal gain.

"And I know it seems vain, when friends depart,

To breathe kind words to the broken heart;
I know that the joys of earth seem marred
When we follow our friends to the old church-yard."

But believing in the glorious doctrine for which the church of God and all his faithful ministers have testified, that the spirit of our brother was born again of an incorruptible seed, and made meet to be a partaker of the inheritance of the saints in light, and that the body also will undergo a like change in the resurrection. Though sown corruptible, it shall raised incorruptible.

"This glorious hope revives
Our courage by the way."

We sorrow not as those who have no hope, believing that our brother shall rise again.

Our dear brother, **Dr. L. A. Stevens**, was born January 8, 1815, in Frederick Co., Md.; moved to Licking Co., Ohio, with his father's family in October, 1831; married Elder Joseph Sperry's daughter June 9th, 1837; was baptized January 31st, 1847, by Elder Samuel Williams; taught the public school of Zanesville, Ohio, from 1838 to 1846; practiced medicine from 1846 to 1866; was Deputy Treasurer of Licking Co., Ohio, from September, 1866 to September 1870; County Treasurer of the same county from September, 1870, to September, 1874; and died November 19th, 1875, in the 61st year of his age. His funeral services were conducted by the writer on November 23d, from Rev. xiv. 13: "Blessed are the dead," &c.

Brother Stevens leaves a wife and eleven children, seven sons and four daughters, all grown to mature years.

BENJ. LAMPTON.

DIED—September 2, 1875, at the residence of his son-in-law, G. W. McPherson, near Chestnut Level, Lancaster Co., Pa., **Mr. James Jenkins**, in the 79th year of his age.

He was born September 19, 1796, and was baptized in the fellowship of the Rock Springs Church by Elder Charles Moore, July 21, 1816. Thus for almost sixty years he has stood firmly as an Old School Baptist, and an able defender of the faith. He was the oldest member in the Rock Springs Church, with the exception of one who was baptized at the same time, and is still living. He was the youngest child of Deacon Nathaniel Jenkins, and the last of his family of seven brothers and one sister. His wife and one daughter have gone before him. He came to our home two years ago last January, and the inclemency of the weather prevented his leaving; and while here he was stricken with palsy, March 7, 1873, from which he never fully recovered. After some months he was able to walk about the house, but with much difficulty. He spent his time mostly in reading his bible, hymn book, the "Editorials," the SIGNS, and the trial of Job, all of which he enjoyed so much. The last he ever read was the notice of our yearly meeting, when he expressed a desire to attend, and which was the last meeting he ever attended with the Rock Springs Church. Throughout the affliction of my dear grandpa, his mind seemed to dwell on the assemblies of the saints. Though absent in body, he was present in spirit. He spoke often of our spring associations; and when he read in the Minutes where the next is to be held, he remarked that he would not be here to enjoy it. He seemed to know the time of his departure was at hand, and expressed a willingness to depart and be with Jesus. On the night of August 26 he was taken with paralysis of the bowels, and continued to grow worse, until on Tuesday he asked to be raised up to sit in his bed, and eat some breakfast; but we had soon to lay him down again, as he said he was faint. He then said to my mother, I am going to leave you, and asked to be again raised up; and with the sweat of death upon his brow, he looked out of the window upon the beautiful sun rising, and asked my sister what morning it was, and she replied it was Wednesday, the first morning in September. He then said, "It is a beautiful morning the last morning of my life." He seemed to rally for a few minutes through the day.

In conversation with brother Wicks he, for the first time, expressed a desire to be spared for a few days; but said, "Not mine, but thy will, O God, be done." At about 3 o'clock a. m. on Thursday he breathed his last. No tongue can express the feelings of the bereaved ones.

Elder Grafton preached the funeral discourse. My dear grandfather leaves a widow, (his second wife) one son and my mother, his only daughter, with grandchildren and many others to mourn our loss; but we sorrow not as they who have no hope.

ALSO,

DIED—At our home, Sept. 11, 1874, my little niece, **Allie E. Boyd**, infant daughter of S. J. and M. E. Boyd, aged two months and eighteen days.

Thus within one year death has entered our dwelling twice, and taken from our household two loved ones. This dispensation has fallen heavily on the bereaved parents and fond relatives. Death comes to the young as well as to the old, and we know it is all right, because ordered by our heavenly Father. May he teach us to "Be still and know that he is God."

Our home is sad in the absence of my dear grandpa and my darling niece. Yours in sorrow,
H. R. MCPHERSON.

Sister **Martha Lunn**, consort of our bereaved brother, Elbert I. Lunn, departed this life on the 8th day of August, 1875. She was stricken with apoplexy on Wednesday evening, and continued in a state of unconsciousness until Sunday morning, when she sank quietly and calmly into the arms of the Redeemer.

Sister Lunn was born in Marshall County, Tenn., on the 17th day of January, 1823. She experienced a hope in Christ, and was united with the Old School Baptist Church at Bethel in the year 1851, and from that time forward she remained a consistent and devoted member of that church, ever sustaining with christian fortitude the many trials and difficulties incident to life's tempestuous journey. For many months previous to her demise, though in the enjoyment of her usual health, she would frequently express to her friends a premonition that her earthly career was fast drawing to a close; and in speaking of the final event, would manifest the happiest anticipations of her blissful abode beyond the grave.

An appropriate sermon was delivered on the occasion of her funeral by Elder John A. Edwards, from Eph. v. 25: "Husbands, love your wives," &c. The undersigned cannot close this communication without an expression of his warmest gratitude for the kind attention and tender care bestowed by the numerous friends and neighbors, who left nothing undone to soothe the pangs of death, and to console the bereaved family in their afflictions.

E. J. LUNN.

BRITTS LANDING, TENN., Nov. 12, 1875.

It becomes my melancholy duty to forward a notice of the departure from this world of sin and sorrow, to a world of peace and joy, of our highly respected and much beloved sister, **Jane Couch**, who died October 22, 1875, aged 72 years, 9 months and 21 days.

Sister Couch was born in Franklin Co., Ga. She professed a hope in Christ in 1819, and united with the Regular Baptists. In 1824 she was married to Reuben Couch, and removed to the state of Tennessee, from thence to the state of Missouri in 1839, and settled in Linn County. She was one of its earliest settlers, and was one of the constituents of the first Baptist Church formed in Linn County, called Liberty, which went into the constitution of the Yellow Creek Association. Her house was the church's meeting house until school houses began to be built, when the church met in them till April, 1875, when they moved in their new meeting house, in which she was privileged to meet with the brethren only a few times, and to commemorate the death and sufferings of her Lord but once, till she was called to those mansions not made with hands, to drink anew with our Father in his kingdom. She lived consistent with her principles, a model of christian humility, a shining light in the church, and an honored member of society. She was habitually mild, affectionate and unassuming, yet steadfast and immovable, and a firm believer in the doctrine of salvation by grace. She had been a member of the Old School Baptist Church for 57 years, and there never had been a charge of misconduct preferred against her. She leaves a husband (Deacon Reuben Couch) and five children and grand-children, and the church and friends to mourn their loss. But our loss is her eternal gain.

A funeral discourse was delivered by the writer to a large concourse of people, from Rev. xiv. 13, after which her body was laid in the grave, to rise in the morning of the resurrection. Yours in love,

PETER AUSMUS.

BROOKFIELD, Mo., Nov. 24, 1875.

DIED—At the residence of her mother, Dec. 8, 1875, **Helen I. Worcester**, daughter of the late Joseph W. and Hannah Worcester, of this village, aged 10 years and 10 months. She was a remarkably amiable, bright and intelligent girl.

The following tribute we copy from the *Evening Press*:

"The death of Helen I. Worcester, whose funeral was attended yesterday at the Roberts Street Baptist Church, is one peculiarly afflicting.

"Helen was a girl of excellent qualities of mind and heart, beloved at home and school. She was a member of the senior department of the Bennett Hill School, and of the class in preparation for the Academy; and although not yet eleven years old, was well advanced in her studies, and so faithful and accurate in all things as to give promise of great success in the future. But she is the first of her class promoted, and we trust to a brighter land. From good health on Thanksgiving day, she has suddenly gone; her seat is vacant, and her pleasant face has forever gone from earth. But Helen is 'not dead, but sleepeth,' and her memory will be ever fresh in the hearts of the sorrowing family and her schoolmates. May her good example lead them in the path of right."

DIED—October 23, 1875, at her father's residence in Wicomico Co., Md., **Miss Isabella Morrison**, aged 17 years, 10 months and 10 days.

She professed a hope in Christ in July, 1874, and was baptized by the writer August 23, of the same year, and received as a member of the Nassaongo Church; and from that time until her death she gave satisfactory evidence that she was one of "the circumcision that worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh." She was an attentive listener to the preached word, and to christian conversation of the brethren. She was a loving and beloved child of her parents, John and Hannah Morrison. They were wonderfully sustained in their bereavement by the precious hope that they shall meet her again. Truly the apostle says, "We sorrow not as they who have no hope."

She said to her twin sister, who was also sick and on the same bed, "Lew, I am going to die. I know I am young, but I do not mind that, for I am going home." O the power of the grace of God! Our dear sister seemed to be in the full enjoyment of her first love. A short time before she died she called for her father, and pressing his hand in hers, seemed to say, Good-bye; then she turned over, and soon yielded up her spirit, as though she was only going to sleep. Thus,
"Jesus can make a dying bed
Feel soft as downy pillows are."

May the Lord comfort the bereaved family, and the church of which she was a loving member, and may we realize the power of the word of reconciliation, is the desire of one who loves the peace of Zion's children.
T. M. POULSON.

NEW CHURCH, Va., Nov. 10, 1875.

DIED—At his residence in Panola County, Texas, on the 16th day of May, 1875, Elder **James M. Rockmore**, aged 75 years, 2 months and 16 days.

Brother Rockmore obtained a hope in Christ some time in the year 1831; was ordained to the ministry on the 8th day of November, 1835; then a member (together with the writer of this notice) of Sardis Church, Harris County, Ga.; continued to preach in Georgia and Alabama for a number of years; then moved to Texas, and continued his labors in the ministry, ably and fearlessly defending the truth as it is in Christ Jesus, until August 20th, 1871, at which time he was zealously engaged preaching at a union meeting, and was struck with paralysis, from which he never recovered. At times he was able to get out to meeting, but was unable to stand up and preach but little; but his theme was preaching, whether standing or sitting, up to the time of his death. A short time before he expired he was asked by one who differed with him religiously, if the religion he had lived by would do to die by. He seemed to brighten up, and said, "Yes, it will do." This I learned from his daughter,

not being present myself. He has left an afflicted companion, one son and two daughters, together with relatives, friends and numerous brethren and sisters to lament his absence, and that his voice is no more to be heard proclaiming the rich treasures of grace, as alone found in the merits of the crucified and risen Savior. May the Lord sanctify this dispensation to the good of the surviving relatives and friends, and especially to our dear old sister Rockmore. We can call to mind the many pleasant hours we have spent together, for surely the intimacy never was greater between two men than that which existed between myself and brother Rockmore. I have often used the words, that we were as near one man as two men could get to be. We lived together in the same church in our early days as Baptists, and stood side by side and battled together in the combat with the Fullerites, which terminated, in the state of Georgia, in 1837, by a final separation. We were called to ordination by the same church, (Sardis, Harris Co., Ga.) one in sentiment on all the cardinal points of doctrine; hence our intimacy. But our desire and prayer is that we may be resigned to the will of our God, for what he does is surely right.

Zion's Landmarks and Primitive Baptist will please copy.

JEFF. STRINGER.

DIED—At the house of John Glosup, in Drew Co., Ark., on the third day of November, 1875, sister Sarah Griggs, aged 77 years. Sister Griggs was born and reared in South Carolina, and joined the Baptist Church about forty-five years ago. She was a consistent Baptist, holding to the doctrine of salvation by grace. She was in the constitution of Ephesus Church, in Drew Co., Ark., in the year 1861, and remained an acceptable member of the same until her heavenly Father saw it good to call her from the church militant to the church triumphant. She was confined to her bed for nearly four years, by reason of a hurt in the hip. "Blessed are the dead who die in the Lord."

AZARIAH TOMLIN.

DIED—Near Camden, Ark., Jan. 23, 1875, Mrs. Elizabeth McDonald, wife of Wm. H. McDonald, in the 21st year of her age, after a short illness of pneumonia, which she bore with christian fortitude. A short time before her death she said that she could read her title clear, and was willing to go and be with her Savior. She leaves a husband, two promising little boys, father, mother, brothers, sisters, and many relatives and friends to mourn her departure; but not as those that have no hope, feeling assured that our loss is her eternal gain.

WM. McDONALD.

DIED—At Jersey City, N. J., Dec. 7, 1875, of peritonitis, after suffering severely about two weeks, Mrs. Hattie Vaught, daughter of our sister Louise Welch, formerly of this place, (Middletown, N. Y.) aged 38 years.

We are informed by those who were with her in her last days that she gave satisfactory evidence that she had passed from death unto life, and left this world of suffering in the happy prospect of a better and brighter world on high.

DIED—At Warwick, about the 9th ult., our sister Badger, wife of Elder John A. Badger, and mother of Elder Joseph N. Badger. We can only now announce the sad event, and express our sympathy for the bereaved family. The particulars of the painful dispensation will be furnished, we presume, for our next issue.

TWO DAYS MEETING.

BROTHER BEEBE:—Please publish a two days meeting of the Second Church of Roxbury, at our meeting house, one the first and second days of January, 1876. A cordial invitation is given to all our brethren, sisters and friends who love the assemblies of the saints. Those coming by public conveyance will be met at Kelly's Corners, or at Halcottsville, or at Knoxburg, on the Rondout and Syracuse R. R.

I. HEWITT.

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SECOND VOLUME.

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DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE & SON,

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 44. MIDDLETOWN, N. Y., JANUARY 15, 1876. NO. 2.

POETRY.

Written for the "Signs of the Times."

MATTHEW XI. 28-30.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light."

Come, hear the Savior's prayer,
Ye thirsty, laboring souls,
And learn from that you are
The chosen, bidden ones:
"Father, not for the world I pray,
But those whom thou hast given me."

Why labor ye for bread
That satisfieth not?
Or seek among the dead
To find your Father's flock?
Come unto me, your Savior says,
And learn of me to lisp my praise.

My yoke is light indeed,
Easy the burdens be;
A meek and humble heart
You'll surely find in me:
O, come, my Father's children, come;
His voice shall gather every one.

I come, O Father, come,
For so distress'd I am;
And canst thou own a son
So filled with sin and shame?
I've no where else to go or flee,
But unto thee, O Lord, to thee.

I come, though sin-defiled,
I cannot stay away;
And canst thou own a child
So filled with shame as I?
I've no where else to go or flee,
But unto thee, O Lord, to thee.

Thy sins are washed away,
O hear the Savior's voice.
All that were given me
In the eternal choice,
Should take my yoke, the shame despise,
And, like their Jesus, be baptized.

O blessed day, 'twas said,
When I could plainly see
The dying, risen Head,
That bled and died for me;
My every thought, O praise the Lord,
And yield obedience to his word.

Through all the ills I go,
He shall my Leader be;
And in temptation's hour,
'Tis he delivers me;
He loved me, who in sin was dead;
For me he died, for me he bled.

For me he rose on high,
Near to the Father's throne,
There intercedes for those
In all the covenant known;
That covenant ordered and made good,
Through our Redeemer's precious blood.

We will obey the voice
That says, "Come unto me,"
And glory in the choice
Of the eternal three,
One God, one Spirit, all divine,
That made, in Jesus, all things mine.

B. MARTIN.

ASHLEY, Ohio.

CORRESPONDENCE.

HERRICK, Bradford Co., Pa., Dec. 16, 1875.

DEAR BROTHER BEEBE:—In response to two requests, one of long standing, I will try and express a few thoughts upon the parable recorded in Luke xv. 11-32. I can easily tell who I think are represented by each of the characters mentioned, the father, the elder son and the younger son; but whether I can so present the subject as to commend my view to the consciences and experience of those who have been spiritually taught, I do not feel at all confident. The more I reflect upon the subject, the deeper and more wonderful it looks to me. I will write as the Lord may be pleased to direct my mind and give me liberty, trusting and believing that he will bless his truth to the comfort of hungry souls, according to his will.

I regard the father in the parable as representing Abraham, in relation to whom the nation of Israel stood as the chosen and favored people of God; the elder son as representing the Jews, the tribes of Judah and Benjamin, who remained with the house of David, and represented the forms and ceremonies established upon them by Moses; also, in a spiritual view of the subject, any who are trusting to the works of the law for justification; and the younger son as representing the ten tribes who revolted from the house of David under Jeroboam; and in an experimental view, all who have been made to see themselves sinners, in a far country, far from the righteous requirements of the law, helpless and undone. In the SIGNS for May 1, 1875, I have presented some thoughts upon the parable of the unjust steward and the mammon of unrighteousness, recorded in the following chapter, in which it appears to me that the Savior is teaching the same truth that is taught in this and other parables in the cluster, viz: the difference between the righteousness which is of the law, and that righteousness which is of God by faith in Jesus Christ, without works. I cannot regard the father in this parable as representing the Lord, for I could not reconcile with that view his language to the elder son, "Son, thou art ever with me, and all that I have is thine." We are to observe that it is by the law with its rights and ceremonies that the children of Israel were distinguished and recognized as the seed of Abraham nationally. These were the goods which Abraham divided to them when the younger son demanded the portion of goods that belonged to him. When the ten

tribes revolted from the house of David, they were still children of Abraham, and held fast the forms and ceremonies of the Mosaic law, but they wanted, as the younger son, to have their goods separated from those who would remain with the house of David. But how soon they gathered up these goods and took their journey into a far country, and there wasted them in riotous living, using the ceremonies which were established exclusively for the worship of God in worshiping the calves which Jeroboam had set in Bethel and in Dan. Then there arose a mighty famine. I think there was no king over Israel from the time of the revolt, of whom it was said, He did that which was right in the sight of the Lord. They hired out in the service of false gods, but received no blessing in return, and were finally removed as a nation out of God's sight. "So was Israel carried away out of their own land to Assyria unto this day."—2 Kings xvii. 6, 23. But the Jews remained in the service of the sanctuary until the coming of Christ, working in the field, under the old covenant, satisfied with themselves, trusting for justification upon their keeping the forms of the law, and in their right to say, We have Abraham to our father. But where was the younger son, the ten tribes? Not in the cities of Samaria, for they had all been removed from those cities and placed in cities of Assyria about seven centuries before, and people had been brought from Babylon and other cities and placed in the cities of Samaria instead of the children of Israel; and we do not read of any of them ever going back again, except one of the priests who had been sent to teach the people that had been placed there how they should fear the Lord, in order to keep them from being destroyed by lions.—2 Kings xvii. 6, 28; Ezra iv. 2-10. The ten tribes, or Israelites, never returned to their standing in the ceremonial covenant, in which alone their righteousness as the people of God could be established, and their relation as the literal seed of Abraham recognized. We cannot find, then, in the literal history of the ten tribes the answer to that part of the parable which speaks of the younger son's return. We must look for it in the gospel; and in this interpretation I think we find the peculiar force of the parable. The going away is literal, from the righteousness of the law, from the covenant of works, and the one who goes away thus is lost. The return is spiritual, by faith in Christ, through the gos-

pel. And here I think we may find the revolted tribes, of whom we never hear anything more, to represent the Lord's people among the Gentiles; and the return of the younger son to represent the bringing in of the Gentiles, and through that the principle upon which both Jews and Gentiles are saved, which the apostle teaches us is the same.—Rom. xi. 30-32.

Every one, both Jew and Gentile, is by nature possessed, in his own estimation, of religious goods, which he is confident he can exchange for justification. These are his works, his form of worship. Like the elder son, he works contentedly in this field, satisfied with the righteousness he can thus obtain, until the Lord begins a work of grace in his heart. Then he will call for the portion of goods that belongs to him. The first experience, perhaps, under a work of grace, is an experience of dissatisfaction with our present situation, and rebellion against the holy demands of the law. The younger son may represent all who begin to discover and feel the rebelliousness of their nature, and discover faults in themselves. We must understand the history of what the young son did to represent what we see in our own hearts as we pass from a state of self-confidence to one of self-abhorrence. The law is a perfect measure, showing the holy requirements of God. But only the living can be conscious of that measurement. The elder son represents one in a state of nature, dead in sins, and therefore unconscious of his condition. He was never dissatisfied with himself. He never wasted his goods in riotous living. He never worshiped false gods, but esteemed himself perfect in the worship of the true God, and ready to thank God that he was not like other men. He said to his father, "Neither at any time transgressed I thy commandment." When in this condition, Paul regarded himself as blameless touching the righteousness of the law. But when the commandment comes with power, and we begin to see something of its perfection, then we first see that we are rebels against it. Then we see ourselves as worshiping false gods, wasting the rites and ceremonies to which we have been attending in form, because we had no knowledge of their true import, and therefore in the vanity of our heart profaned the solemn forms in using them. We look in vain for any merit or righteousness in any thing we have ever done. Our religious works have all been wasted; our substance spent in

riotous living. All this we experience in a far country. From the time we first feel dissatisfied with ourselves we are journeying away from the righteousness of the law in our experience, getting worse and worse apparently, until we become in our esteem exceedingly vile and full of all manner of evil; and then we are in a far country. And here we lose all our goods, all our merit and ability, and experience a mighty famine, and begin to be in want. We strive to drown or remove our trouble and obtain comfort in the pleasures, honors or religion of the world, having joined ourself to a citizen of that far country, the prince of the power of the air. But we find no satisfaction in his service, and get nothing to eat. We have a hunger which cannot be satisfied by any thing we can procure with the work of our own hands. We may feed the swine, contribute to the satisfaction of worldly men, and try to eat the husks which they take so greedily; but we cannot. "And no man gave unto him." No one has any thing to give that will answer our need. The citizens of this far country are rich, but have nothing for the poor in spirit, nothing for those who hunger after righteousness. Now we are completely broken down and humbled. We see ourselves unworthy to be numbered among the people of God. It is a very long journey we have taken, whether we have been years or only hours in traveling it; for it is all the way from a condition of self-confidence and religious wealth, to extreme poverty and hunger. The country we are now in is very far from God and holiness, at the ends of the earth, farther from God, it seems to us, than any one else. We have ceased to hope for acceptance on account of our works. And here at the extremity begins our return. In the very giving up, the self-abhorrence, the sense of entire unworthiness, is the beginning of the journey back. We still suppose that righteousness is by the law, though we have not obtained it, having gone so far astray and wasted our time and labor. We know of no other way of righteousness, and therefore to the law we look. What we need and desire is the very promise made to Abraham and his seed, therefore the parable represents the return as to Abraham. In his house is the bread our souls hunger for. But we come now as a beggar to Abraham. We have lost the right of a son. We acknowledge our sins, and that we have no right to be called a son, an heir of the promises coming, as we suppose, upon those only who have been obedient to the law. But we do so long for righteousness, for the privilege of doing something that is good, that we plead to be enabled to. To the very last we can see no way of salvation except upon the ground of some merit in us. This was my experience. I had given up being able to do any thing good. But my hope to the last was that the Lord would some time be pleased to enable me by his grace to do something

good for which he could save me. I knew of no other way in which I could be saved. Up to the instant that my soul experienced the blessing by faith in Christ, I knew absolutely nothing of righteousness without works. But O how I did long for the privilege of doing that which the law would not condemn. What food it would be to my poor soul, I thought, to see any merit in myself. So our prayer is to be made better, not dreaming that we are to be saved without being made better first. We beg for the privilege of doing good works, not as a son, we have lost that standing, but as a servant. We cannot look to get back to the condition of ease and confidence of mind we had before we were manifested as such a sinner. We look upon the elder son as righteous, working faithfully under the law; and even those who do not make a profession, but who have something to do with religion, like the hired servants among the Jews who were provided for abundantly by the law, have such comfort, we think, while we perish with hunger. O, if the Lord would only give us something to do, make us as a hired servant. What shall I do? is still the cry, for we cannot but think we must do something. So while we cry to the Lord for mercy, we are coming to Abraham, calling for the blessing which was given exclusively to him. The one who has never lost his self-confidence and strength can believe he confers a favor by working, and proudly claim his reward. But here is one who has been humbled, broken down, his pride gone, ashamed, his soul fainting with hunger, and he comes begging as a dear privilege upon which his life and comfort depends to be enabled to perform some work of merit. So Joseph's brethren came down at the first proudly enough with money in their hands to buy corn. But their second coming was humbly to beg the privilege of buying that corn which was laid up expressly for them, but which they could only receive as a free gift.

All, whether Jews or Gentiles, are to be manifested as Abraham's children in receiving a hope of salvation; for the promise was, "In thee and in thy seed shall all the nations of the earth be blessed." The apostle brings this subject before us in the eleventh chapter of Romans, under the figure of grafting from the wild to the good olive tree, the Gentile thus receiving the promise made to Abraham, which is the fatness of the tree, the olive oil, flowing into the graft. Also he particularly dwells upon it in the third chapter of Galatians most beautifully, showing how one who is not of the lineage of Abraham can be counted as a child, and one who has lost his rights and privileges as a child can be restored. Here is the glorious mystery of the gospel. "He saith not, And to seeds, as of many, but as of one; And to thy seed, which is Christ." Therefore when Christ came as the seed unto whom the promise was made, he broke down the middle wall of partition between

Jew and Gentile, and in himself made of the twain one new man, showing all the heirs of promise to have their heirship in him. Therefore the apostle says, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Now the poor, hungry child, coming as a beggar, not looking for acceptance as a child, but willing to be the humblest servant, so that he can have a piece of bread, a crumb from the master's table, meets with a great surprise. He is yet a great way off when the father sees him and has compassion on him and runs and falls on his neck and kisses him. He may travel never so swiftly on his return, but he can never get nearer than a great way off. But there in that desert, so far from holiness, the blessing of Abraham comes upon him, the burden of sin is removed from his heavy laden soul, the righteousness of the law is fulfilled in him, and he is brought into his father's house, still protesting that he is unworthy of that place. He comes back, not to the inheritance and place under the law which was his under the law before. That he has lost. The father divided to them his living, and the elder son has his yet, but this one has squandered and lost his forever, and in this way learned what the other has not, that this inheritance is insubstantial, and that he is helpless and dependent. But Abraham has something else not belonging to this inheritance of the law, the covenant of promise. The law with its rites and ceremonies was the living of Abraham as the father of the nation of Israel. In that law they lived as a nation, as it is written, He that doeth them shall live by them. "But the covenant which was confirmed before of God in Christ, the law, which was four hundred and thirty years after, could not disannul, that it should make the promise of none effect." Therefore through Christ the blessing of Abraham is experienced by the vile sinner. He falls upon his neck, showing he is embraced in the blessing. He commanded the best robe to be put on him, the robe of righteousness. The ring is put upon his hand, a token of union in the everlasting covenant. Shoes are put upon his feet wherewith he can walk in the order and ordinances of the gospel. And the fatted calf is killed, showing the abundant satisfaction which his soul receives in the provisions of grace, and the rejoicing which is experienced in this wonderful salvation.

When the elder son heard the music and dancing, and learned the cause, he was angry and would not go in, although entreated to do so by his father. Abraham saw the day of Christ, and is represented here as entreating the Jews, his elder son, to go into the house of God which has become in the gospel a place of thanksgiving and the voice of melody. He did so entreat them through the law and the prophets, which all spoke of his coming and kingdom. But though our Savior, as the seed of Abraham, (Gal. ii. 16) came unto his

own, the seed of Abraham according to the flesh, and spoke to them as it were with Abraham's voice, (John viii.) yet they received him not: and he said unto them, "Ye will not come unto me that ye might have life." They did not desire to go into a kingdom where their works would be ignored and they would be placed on a level with publicans and harlots. It displeased them that one who had come at the eleventh hour should share equally with those who had worked all day. How much more when one who has been a vile sinner, and confesses the same, should be received with such rejoicing and bountiful entertainment as had never been shown towards them.

The elder son in remonstrating with his father claims that he has not at any time transgressed his commandment. The father appears to acknowledge the claim, but shows that there was no need for rejoicing on his part, because, says he, "Thou art ever with me, and all that I have is thine." Suppose he has kept the law, as every self-righteous man thinks he has, what cause is that for special merriment or rejoicing? He stands just where he was in the beginning. No one advances any, or receives any thing more than his original inheritance by keeping the law. Therefore that legal system affords no kid to those who are under it wherewith to make merry, for there is no cause for making merry, and no time, either, because they must keep at work. It is for those to rejoice who have received great favor unlooked for, who have been dead and alive again, who have been lost and are found. And there is rejoicing on the part of him who finds what was lost, more than in the possession of what he always had. It is only when sinners are saved that there is rejoicing, not when righteous people claim their wages.

But it is only as the children of Abraham that any can receive the blessing of Abraham, for it is not meet to take the children's bread and give it to dogs; and none receive of this true bread as hired servants, as they did in Abraham's national or fleshly house, to which the younger son thought he was returning. Therefore our Savior in ministering salvation to those outside of this fleshly family of Israel, recognized them as sons and daughters of Abraham; for he said, "I am not sent but to the lost sheep of the house of Israel."—Matt. xv. 24; Luke xiii. 16. But the Jews, while he acknowledged they were Abraham's seed, (John viii. 37) yet when they did not do the works of Abraham, refusing to obey the voice of their father, he denied that they were Abraham's children.—John viii. 39. Thus we see that while the self-righteous pharisee may be regarded as a child of Abraham according to a fleshly covenant, and heir to all which that covenant can give, which is only condemnation and death, he is not a child of Abraham according to a spiritual covenant, and therefore not an heir to the gospel treasures which are in Abraham's

house, the robe, the ring, the shoes and the fatted calf. It is faith in Christ which brings the wanderers back. "They which are of faith, the same are the children of Abraham," and heirs according to the promise.

There is no singing in the soul of a self-righteous man, and no cause for rejoicing and making merry in his religion. He has what he earns, and receives it as his just due. But O what cause for rejoicing when one has come back from a far country begging for only the meanest servant's place to earn a crumb of bread, and looking for an indignant denial, and to his surprise is received with joyful welcome and brought into all the riches and honors and abundance of his father's house. What amazing grace! What glorious, condescending goodness! How can his overflowing soul help singing and praising the name of the Lord. The gospel tells of work done, salvation finished, therefore it is a joyful sound. The hope is full of joy. Glad tidings of great joy! Therefore it is the inhabitants of the Rock who are commanded to sing. Therefore the church is a place of "thanksgiving and the voice of melody:" and there the Lord brings the strangers, the aliens, the wanderers, the poor and needy, and all the sorrowful souls, and makes them joyful in his house of prayer.

SILAS H. DURAND.

P. S.—I believe what I have written is the truth, but how far it is a correct exposition of the scripture under consideration I must leave the brethren to judge. I do not feel as though my line has reached to the depths of the subject; but if I have been enabled to bring forward a truth that will comfort any, it is enough.

In "Zion's Landmarks" for Dec. 15, I have seen a communication from sister R. Anna Phillips upon the direction of Paul, "I suffer not a woman to teach," &c., which I regard as a very clear and full explanation of that subject. It has satisfied my mind better than any thing I have ever seen upon the subject, and I would be glad to see it copied in the SIGNS at some time when you have space, if you think best.

I have had many requests for copies of "Songs in the night," a poem written by my late brother James, and published in the SIGNS for — I believe that number of the SIGNS is exhausted, and I would ask as a favor to have it re-published.

Yours affectionately,

S. H. D.

Scio, Linn Co., Ore., Nov. 30, 1875.

ELDER BEEBE—DEAR BROTHER:—I see in the SIGNS No. 21, Vol. 43, a communication over the signature of our dear brother, F. A. Chick, in answer to a request of brother D. J. Staton, for his views on 2 Peter ii. 1, which reads as follows: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them,

and shall bring upon themselves swift destruction." Now by your permission, brother Beebe, I will also endeavor to give my views on the same scripture. And in the first place I will say that I fully concur with our dear brother's views in every particular, except on the phrase, "Even denying the Lord that bought them," &c.

Now as our dear brother Chick himself did not appear to be satisfied with his views on that particular portion of the text, viewing it an incomprehensible mystery, and I suppose that our dear brother Staton was also perplexed with the same text of scripture, is the reason why he called upon brother Chick for his views; and there may be many more who are puzzled in like manner. For these reasons I have concluded to give my views also, hoping that our dear brother Chick will not take it unkind in me, although they may in some measure differ from his: believing, as I do, that we should all be as ready to receive instruction as we are to give it. I have long been of the opinion that no one man living understands every passage in the bible; yet I do believe that every passage is understood by the church as a body. One member will understand one passage, and another member another passage, and so on till the whole is understood. And if we have light on any passage of scripture, we should not conceal it under a bushel or under a bed, but set it on a candlestick, that it may give light to all that are in the house, (or church) for the church is said to be "the pillar and ground of the truth."—See 1 Tim. iii. 15. This much as an apology for my writing at this time.

On the first part of the text I will endeavor to be brief; still it is necessary that something be said on the first, in order that we may thereby the better understand the latter clause. "But there were false prophets also among the people." This needs no comment, as every bible reader knows this. "Even as there shall be false teachers among you." The auxiliary verb *shall* in this sentence does not exclusively belong to the future tense, as though there were no false teachers in the apostles' day; but the simple application is this, that as there were false prophets among the people throughout the prophetic dispensation, so in like manner there shall be false teachers among you throughout the entire gospel dispensation, beginning in the apostolic days, and continuing throughout the gospel dispensation or subsequent time, waxing worse and worse, as declared by an apostle, "But evil men and seducers shall wax worse and worse, deceiving and being deceived."—2 Tim. iii. 13. And John says, "My little children, it is the last time: and as ye have heard that anti-christ shall come, even *now* are there many anti-christs; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would" (leaving out the italics)

"have continued with us; but they went out, that they might be made manifest that they were not all of us."—1 John ii. 18, 19. And Paul saith, "For the mystery of iniquity doth already work," &c.—2 Thess. ii. 7. Having now proved that false teachers began in the apostles' day, we next inquire from whence they came. Luke tells us plainly, "And certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved." Again, "Forasmuch as we have heard that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment," &c.—Acts xv. 1, 24. These two passages prove three important facts: first, that false teachers went forth in the days of the apostles, teaching lies. Second, that they were of the children of Israel, and belonged to the Jewish nation. Third, that they denied the Lord, for they put circumcision after the manner of Moses, and the keeping the law in the room of Christ's blood and righteousness, for salvation, thus denying the only Savior, the Lord Jesus Christ, and his salvation. This was at the church at Antioch; but they did not stop here, but also visited the church of Galatia. Hence Paul says to his Galatian brethren, by way of reproof, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel, which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed," &c.—Gal. i. 6-8. This must suffice on that subject.

In the next place I will endeavor to show from scripture testimony the manner how these false teachers were bought; and on this part of my subject I want to be the most particular, as it appears to some the most mysterious. And I will here say that I fully concur with our beloved brother Chick, that these false teachers were not "children of promise," were not of that "people whom the Lord hath blessed;" for the same apostle, Peter, in the same chapter containing our text, speaking of the same class of false teachers, says, "Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices: cursed children: which have forsaken the right way and are gone astray," &c.—Verses 14, 15. Seeing then that they were not children of God according to promise, but merely children of the flesh, they could not have been bought with the blood of Christ, as our brother Chick truthfully observes. How then, or in what sense, were they bought? shall be our next inquiry. The Lord promised to Abraham, Isaac and Jacob an inheritance in the land of Canaan, that they should have it for a possession, and

their children, and children's children forever. Isaac and Jacob and the patriarchs were born there. This was their country, their home; but in consequence of a famine that was sore in the land, Jacob, or Israel, and all that pertained to him, went down into Egypt, where they were strangers, dwelling in a strange land, and became sorely oppressed and in cruel bondage. Here I must dwell a little while on types, shadows and figures, in order to be the better understood. All will agree that Israel after the flesh was a type of Israel after the Spirit. And I will further say that Egypt as a country (which signifies darkness) was a type of all mankind by nature, or in other words, in relation to Adam, a natural, earthly head; and the Egyptians, to whom the right of ownership belonged, were a type, as Esau and Ishmael were, of "the people against whom the Lord hath indignation forever."—See Mal. i. 4. And that Pharaoh, king of Egypt, was a type of the dragon, that old serpent, which is the Devil and Satan, which I will hereafter prove from scripture testimony. And the Red Sea was a type of the great sea of iniquity, which interposes between man and God; called red because sin is so called: "Though your sins be as scarlet, they shall be as white as snow; though they be *red like crimson*, they shall be as wool."—Isa. i. 18. Having laid these premises, I will now proceed. Now, as said above, all Israel, every one that pertained to him, were in Egypt, where they were exiles and captives, in a state of bondage four hundred years. But God had predetermined to redeem and deliver them from their captivity and sore bondage; and when the fullness of the time was come, according to his predestinating purpose, the angel of the Lord appeared to Moses in a flame of fire, out of the midst of a bush, and the Lord said, "I am the God of Abraham, the God of Isaac, and the God of Jacob." "I have surely seen the affliction of my people which are in Egypt, and have heard their cry (or groaning, Acts vii. 34) by reason of their task-masters; for I know their sorrows: and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land, unto a good land, and a large, unto a land flowing with milk and honey," &c.—Ex. iii. 2-8. This was none other than the great Mediator, the Lord Jesus Christ, the Angel or Messenger of the new and everlasting covenant. Now how beautifully the type and the anti-type agree with each other. The psalmist, speaking no doubt of the anti-type of this people, says, "For he hath looked down from the light of his sanctuary: from heaven did the Lord behold the earth; to hear the groaning of the prisoner: to loose those that are" (by law and justice) "appointed to death."—Psa. cii. 19, 20. And Paul says, "The Spirit itself maketh intercession for us with groanings which cannot be uttered."—Rom. viii. 26. And Isaiah beautifully describes

the ransom, both of temporal and spiritual Israel. He says, "Awake, awake, put on strength, O arm of the Lord; awake as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon?" Now Rahab here is significant of Egypt, as is clearly shown by the psalmist, who says, "Thou hast broken Rahab in pieces as one that is slain," &c. The margin renders Rahab, Egypt, showing that they are one and the same. And the dragon is significant of Pharaoh. I promised that I would prove by scripture testimony that Pharaoh was a type of the devil, and now I will redeem my promise. The Lord by the prophet saith, "Son of man, set thy face against Pharaoh, king of Egypt, and prophesy against him, and against all Egypt: speak and say, Thus saith the Lord God, Behold I am against thee, Pharaoh, king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself," &c.—Ezek. xxix. 2, 3. Now compare this with Rev. xx. 12: "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years," &c. But to return to the quotation: "Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?" Thus far it has reference to temporal or fleshly Israel being ransomed from temporal Egypt; but the following has reference to the ransom of spiritual Israel, the anti-type: "Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away."—Isa. li. 9-11. Now Israel as a type left the place of their nativity, which was the country of Zion, and went down into Egypt, where they were bond slaves; and were ransomed from their state of bondage, and brought back, or returned to the land of Zion, the place of their nativity. In like manner the anti-type were the children of spiritual Zion, the heavenly Jerusalem, for she is the bride, the Lamb's wife, and the mother of all God's children; but they left Jerusalem their mother, and Zion the place or land of their nativity, and went down into spiritual Egypt, and became willing slaves to sin and Satan, and by law and justice were condemned as transgressors, and sentenced unto death; but they were bought. Paul says, "Ye are not your own, ye are bought with a price." And Peter says, "Ye were not redeemed with corruptible things, as silver and gold; but with the precious blood of Christ," &c. They were not bought, as we buy property, in order to make it our own, for they were his children by his wife Jerusalem, which constituted them legal heirs; but they left their mother's

home and became involved in sin, and the right of redemption belonged to Christ as their nearest of kin; therefore he redeemed them, and brought them back to Zion, the land of their nativity, and to Jerusalem, their mother's home. But I find that I am digressing; consequently I will endeavor to return to the subject, and be as brief as possible. When the appointed time came for the redemption of Israel from Egyptian bondage, God performed many signs and wonders by the hand of Moses before Pharaoh and the people of Egypt. He also sent judgments and sore plagues upon them; but all this did not redeem or deliver one of all Israel from their bondage, because God ordained that the type must agree with the anti-type, in consequence of which they must be redeemed or bought with blood, even the typical blood of Christ. Therefore the Lord commanded Moses to speak unto the congregation of Israel, "saying, In the tenth day of this month they shall take to them every man a lamb according to the house of their fathers, a lamb for an house, &c. Your lamb shall be without blemish, a male of the first year," &c. (A beautiful type of Christ.) "And ye shall keep it up until the fourteenth day of the same month: and shall kill it in the evening, and shall take of the blood and strike it on the two side posts, and upon the upper door post of the houses, wherein they shall eat it," &c. "For I will pass through the land of Egypt this night, and will smite all the first born, both man and beast," &c. "And the blood shall be to you for a token upon the houses where ye are; and when I see the blood I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt," &c. "Then Moses called for all the elders of Israel, and said unto them, Draw out, and take you a lamb, according to your families, and kill the passover," &c. "This is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses: and the children of Israel did as the Lord commanded Moses and Aaron. And at midnight the Lord smote all the first born in the land of Egypt, from the first born of Pharaoh that sat on his throne, unto the first born of the captive that was in the dungeon; and all the first born of cattle. And there was a great cry in Egypt; for there was not a house where there was not one dead."—Ex. xii. It is worthy of remark that this paschal lamb must be the property of Israel, and that its blood was shed exclusively for Israel, and for no other people. Not one drop of its blood was shed, designed for or applied to an Egyptian; neither did it accomplish the redemption or deliverance of one Egyptian from the land of Egypt. They were not aliens there, were not exiles there, were not captives there, were not in bondage there; Egypt was their country, their home; they consequently needed no

redemption. But Israel being aliens, captives, and in cruel bondage, were bought, or redeemed and delivered through the efficacy of the blood of the passover. Hence being thus redeemed from the land of bondage, all that pertained to Israel took up their march for the promised land, to return to the land of Zion, the place of their nativity, and were all landed safely on yonder banks of the Red Sea; not a hoof of them remained in all Egypt, nor perished in the sea. In like manner, "In the Lord shall all the" (spiritual) "seed of Israel be justified, and shall glory."—Isa. xlv. 25. Again, in verse 17, "But Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end." Herein is shown the experience of every child of grace. When God took Israel by the hand to lead them out of the land of Egypt, Pharaoh and his host pursued them to the Red Sea. Here they were in great distress. There were craggy rocks, and very precipitous, on either hand, which were insurmountable, Pharaoh and his host in the rear, the Red Sea in front. They could turn neither to the right hand nor to the left. To turn back was death, to proceed forward they must perish in the sea. They could see no way of escape. What must they do? They cried out unto the Lord, and this was all that they could do, and complained bitterly of Moses: but "Moses said, Fear not, stand still and see the salvation of the Lord which he will shew to you to-day: for the Egyptians whom ye have seen to-day ye shall see them again no more forever," &c. And the Lord said to Moses, Lift up now thy rod and stretch out thy hand over the sea and divide it. And Moses did so, and the sea was divided, and the children of Israel went into the midst of the sea on dry ground, and were landed safe on the opposite shore. But the Egyptians pursuing went in after them into the midst of the sea, and the waters returning upon them they perished in the waves of the sea, Pharaoh and his entire army. The blood of the paschal lamb not having been shed for, nor sprinkled upon any of the dwellings of the Egyptians, they all perished in the sea, the emblem of sin; but through the blood of sprinkling all of Israel were brought safely over; not one perished in the sea; a beautiful figure of spiritual Israel. Through the sprinkling of the blood of the Son of God they too shall all be brought safely over the great sea of iniquity; not one shall perish in their sins: through the sprinkling of that blood that flowed from the Lamb of God on Calvary's cross all the ransomed of the Lord shall return and come to Zion. The same apostle that wrote our text commences his first epistle thus: "Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bythynia, elect according to the foreknowledge of God the Father, through sanctification of

the Spirit, unto obedience and sprinkling of the blood of Jesus Christ," &c. And the apostle, writing to the Hebrews that were partakers of the heavenly calling, says, "Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem," &c. "And to Jesus, the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."—Heb. xii. 24. Now when all Israel had clean passed through the Red Sea, and looking back saw the dead bodies of their pursuers, the Egyptians, floating on the sea, they sung a song; and it was a new song, a song they could not sing before, a song they never sung in Egypt. I will make a quotation from it, "Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders? Thou stretchedst out thy right hand, the earth swallowed them. Thou in thy mercy hast led forth the people which thou hast redeemed, thou hast guided them in thy strength unto thy holy habitation." "Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone, till thy people pass over, O Lord, till the people pass over which thou hast purchased. Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the sanctuary, O Lord, which thy hands have established."—Ex. xv. 11-17. And the psalmist, speaking of the same, says, "Remember thy congregation, which thou hast purchased of old; the rod of thine inheritance which thou hast redeemed; this Mount Zion wherein thou hast dwelt."—Psa. lxxiv. 2. Now these were purchased temporally, with the blood of the paschal lamb typically; but God's spiritual people were purchased anti-typically with better sacrifices, even the precious blood of Christ, as of a Lamb without blemish. Now these false teachers spoken of by Peter, being the literal descendants of those ancient Hebrews that were thus bought, in preaching circumcision and the law of Moses for salvation, denied the Lord that thus bought them from Egyptian bondage. Now as these ancient Israelites sung a new song, a song of redemption, when redeemed from Pharaoh and Egypt; so in like manner do all God's children, when redeemed from sin, death and hell, and brought into gospel liberty. Hence we read that those who had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, sing the song of Moses, the servant of God, and the song of the Lamb, &c.—Rev. xv. 2, 3. Again we read that the hundred and forty and four thousand which were redeemed from the earth sung a new song before the throne, &c.—Rev. xiv. 1-3.

"They sung a song forever new,
And none could learn the same
But ransom'd slaves and sinners, who
From tribulation came."

I have extended this article twice

too long, and will stop. The foregoing, brother Beebe, is at your disposal; and should you publish it, I submit it to the consideration of brother Chick, and all the brethren and sisters who may read it.

Yours in gospel bonds,

JOHN STIPP.

KINGSTON, Canada, Dec. 1, 1875.

ELDER BEEBE—DEAR BROTHER:—As I have finished the business part of my letter, and having felt a desire for some time to try to write something for the readers of the SIGNS OF THE TIMES, I will now submit a few remarks on the duties of the child of God, as to his daily walk and warfare with the world. I do not attempt it feeling that I am competent to instruct or teach others their duty in such things, neither do I feel capable of writing any thing that will throw light on any subject that is so deep and solemn as the one that concerns the child of God in a spiritual sense; but feeling many times constrained to try to say something that will encourage the *little ones* of our family, I will in much weakness try to write a few things.

I see, from reading the SIGNS OF THE TIMES, that there are many of the brethren and sisters situated similar to ourselves—deprived of the privilege of meeting with the brethren and sisters in their conferences, and of hearing the gospel preached by the servants of God. This, in part, stimulates me to try to write something to encourage those that are so situated. I have on several occasions written something, but after reading it over would cast it aside, seeing so much in it that looked so like the writer, so imperfect, that I could not think of sending it for publication. But Peter says, "If any man minister, let him do it as of the ability which God giveth." I conclude we are not all allowed to be "tall cedars," but some must be of the small kind, only able to reach the little things that may be in their way; so if I can only say a word that will encourage one of the least and smallest of the saints of God, I shall feel abundantly recompensed, and try to give thanks to the Lord for it.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Romans xii. 1.

Paul, in his letter to the brethren at Rome, seemed to be very explicit, and gave in detail the duty and obligations resting upon the followers of Christ. This twelfth chapter particularly seems to be full of instruction and encouragement to the believer in Christ. It is incumbent upon us as followers of the meek and lowly Lamb of God to study well his teachings, and live as nearly up to the standard and pattern as given by Christ, while here on earth, as is possible for us to do. We have a human nature to contend with, and are liable to go astray. We are subject to the influence of the wicked and

deceitful spirit of the old serpent, the devil, but we should endeavor to resist his wiley temptings, and as near as possible "present our bodies a living sacrifice." Let us therefore have our lamps trimmed and burning, and be ready for the coming of the Bridegroom. Let us not trust in our own strength, but look to the great High Priest for all our righteousness. He is able to keep us, and preserve us from all harm, and present us a "living sacrifice." Let us take up our cross daily, and put on the new man after God, and lead a life of uprightness and holiness, and so fulfill the law of God. "Be not conformed to this world, but be ye transformed, by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." Remember, my Father's children, ye are not your own, ye are bought with a price; then "offer unto God thanksgiving, and pay thy vows unto the Most High." How is it with you, dear brethren and sisters? Are you ready to offer unto God thanksgiving? Are we living in our duty? Do we present our bodies a "living sacrifice?" Can we adopt the language of Dr. Watts, and say,

"I love the Lord, he heard my cries,
And pitied every groan;
Long as I live, when troubles rise,
I'll hasten to his throne."

I fear we do not always resort to his throne when we ought; at least I feel that it is the case with the poor unworthy writer. I am often compelled to say,

"My soul lies cleaving to the dust,
Lord, give me life divine;
From vain desires and every lust
Turn off these eyes of mine."

But again, when at times we can realize that we have been born of God, and the Spirit is in lively exercise, we can adopt the language of Isaiah and say, "Thine eyes shall see the King in his beauty." When we can thus contemplate, and look forward by an eye of faith to the joys which are reserved in heaven for those who are kept by the power of God, we are lost in admiration and love to him who hath saved us, and washed us from our sins in his own blood. We then feel somewhat like Peter did when he assured his Lord that he would not forsake him. We are filled with zeal to fight the good fight of faith, to lay hold on eternal life. O, brethren and sisters, can we not, when in this happy mood, pray God to hasten the time when Jesus Christ shall come the second time, without sin unto salvation, when he shall come in the clouds of heaven with power and great glory, when we shall hear the welcome plaudit, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Yes, dear brethren and sisters, we sometimes feel a desire, and look forward with a calm, reconciled faith, for the time when we shall leave this sin-defiled world, with its cares and crosses, and reign forever with our blessed Lord and Savior, where sin is not known, nor sorrow felt. Then, dear brethren, will our joy be complete, and we will be enabled to render our services

unto God; then shall we be led to living fountains of water, before the throne of God, there to ascribe all the glory to him who is able to keep us, and present us without spot or blemish before God; and there can we cry, "Not unto us, not unto us, O God, but unto thy name be the glory."

Brother Beebe, what I have written is submitted to your judgment; should you deem it worthy a place in the SIGNS, and it will not exclude better matter, you are at liberty to publish it; but if you consign it to the waste-basket, it will most likely be where it belongs. If I know myself, I desire the good of the cause of Christ, and nothing more.

I remain yours to serve, if worthy, in the Master's cause.

JAMES M. TRUE.

P. S.—Since writing the above, the SIGNS of Dec. 1st has come to hand. I desire to say that your editorial on the Resurrection and New Birth was read with great satisfaction by myself and wife. How can any gainsay the truth therein set forth?

J. M. T.

ELDER GILBERT BEEBE—DEAR BROTHER:—I have often thought of writing a few lines to you for insertion in your valuable paper, if you thought proper to do so, but have put it off from time to time, as I feel myself incompetent to write for publication; but as I ought to say something about my visit to associations last spring, I now make the attempt.

First, with my friends who kindly accompanied me, we attended the Baltimore Association, held at Black Rock, Md., and then the Delaware, Delaware River, Warwick and Chemung. At all these places we were very kindly received and hospitably entertained. Besides visiting the above named associations, we visited several churches; and take all together, spent about five weeks very pleasantly and profitably in spiritual things, having the great privilege of hearing many of my dear brethren in the ministry preach, to whom I was before a stranger. I cannot mention all their names, so I will not name any; but feel to say that the doctrine they preached is what I love, and in my poor way try to publish in our beloved Canada. But wherever the followers of the Lamb meet there is but one form of government, and their King is Jesus, who has given the laws to his church; and he writes them in their hearts and minds, and if one goes astray he goes after it, to bring it back, as he tells us by the parable of the lost sheep. Now if a man have an hundred sheep, and one goes astray, he leaves the ninety and nine and seeks the lost one; and when he has found it he lays it on his shoulder rejoicing, and calls together his friends to rejoice with him. So likewise there is joy in heaven over one sinner that repenteth, more than over ninety and nine just persons that need no repentance. I take the just persons who need no repentance to be the church or members who have not strayed from the fold, but

who have walked according to gospel order, so they need no repentance under this head. The joy in heaven is the joy in the church; for here is heaven, and their joy is heavenly joy over the sinner who repenteth, coming and confessing his transgressions or errors. Such an one being restored, the brethren and sisters rejoice more over the returning one, than over all the rest; not that they feel any less fellowship for the just persons, but esteem them dearly. Now such joy is meet and necessary, and for this reason the transgressor sees that he is welcome back, and his brethren have love for him. So now notwithstanding his faults he is welcome home, and he can feel at home. This is the view I have of the parable. Now, dear brethren, if one of you do err from the truth, and one convert him, let such an one know that he who converteth the sinner from the error of his way shall save a soul from death, and hide a multitude of sins. What death shall he save him from? Why, separation from the church, which is the death in this case. What sins shall he hide? When you see the brother converted, and turned from the error of his ways, he is felt to be a brother and esteemed as such, and all his faults are forgiven him, for you cannot help but love him, and love hides a multitude of sins. Likewise we can say to our brethren who may be in error, or who are not walking in gospel order, Turn ye, turn ye, for why will ye die? This is what the Lord said to Israel by the prophet, and they (Israel) were a type of the church. Now if they did not turn they must die, but if they did turn they should live and not die for their wickedness. So it is in the church. If a sinner or transgressor turns, then he shall not be excluded or die, or be separated from the church, which is death in this case; but if notwithstanding all the warnings, admonitions and labors with him, he still remains impenitent, obstinate and rebellious, then threaten with death, saying, Why will ye die? And if all will not move such an one, then cast him off; yes, if he is dear to you as your right hand or right eye; for it is better for the church to be thus maimed, than to be cast into hell fire. Hell-fire is misery, no rest nor quiet on account of the disorderly state when such mortified members remain attached to the body. That is gospel peace and comfort wherein is the enjoyment of those things pertaining to life eternal.

Hoping again, if all is well, to visit the associations, and wishing our ministering brethren to visit us, and all who can of the Old Baptists, I subscribe myself a poor sinner,

WM. POLLARD.

P. S.—Perhaps, brother Beebe, this is not fit to publish, or would be entirely unprofitable to any; if so in your judgment, burn it, and all will be well.

I hope it will be so that you can visit us again next summer. It was not convenient for me to visit the Licking Association; and as I

thought you did not intend coming here last fall unless I was there to come to Canada with you, I made no arrangements for you. I was sorry when I heard from E. McColl how it was. Please do not be offended, or think I intended to slight you, for such was not the case. My love to sister Beebe, and all who may inquire after me.

Yours in gospel bonds, W. P.

CYNTHIANA, Ind., Dec. 13, 1875.

DEAR BROTHER BEEBE:—Through the tender mercies of our covenant keeping God I am again permitted to address you and my dear brethren and sisters through the medium of our excellent paper, the SIGNS. I can assure both you and them that I have enjoyed a sweet fellowship for you all for largely upwards of thirty years. It is true that many of them who then wrote through your columns have long since left this state of things, and are now enjoying that eternal rest that remains to the dear children of God. A few I see of your old subscribers still survive, now well advanced in years; and according to the just and irrevocable decree of our almighty Maker, but a few more days remain to them of their earthly existence. I think that it comforts my poor heart to hear from the old veterans of the cross of Christ, to hear the same glorious doctrine of salvation by grace alone, which has characterized the SIGNS to my certain knowledge for the last forty years; and notwithstanding the inuendoes and sarcasms that have been thrown at you in the latter years, about you and some of your prominent correspondents having left the primitive order of the gospel and set up new doctrines, in all of these years I have been an attentive reader, (I hope) but have failed to detect anything like it. The paper to me has always had the right ring, contending earnestly for those precious things which I hope the Lord taught me in the days of my youth, and which are as dear to me now as they were then. It is true that since you commenced the publication of the SIGNS, several others have arisen, professing to advocate Old School or Primitive Baptist doctrine; but some of them give an uncertain sound to me; some of them appear to be affected more or less with the leprosy known among us as Fullerism, and more or less of all the other isms that the world abounds with. Now I contend, my dear brethren, that the church of the living God, as established here in the world, is but *one*, and, to be a member of that one body, he or she, as the case may be, will cut loose from all their former isms. I know that this doctrine is now advocated by those whom I style "Progressive Baptists," that it makes no difference what society you belong to, provided you are a "good church member." Now, my dear brother, I have not so learned Christ, if I ever knew anything of the power of his grace in years that are now past and gone. I was then made to say, What

have I to do any more with idols? and from that blessed hour I have been made to believe that the grace and mercy of my God are sufficient for me. And, dear brethren and sisters, I have professed for many years to live upon a very little hope; but little and poor as it looks to me sometimes, I would not exchange it for this world, with all its isms. I know that in some places the Baptists have become popular, and they must have a popular preacher, one who will succumb to the times, that will please everybody, and thus gain large numbers. Neither do they want any of those *old fogy preachers* among them; they are too hard, too uncompromising. As an example, for instance, it was said of me not many years ago, "Brother G. is a good preacher, but he is no hand to build up the church." You may rest assured I was astonished at the remark; to think that a professed Old Baptist preacher could suppose that the Almighty God had ever delegated such power to poor mortal man, whose breath is in his nostrils, the creature of a day, and crushed before the moth. O, let us praise the name of our eternal God, that the building up of the church of our dear Redeemer is not left in such precarious hands. Our glorious Lord, for the comfort of all his little ones, has said, "My counsel shall stand, and I will do all my pleasure." This looks to me to be enough to comfort and console the family, and to bear them up in all the trials and tribulations that they are incident to while traveling here. I have thought, dear brethren, that where the Lord has blessed his church with a sound ministry it is indeed a great blessing; but where they are under a false one, it is the greatest curse that can fall upon them. May the Lord in mercy bless his churches with such a ministry as will comfort his dear sheep and lambs; may he graciously be pleased to deliver his people from the clouds of error and delusion that now hang over some of the churches in the present day, and restore Zion to her primitive condition. I have been wanting for many years of my life to pay you a visit, and behold your face one time in the flesh, and to get acquainted with my dear brethren in the Eastern States and Canada, and I propose to do so next summer, if the Lord wills. If I can make the arrangements, I would like to be at the Baltimore Association, and go on to the others, and so on to Canada. If I go that way, I purpose returning through Michigan. Will some brother in Baltimore please write to me, and let me know the best route from Evansville, Indiana, and who to inquire for there? Also, will brother Pollard or Bateman, of Ontario, write to me upon the subject of my visit to Canada? And brother Carpenter, or some other brother in Michigan, please write and let me know what part of the state they reside in, and what is the nearest route to them from Detroit? I will answer them all in time.

Dear brother, I send my love to you, and all the dear brethren and

sisters through the SIGNS. May the Lord bless you all.

In much affliction your unworthy brother in tribulation,

JOHN H. GAMMON.

LOCKTOWN, Hunterdon Co., N. J., }
December 14, 1875. }

DEAR BROTHER BEEBE:—With this I inclose two dollars and ten cents for the SIGNS for 1876. I do not take advantage of the club-rates, because I think the SIGNS low enough at two dollars post-paid, and that all who are able to do so ought to pay the full subscription, so as to help bear the publishers' burden of sending the paper gratuitously to those of our brethren and sisters who are too poor to pay at all.

I find the SIGNS still contending for the faith once delivered to the saints, and generally very consistent; but once in a while I see an article containing expressions that make me feel that I would like softly to say to the writer, in the language of Paul to Timothy, "Hold fast the form of sound words," &c. There is once in a while a "spirit that is born of the Spirit," and, "second birth of the old man." During a somewhat extensive tour, and frequent commingling with the saints, recently, in Maryland and Virginia, I found a tendency to the production of some confusion by the use of those expressions in some recent articles. I think I fully understand the writers' meaning, and heartily indorse what I understand to be the doctrinal views intended to be conveyed; but would it not be better to confine ourselves to the use of scripture language when trying to set forth the new birth and the resurrection? I have recently seen a pamphlet claiming to set forth the Arian heresies of "some Old School Baptists;" and, although cunningly and craftily gotten up, with the evident design to deceive, yet I am compelled to acknowledge that some of our ablest and best writers have unguardedly placed themselves in a position to be open to such attacks from such evil, designing men as the author of the pamphlet to which I have alluded.

I would say, Write on, and fight on, brethren; only be careful to use the "sword of the Spirit, which is the word of God."

I find that to the large majority of readers, short, pithy articles are more acceptable, and such are more generally read. Sometimes, I know, a subject is so full, and embraces so wide a field, that it cannot well be expressed in few words; but in a general way, Old Baptists do not care much for the Greek of a thing that is taught them in their experience; and when they have to read four columns of the paper to get a single idea, they are apt to pass all future articles of that writer by, or leave them to the last.

I do not write these things to censure, but rather to suggest.

Yours to serve in the gospel,
A. B. FRANCIS.

(Editorial remarks on page 20.)

BATH, Steuben Co., N. Y., Dec. 10, 1875.

ELDER BEEBE—DEAR BROTHER:—These lines were running in my mind this evening, and I have penned them for the SIGNS OF THE TIMES, if you approve. I seem alone here in Bath, in my bigotry, or uncharitable views, as some more mildly express it. This is a village of over three thousand inhabitants, with six so-called churches, but none who dare or desire to own the sovereignty of God, so far as I know. I felt to rejoice when I read a letter from Penn Yan, for that seems quite near. The writer surely has learned to distinguish between the corn and the husks. I think I can sympathize with him, for I have been to hear all their preachers here, and my hungry soul is so unsatisfied.

I am enjoying a correspondence with sister Mary Du Val of Florida. Her "Prayer for Help," in the SIGNS for Sept. 1st, led me to write to her, and I am glad I did. Thinking of her loneliness, prompted these lines. I trust the Lord will answer her prayer, and mine, that we may hear his word preached. But I dare not, I cannot say, my will, for I trust I have been brought to desire at all times that the Lord's will may be done on earth, as it is done in heaven.

Can you inform us concerning the "Southern Baptist Messenger" that your son was to resume the publication of? My husband sent the money about a year ago, I think, but we do not receive any paper.*

Trusting that this may find you and yours in reasonable health, and that your strength may not all be labor and sorrow, but that you may rejoice in the God of your salvation, and finish your course with joy, is the earnest prayer of your sister, I trust, in the faith.

MARIA HELLINGS.

OLD SCHOOL BAPTIST.

Old School Baptist, O what a rarity,
Lonely you wander in life's weary way,
Denounced by all because you've no charity,
Still do not falter, for God is thy stay.

Canst thou not say, The Lord doth direct me,
He hath taught me this doctrine to firmly believe?

Oh yes! Though my kindred and friends all reject me,
On his word I may rest, for it cannot deceive.

Love to God, Paul tells us, is charity,
Believing he's justice and mercy combined;
A love to the church, but not with disparity,
Possesses and governs the true christian mind.

To think all may be right, oh! so the professing ones
In this present day do kindly (?) agree;
Search the scriptures anew, ye humble, peering ones,
To learn, without doubt, what is true charity.

M. H.

*The Messenger failed to receive sufficient encouragement to warrant a resumption of its publication.—ED.

CAMPBESBURG, Ky., Dec. 3, 1875.

DEAR BROTHER BEEBE:—I herewith send my subscription for our precious family paper, which I am not willing to do without the reading of. The SIGNS OF THE TIMES, together with my bible, is the greatest enjoyment I now have. Being old and feeble, I can do but little else than read; and when I read the dear sisters' letters, I can but love them for Jesus' sake. I feel inclined to

speaking of the precious blood that has cleansed us from sin, yet I am often made to doubt whether I have an interest in the atonement which was made for the bride, the Lamb's wife. O the imperfections of my nature, and want of that charity which Paul speaks of in writing to his Corinthian brethren. If Paul felt himself to be nothing without that charity which thinketh no evil, and though he had the gift of prophecy, and had faith to remove mountains, and gave his body to be burned, and had not charity, it profiteth nothing. O, if one who had such a glorious revelation from God felt the want of those graces, what can one so ignorant and weak and blind as I am, with regard to the great spiritual truth, say on that all-important subject? I can only say, as one of old has said, Salvation is of the Lord, and he alone can cleanse us and make us fit for his holy abode. Our God is a consuming fire, and cannot look upon sin with the least allowance. Then how shall we who are all defiled with sin be justified in his sight? Only by being clothed in his righteousness. O may it be our happy privilege to hear him who has all power in heaven and earth say, Come, thou blessed of the Lord, inherit (not merit) the kingdom prepared for you.

Accept my love, and excuse this.

MARTHA FOREE.

DEAR BROTHER BEEBE:—Will you please give your views through the SIGNS OF THE TIMES on Hosea x. 11, and oblige one of the poorest and most unworthy worms of the dust, saved by grace if saved at all, for I have nothing to bring as a price, nothing to plead but Christ and him crucified. I sometimes feel cast down and burdened in heart and spirit, and often say with the poet,

"If I love why am I thus?

Why this dull and lifeless frame?

Hardly sure can they be worse

Who have never heard his name."

My hope sometimes seems almost gone, yet small as it appears, I would not exchange it for all the world, for there is one bright spot that I can look back to, where the candle of the Lord shone around. I can go back in my mind, and it appears that I get a glimpse of that light, and it enables me to take courage and travel on, notwithstanding the trials and sore afflictions that beset me on my way. Wolves may howl, and the lions may roar, yet the strength of the Lord is sufficient to deliver us from all our enemies.

"Far off I stand with tearful eyes,

Nor dare uplift them to the skies;

But thou dost all my anguish see.

O God, be merciful to me."

This is my prayer for Jesus' sake. May God bless you and yours.

L. LAWRENCE.

DEAR BROTHER BEEBE:—For the knowledge of those churches I am serving, which are distant from me, I wish to say through the SIGNS that a telegram sent to Standing Stone, Bradford Co., Pa., will reach me.

SILAS H. DURAND.

CIRCULAR LETTERS.

The Elders and messengers of the churches composing the Western Corresponding Association of Old School Predestinarian Baptists of Missouri, in session with the church at Three Forks of Nodaway, Page Co., Iowa, Oct. 1st, 2d & 3d, 1875, to the several churches whose messengers we are, and to all with whom we correspond, greeting. Grace be unto you, and peace from God our Father and from the Lord Jesus Christ.

DEARLY BELOVED IN THE TRUTH, not only by us, but we trust also by all who have known the truth, for the truth's sake which dwelleth in us, and shall be with us forever. Jesus declares, "I am the way, the truth and the life." And again, "The truth shall make you free." So then, if that truth, which is Jesus, dwells in us, it makes us free from the law of sin and death; giving us a freedom from guilt and error, bondage and woe, which can only be appreciated by those whom Christ has made free.

"If therefore the Son shall make you free, ye shall be free indeed." And who but the soul that has felt the sting of death, the strength of sin and the curse of the law, can truly appreciate the delight of a given victory through our Lord Jesus Christ? Surely the joys of deliverance are sweet to such a one. Neither is it less precious because it came alone through Jesus Christ, of which we are brought to the knowledge through suffering temptation and affliction; for if the Captain of our salvation was made perfect through sufferings, and if, "though he were a Son, yet learned he obedience by the things which he suffered," surely our learning and perfection are by and through the same; that is, we are taught in the same school, and by the same Teacher; for he says, "Behold, I have refined thee, but not with silver; I have chosen you in the furnace of affliction." And again, "Ye are they which have continued with me in my temptations." And an apostle says, "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." Hence the lesson learned is, "That we may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." In Jesus is life; yea, he is our life, and the life is the light of men; hence he is our light also; and as " whatsoever doth make manifest is light," so it is Jesus that hath made manifest the darkness of our nature, with its sin and pollution, although that darkness comprehended it not. Jesus hath also revealed the light of his glorious grace, which our darkness cannot see, but which brings salvation, and teaches us that denying ungodliness and worldly lust, we should live soberly, righteously and godly in this present world. However greatly the troubled saints may feel the perverseness of their carnal minds, and sadly realize that in them, that is in their flesh, dwells no good thing, still to will is present with

them, but how to perform that which is good they find not. This causes them to cry unto the Lord, and wait for his grace. Since they are so helpless they can do nothing for themselves, hungry and thirsty their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses. They are then made to give praise to his holy name, and rejoice in God their Savior. They now desire to tread the courts of his holiness, and to drink the delicious wine of the kingdom, and give the Lord the glory due unto his name; to bring an offering and come before him, and worship the Lord in the beauty of holiness. It is not a hypocritical desire for a "show of wisdom in will worship," as is the case with so many who desire to make a fair show in the flesh; but from a sincere desire to worship him in spirit and in truth.

"O send thy Spirit down to write

Thy law upon my heart;

Nor let my tongue indulge deceit,

Nor act the liar's part."

The hypocrite and the false professor are but indulging deception and acting lies, when with flaming profession and vaunting pretensions they claim to love and serve God, while in works they deny him; and instead of acknowledging his power and Godhead in all his works, they change the glory of the incorruptible into an image made like to corruptible man, and to birds, and four footed beasts, and creeping things. And more, they change the truth of God into a lie, and worship and serve the creature more than the Creator. And this they do in all those demonstrations wherein works, means, instrumentalities, creature merit and free agency are held up to view as the procuring cause of the salvation of sinners, and where the fear of God and the knowledge of his name are attempted to be taught in the schools and institutions of men, no matter by what name or title they are called. But they are pointed out by the pen of inspiration. Jesus says, "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouths, and honoreth me with their lips, but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men." In Isaiah it is further said of this people, "But have removed their heart far from me, and their fear toward me is taught by the precepts of men." This language certainly does most pertinently describe the worshippers of the present day. But an apostle further warns us: "This know also, that in the latter days perilous times shall come; for men shall be lovers of their own selves," but especially "lovers of pleasures more than lovers of God: having a form of godliness, but denying the power thereof. From such turn away." This warning and admonition is of serious importance, and should receive the attention of those who love our Lord Jesus Christ in sincerity. They have tried the vanities of foolish and sinful men, till

they have become wearied and afraid, and feel them to be a burden and reproach; and their prayer is, "Turn away mine eyes from beholding vanity, and quicken thou me in thy way. Turn away my reproach which I fear, for thy judgments are good." They are by these warned against false teachers, evil communications, false churches with delusive worship and seductive snares, and admonished to keep or turn away from them, and not be yoked together or entangled with them; because there is no fellowship, communion, concord, partnership or agreement between them and the worship, doctrine, church, gifts and grace of our Lord Jesus Christ, the Lord of life and glory. The Lord lives in his people; for they are the temple of the living God: as God hath said, "I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Hence the holy command and gracious promise from the heavenly throne, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—Again, "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." These scriptures teach that our Lord acknowledges no people as his church but those who know and love and keep the truth; and no worship is the true but that which is in spirit and in truth. The "Lord of heaven and earth dwelleth not in temples made with hands, neither is he worshiped with men's hands, as though he needed any thing." As the kingdom of God cometh not with observation, so the service and worship of that kingdom consists not in outward show. As he that sat up that kingdom is a Spirit, so they that are set up in that kingdom are spiritual, and their worship which is the delight of that kingdom is spiritual, because it is the worship of God, the Spirit, by those that are born of the Spirit, according to the teaching, and in the light of the Spirit. The loving disciple and apostle John, when in the spirit to receive the Revelation of Jesus Christ which God gave unto him, was twice most forcibly admonished to "worship God." When humbled under the power of that awe-inspiring revelation and wonderful testimony, he was ready to give praise to the angel that shewed him those things; but he was forbidden to do it. The praise is due to God alone, and to him it must be given. The evidence, as well as the effect of the spirit of true worship, is to be meek and lowly in heart, always ready to fall at the feet of the dear saints, esteeming them better than ourselves; and if praise or merit is offered or ascribed unto us, we shrink from it, and like the angel, meekly, yet firmly, declare, "See thou do it not; I am thy fellow-servant, and of thy brethren that have the testimony of Jesus. WORSHIP

GOD." That is, give thanks and praise, honor, adoration and glory to him. "For the testimony of Jesus is the spirit of prophecy." Our God is the King eternal, immortal, invisible, the only wise God our Savior, and to him must glory and majesty, dominion and power, be ascribed both now and forever. Amen. If then our God is the invisible God, his worship must be of that holy, spiritual character which pertains to his nature and divine perfections. Incomprehensible to human reason, not discernible by the natural man, who receives not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned. But "The secret of the Lord is with them that fear him, and he will shew unto them his covenant." Also, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him; but God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God." Dear saints, the deep things of God are "these things" which he has hid from the wise and prudent, and has revealed them unto babes. And this revelation is the wisdom of God in a mystery, which God ordained before the world unto our glory. Then, if ordained for our glory, it must by the same ordination redound to his glory; for the glory of the saints consists in giving all glory to God; and this is the substance of that worship which is in the beauty of holiness, with becoming reverence and godly fear. And now, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus, who continueth ever, hath an unchanging priesthood, and is able also to save them to the uttermost who come unto God by him, seeing he ever liveth to make intercession for them. Seeing these things are so, what manner of persons ought we to be in all holy conversation and godliness. May the spirit of the psalmist possess us, "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ. Wherefore, beloved, seeing that we look for such things, let us be diligent, that we may be found of him in peace, without spot, and blameless. And account the long-suffering of our God salvation. His words are true and faithful.

"Now unto him that is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever, Amen."

J. S. JONES, Mod.

THOMAS SHEARER, Clerk.

R. M. THOMAS, Ass't Clerk.

CORRESPONDING LETTERS.

The Western Corresponding Association of Old School, Predestinarian Baptists of Missouri, in session with the Old School, Predestinarian Baptist Church called Three Forks of Nodaway, to the several associations with whom she corresponds, sends christian salutation.

DEARLY BELOVED BRETHREN IN THE LORD:—Through a well directed chain of a kind beneficent providence, we have again been permitted to meet in an associate capacity, and to hear from you through your letters and messengers, and to hear them proclaim the gospel of the Son of God in its purity and simplicity. The several churches composing our little body do not inform us of large additions being made to them during the time that has intervened since our last annual meeting, but we feel to rejoice that a good degree of peace and harmony seems to prevail among us, and that there is no division among us as relates to the great scheme of redemption through our Lord and Savior Jesus Christ. We desire a continuation of our friendly correspondence.

Our next annual association is appointed to be held with our sister church called New Hope, in Carroll Co., Mo., on Friday before the first Saturday and Sunday in October, 1876, where we again hope to receive your letters and messengers.

J. S. JONES, Mod.

THOMAS SHEARER, Clerk.

R. M. THOMAS, Ass't Clerk.

CHURCH CONSTITUTED.

On the 18th inst., by request of several brethren and sisters residing in the city of Atlanta, a presbytery met with them in the City Hall, consisting of Elders Isaac Hamby, of Yellow River Association, D. W. Patman, of the Oconee, W. W. Carroll and J. G. Eubanks, of the Marietta, W. H. Morgan, of the Primitive Western, E. Webb and myself, of the Yellow River.

After a discourse by the writer from Acts ii. 32, the presbytery was organized by choosing Elder Patman as Moderator, and requesting Dea. Wm. S. Montgomery, from the Ocmulgee Association, to serve as Clerk.

Nine brethren and sisters then presented letters of dismissal from the churches where they had been members, among whom were brother G. E. Smythe, a licensed preacher, and two deacons, whose standing was recognized and continued by the church after its organization.

Their constitution being found consistent and in harmony with other regular Primitive Baptist churches, and the members orderly and of like precious faith with us, they were declared a church in gospel order, and each member of the presbytery gave to each of the constituents the right hand of fellowship.

The "Atlanta Old School Baptist Church" then held a conference and unanimously chose Elder John G. Eubanks as their pastor, and selected

the third Sunday and day preceding in each month for their regular meetings. Brother Eubanks agreed to serve them; after which the church adjourned.

On Sunday brother Carrol preached from Acts ii. 21, followed by brother Patman from 42d verse of the same chapter. Brother Hamby concluded the services with a few very impressive remarks. The occasion was a solemnly joyful season to all who love the cause in which we were engaged, and I am happy to say that the little church has good prospects for considerable additions, as many in that city are lovers of the truth, and have long wished for an opportunity to be identified with the church of Christ.

WM. L. BEEBE.

COVINGTON, Ga., Dec. 28, 1875.

AN APPEAL TO THE PRIMITIVE BAPTISTS.

DEAR BROTHER BEEBE:—I have long been a subscriber to your valuable paper, and have never had the benefit of its columns to publish any thing from me, and now ask you, in the name of suffering humanity, to make an appeal to your subscribers to assist our dear and afflicted brother Eli T. Kidwell.

Whereas our dear brother, Eli T. Kidwell, has been afflicted for many years, we feel it our duty to assist our suffering fellow-man, and may the good Lord put it into the hearts of his dear children to send him such relief as they may feel willing to contribute. A small pittance from each Baptist will greatly alleviate his sufferings and sorrow, and soothe his pathway through these low grounds of sin and sorrow. Cannot our dear sister R. Anna Phillips, of Ga., send him one of her excellent pamphlets to peruse in his lonely hours?

Brother Kidwell's post-office address is Fairfax Court House, Va.

A Sinner Saved by Grace.

PROSPECTUS.

OF A

BOOK CONTAINING THE ARTICLES

OF

J. F. JOHNSON,

COMPILED FROM THE

"SIGNS OF THE TIMES."

Elder J. F. Johnson, of Kentucky, having received many calls from the brethren of Licking, as well as other associations, for his articles published in the SIGNS OF THE TIMES to be compiled in a book form, has given his consent to the publishing of a prospectus. The book will contain from five to six hundred pages, the same size as the "Editorials," and bound in a neat, substantial binding, and sent postage paid for one dollar and fifty cents per copy. Finer binding may be had at an advanced price.

Before commencing the above work we publish this prospectus, and request all who would like to procure the book to send in their names, but not the money, as soon as convenient, that we may determine the number of copies to publish, as there will be but a very few more printed than absolutely ordered. Address for the present,

B. L. BEEBE,
Middletown, Orange Co., N. Y.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 15, 1876.

REMARKS ON THE LETTER OF BROTHER FRANCIS, ON PAGE 18.

We appreciate the kind expressions of our beloved brother in regard to the general tone and sentiment of our paper, and would that we were able to publish a sheet in which no defection could be detected. It has been our desire and aim through all the toilsome years of our labor to contend earnestly and understandingly for the faith once delivered to the saints, and at the same time, from an abiding sense of our own weakness, we have felt conscious that it best becomes us to labor in the field assigned us, with meekness and fear. We have been well aware that whatever we might write or publish would pass a very trying ordeal, being submitted to the criticism of not only enemies who would not spare us, but friends and brethren whose superior discernment and clearer understanding of the scriptures would readily detect defection and weakness in all that we could submit to their consideration. But we have for these many years ventured largely on the forbearance of our brethren, while from our enemies we have expected no lenity. We have never desired our brethren to indorse our views any farther than they find them sustained by the scriptures of truth.

It would perhaps require the immediate inspiration which only the prophets and apostles had, to conduct and publish a paper so accurately that in reviewing its pages critically for the term of forty-three years, by hundreds of thousands of readers, that no slip of the pen, or inadvertent phrase, or unadvised article could be detected.

It has been unhappily our grief to differ from some excellent brethren, for whose opinions we have great respect, on some minor, or, perhaps important points; but the same infirmity has been betrayed by disagreement of our brethren among themselves; sufficient at least to show the truth of the saying, "To err is human."

"The great and good do not agree,
Dear Lord, what will become of me?"

We desire to profit by the kind and brotherly suggestions of our brother Francis, and the dear brethren with whom he has been in consultation, in Virginia and Maryland, on the subject of what would improve our publication; and we hope to be still further advised by faithful brethren. It will not break our bones, but it shall be an excellent oil.

Still we are too profoundly stupid to fully comprehend some of the kind suggestions contained in the letter of brother Francis, and in one or two letters we have received from other brethren.

We are admonished to confine ourselves to scripture language when trying to set forth the new birth. Is it intended that we should only copy verbatim such scriptures as treat on that subject, and offer neither note or

comment on what is written in the bible? If so, we are not to tell how we understand the scriptures; and may not the same rule apply as well to what the scriptures say on all other subjects? If so, why not let all read the bible for themselves, and cease entirely from either preaching or writing at all? When the Savior commanded his disciples to go teach all nations, can it be supposed that they were only to read or recite the scriptures? It really seems to us that there are gifts for edification in the church, in the use of which one shall edify another, by speaking or writing as with the ability which God giveth. We have understood that to preach or write to the edification of the saints, so as to feed the flock of God, includes expounding, or telling what the scriptures mean, after the example of our Lord, who, "beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself."—Luke xxiv. 27.

We have labored to use sound words, as Paul exhorted Timothy to do; but we have regarded such words sound as in their use one disciple of Christ may edify another; words which are sustained by the word and Spirit of our God; words free from rottenness, wholesome words, which can stand a scriptural test, and such words by which the scriptures may be elucidated and made plain to the understanding of the saints, cannot be condemned as unsound. Although we have been in the ministry almost three score years, we have never met with a preacher or writer who has confined himself to scripture language, but we have met with some who have enjoined on others to do so.

Brother Francis has given two or three specimens of what we suppose he regards as unsound words. One example we presume refers to words which we have used in regard to the new birth. "The spirit that is born of the Spirit." But are these words unscriptural or unsound? The Savior has spoken of a spirit that he says is born of the Spirit. The apostle informs us that if any man have not the spirit of Christ, he is none of his. And again, As many as are led by the Spirit of God, they are the sons of God. Are they not manifested as sons of God by a birth? If that which is born of the Spirit is spirit, then there is a spirit that is born of the Spirit. If the spirit of Christ by which the children of God are distinguished is not a spirit that is born of the Spirit, where did it come from—of what was it born? If this is unscriptural or unsound language, we are too dull to perceive it.

As to the "second birth of the old man," we know nothing of any such birth, and if we have ever used the words in that connection we are not conscious of it; or if they have been used by our correspondents, it has escaped our notice. Paul informs us "There is a natural body, and there is a spiritual body." And he shows that they are distinct: "The glory

of the celestial is one glory, and the glory of the terrestrial is another glory." One emanates from the first Adam, who was made a living soul, and the other from that Adam which is the Lord from heaven. That this natural man, so far as it relates to the saints, is sown a natural body, and shall be raised a spiritual body, is also bible doctrine; for as flesh and blood cannot inherit the kingdom of God, there is a necessity that God shall change our vile body, and fashion it like his (Christ's) glorious body. But in this change we hope to leave all corruption and impurity with our mortality behind. "So when this corruptible [old man, which is to be put off, with its affections and lusts] shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."—1 Cor. xv.

If we have ever advocated *Arianism*, or given our enemies or friends just cause to so charge us, then it is right and just that we should bear the stigma. We have always understood the Arian heresy to be a denial of the supreme, eternal, underived Godhead of our Lord Jesus Christ. Have we ever denied this? Never. But our offence has been that we have refused to adopt the unscriptural and unsound words of others, who contend that he is in possession of only one distinct third part of the eternal Godhead, while we do and have contended that all the fullness of the Godhead is his. No fractional part, but he is the true God and Eternal Life. As the Head of the church is Christ, so the head of Christ is God. The Eternal God is manifest in the Mediatorial person of Christ, even as the whole Christ dwells in and is the head of the church. The Father is in Christ, and Christ is in the Father, and Christ and the Father are one. Christ is in the church, and the church is in Christ, and Christ and the church are one. If this be Arianism, or if this be heresy, let those who have more light than we have teach us the way of the Lord more perfectly.

In defence of unreasonable prolixity in the articles written for the SIGNS, either by the editor or correspondents, we have nothing to say; we only plead guilty; but in extenuation of the fault we plead our inability to condense our articles as we would; we do about as well in that matter as we can. Our race is nearly run, our sun is going down, and brethren will have to bear with us but little longer. But we really do not think the SIGNS have been overburdened with many appeals to the Greek or Hebrew text; probably not so frequently as might have been the case if your humble editor had been a classical scholar.

LUKE III. 5, 6, & XII. 33, 34

Brother W. S. Carpenter, of Columbia, Michigan, asks for our views on Luke iii. 5, 6, also on Luke xii. 33, 34. The first reads, "Every valley shall be filled, and every moun-

tain and hill shall be brought low, and the crooked shall be made straight, and the rough ways shall be made smooth, and all flesh shall see the salvation of God." This was prophesied by Isaiah (xl. 3-5) in reference to the coming and ministry of John the Baptist, as the voice of one crying in the wilderness, in "the beginning of the gospel of Jesus Christ, the Son of God. As it is written in the prophets, Behold I send my messenger before thy face, which shall prepare thy way before thee."—Mark i. 1, 2. The people of Israel under the old covenant had had much advantage every way over the Gentiles, chiefly because unto them were committed the oracles of God, and they were separated from all the nations of the earth by a legal wall of partition. The tribes and favored families and cities, as Chorazen, Bethsaida and Capernaum, like mountains and hills were exalted to heaven, in comparison with Nineveh, Tyre and Sidon, and as the peculiar people of God they were elevated high above the level of the nations of the earth. But in the preaching and ministry of John, the axe was laid unto the root of the trees, and the pharisees and sadducees coming to John's baptism found themselves cut off from Abraham as their root, and none were admitted to that baptism who did not bring forth fruit meet for repentance. The middle wall of partition was now no longer to remain, but Jews were now to be reduced to a perfect level with the Gentiles. The oracles of God were now under the new dispensation to be extended to all flesh alike, recognizing no longer distinction between the fleshly children of Abraham; the mountains and hills were abased, and the valleys were exalted to a perfect equality with those who had been so highly favored, so that all flesh, without distinction of Jew or Gentile, barbarian, Scythian, bond or free, should see the salvation of God. And in every nation, he that feareth God and worketh righteousness is accepted with him.

The other text submitted, Luke xii. 33, 34, commands the saints to "Sell that ye have and give alms: provide yourselves bags which wax not old, a treasure in the heavens, that fadeth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also." The children of God, who are risen with Christ, are admonished to "Seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth."—Col. iii. 1, 2. To "Seek first the kingdom of God and his righteousness," and trust in the promise of God to supply all temporal things which they may need.—Matt. vi. 33. In the same chapter in which our brother's text is found, the subject is illustrated by the parable of the rich fool, who instead of distributing his overflowing abundance to feed the poor, sought to hoard it up for many years, unmindful of the uncertainty of all earthly treasure, or of his own mor-

talidity. It was said to him, "Thou fool, this night thy soul shall be required of thee, then whose shall these things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." We do not understand that the saints are to sell what they possess so as to deprive themselves and their families of the comforts of this life which God has given them, for that would conflict with the command to provide for those of our household; but the saints are forbidden to hoard up more than they need, like the rich fool, and like him set their heart upon earthly treasure. To do good and to communicate we should forget not. According as God has prospered us, he has commanded that we shall be ever ready to share what we have with those who are poor and destitute. Instead of pulling down our ample barns and building larger, sell what can be spared and give it to the poor, and thus, instead of laying up treasure on earth, seek the approval of our God, as a lasting treasure in heaven.

POSTAGE ON THE "SIGNS OF THE TIMES."

Brother Cyrus Risler desires us to state what amount of postage we are required to prepay on the SIGNS OF THE TIMES? The postage is estimated by weight, and every issue is weighed at the Post-office; and the gross amount of each number is a fraction less than fifteen dollars, at three cents per pound. Our present circulation amounts to about three hundred and sixty dollars per year.

It will be seen by our published terms that we do not exact the postage from our subscribers. Many of them have, however, voluntarily sent us from ten to twenty-five cents for postage. For their kindness they have our thanks; and the amount we have appropriated to the payment of postage, &c., on papers sent gratuitously to those on our free list, who are not able to pay anything.

Elder J. F. Johnson's proposed book, to contain his articles on the various subjects which have appeared in the back volumes of the SIGNS OF THE TIMES, will, if published in a book form, make a very neat volume of valuable and interesting matter, well calculated to edify the saints. We would like to see a copy of it in every Old School Baptist family. The subscription price is so low as to place it within the means of nearly all who desire to read it. See prospectus on page 20.

INQUIRY.

Brother J. M. Flarity, having removed from New Bridge, Lumpkin Co., Ga., to East Tennessee, desires to be informed if there are any of our Primitive order of Baptists in or near Monroe Co., Tennessee. If there be any, they will confer a favor by addressing a line to him. His Post-office is Tellico Plains, Monroe Co., East Tennessee.

INQUIRIES AFTER TRUTH

We are constantly in receipt of requests for our views on different portions of the scriptures, and so numerous are they that it is impossible for us to give our attention to but a small portion of them. We have therefore concluded to publish such as may accumulate, and request our brethren who may have light on any of them to present such views as they have.—ED.

PEN YAN, N. Y., Jan. 31, 1875.

ELDER BEEBE:—Please give your views through the SIGNS on Gal. vi. 14, and its connection, and oblige a seeker after truth.

T. B. MILLER.

MAYSFIELD, Texas, April 27, 1875.

ELDER G. BEEBE:—I would be pleased to have your views through the SIGNS on Rev. xix. 7. "Let us be glad and rejoice," &c.

JAMES YARBROUGH.

STANDING PINE, Miss.

If not too much engaged, please give your views on Ruth ii. 15, 16.

M. SANDERS.

NEW LONDON, Iowa, Jan. 15, 1875.

BROTHER BEEBE:—I would be much pleased if you would give your views on Rev. xiii. 11. Where will this beast make his appearance? Do you see any signs of his rising?

JAMES DENNY.

GREAT CROSSINGS, Ky.

DEAR BROTHER BEEBE:—I would like to read your views on the subject treated of in Rom. v. 13, 14.

E. H. PARRISH.

SANTAFE, Ten., April 25, 1874.

BROTHER BEEBE:—I am an old man, sixty-years old, and have never troubled you for your views on any scripture. I now for the first time, and probably for the last, shall trouble you. Please give me your views on Habakkuk ii. 11.

T. W. ROSCOE.

CLARKSVILLE, Ark., April 20, 1874.

BROTHER BEEBE:—Will you be so kind as to give your views on Matt. xxiii. 9, "And call no man your father upon earth," &c. If you do not feel like giving your views on it, you will confer a favor on one who desires to know the truth, by publishing it in the SIGNS as a request to Eld. Wm. L. Beebe.

H. T. NAVE.

DEAR BROTHER BEEBE:—Once more I ask your views on Jer. xlvii. 11. I have asked your views on it twice before. We have no preaching but the "do and live," and we are almost starved for the bread of life.

JANE STEVENSON.

ALEXANDRIA, La., May 10, 1875.

DEAR BROTHER BEEBE:—If it is not asking too much, please give your views on Luke xi. 24-27, and confer a favor on a poor, weak and ignorant inquirer.

W. V. BRITT.

BROTHER BEEBE:—Please give your views on 1 Cor. xv. 41, 42, and oblige your unworthy brother,

CALEB SIMPSON.

BROTHER BEEBE:—I know you love to talk of the power of God and the glory of his kingdom, therefore I ask your views on Rev. xiii. 15 to 18 inclusive.

W. M.

ELDER BEEBE:—DEAR BROTHER:—I will ask your views on Eccl. viii. 14, 15.

Your unworthy sister,

E. B. SHINN.

DEAR BROTHER BEEBE:—If not too troublesome, please give your views on Rev. xvi. 1-14. Your unworthy sister in love,

NANCY WHEELAND.

If it is not asking too much, I would like you to give your views through the SIGNS OF THE TIMES on Jer. viii. 20. If you cannot do so, will some other writer in the SIGNS.

BROTHER BEEBE:—I should like very much to have your views on Song i. 6.

G. R. RIGGS.

DEAR ELDER BEEBE:—Hoping you will pardon a poor, unworthy sinner for asking instruction of you, I will request you to explain through the columns of the SIGNS OF THE TIMES the following verse of scripture, which is found in the 58th Psalm: "The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies."

AN INQUIRER AFTER TRUTH.

DEAR BROTHER:—I would like you to give your views on Acts xxvii. 16, especially that part of the verse, "wash away thy sins," and oblige your unworthy brother, if one at all,

C. G. SAMUEL.

Please give your views on Rom. xi. 29: "For the gifts and calling of God are without repentance;" as there seems to be some diversity of opinion among brethren upon the subject.

J. R. M.

RETREAT, Va., Sept. 7, 1875.

If you can find time to do so, please give us an exposition of Acts ii. 38, particularly the receiving of the Holy Ghost.

JOHN C. HALL.

HALLVILLE, Texas, July 9, 1875.

DEAR ELDER BEEBE:—Please give your views on 1 Tim. v. 24, 25, and oblige

A FRIEND.

JANUARY 11, 1874.

Please give your views on Heb. ii. 15. I have studied over this passage very much, until I wish you to write on it, if it will not intrude on your patience. Do not all the human family fear death? What kind of fear does it refer to?

Yours in love,

S. A. E.

ELD. G. BEEBE:—Will you give your views on Dan. xii. 1-3, especially on the last clause of the 3d verse?

BROTHER BEEBE:—Will you please give your views through the SIGNS on the talents, as recorded in Matthew, more particularly the one talent, and who the one talent servant represents?

Yours respectfully,

E. D. P.

BROTHER BEEBE:—Give me your views on Rev. xxii. 17: "And the Spirit and the bride say, Come," &c.

JAMES A. WILLIAMSON.

MARRIAGES.

By Eld. P. Hartwell, July 3, 1875, at the residence of the bride's father, Mr. Whitely W. Meredith of New York, and Miss Sallie A. Golden, daughter of Jacob Golden, of Princeton, N. J.

By the same, at his residence in Hopewell, July 28, 1875, Mr. John A. Weller and Miss Emma A. Butterfoss, both of Stockton, N. J.

By the same, at his residence in Hopewell, Oct. 23, 1875, Mr. David A. Danberry and Miss Elsie M. Lake, both of Hopewell.

By the same, at Marshall's Corner, Nov. 13, 1875, Mr. Frank Morris and Miss Hannah E. Britten, both of Hopewell.

By the same, at the residence of the bride's father, near Titusville, Mr. Philander S. Wheeler and Miss Cora Drake, daughter of Alexander H. Drake, all of Hopewell Township.

By the same, at the residence of the bride's father, Dec. 1, 1875, Mr. Charles E. Merrell of Hopewell, and Miss Lavina B. Reed, daughter of Abel Reed, of Lawrence township.

By the same, at the residence of the bride's father, Dec. 1, 1875, Mr. John B. Reed of Lawrence, and Miss Lizzie R. Blackwell, daughter Wm. L. Blackwell, of Princeton township.

By the same, at the residence of the bride's father, Dec. 15, 1875, Mr. Wm. Pierson and Miss Catharine B. Reed, daughter of Andrew B. Reed, of Lawrence township.

At the residence of the bride's parents, near New Vernon, Dec. 22, 1875, by Elder Gilbert Beebe, Mr. Mulford R. Strong and Miss Lizzie Comfort, daughter of Oliver Comfort, both of Mammakating, N. Y.

OBITUARY NOTICES.

DEAR BROTHER BEEBE:—I left Illinois Sept. 29th. Up to that time I was so closely occupied in the ministry, and in closing up my affairs, that I failed to write out and send you the following obituary notices. The scanty notes from which I now have to write I cannot make out as clearly as I could wish, but will do the best I can, and hope the friends who have requested me to write will be satisfied.

DIED—About the 7th or 8th of September, 1875, at her father's residence in Knox County, Ill., after a lingering illness, Miss Irena Kimber, aged about 20 years. She was a daughter of Hamilton and Mary Jane Kimber. She took a severe cold and cough, and from blooming health was soon hurried to her grave. During her last months she declined rapidly, but without murmuring or complaint. On the second Sunday in August she came before the Harmony Church at Elmwood and gave evidence of a saving change, and was received as a candidate for baptism, but her baptism was deferred until September; but when the time arrived, she was not, for the Lord had taken her. By her request the writer preached at her funeral, on the fourth Sunday in September, at her father's house, to a large assembly.

ALSO,

Departed this life, in the full triumph of faith, at her late residence in Fulton County, Ill., after two years of painful sickness, sister Hannah Wright, relict of the late Elder Aaron Wright, and daughter of the long since deceased Elder Whitely, whose praise is in many of the churches. She died Aug. 3, 1875, in the midst of her dear children. She was born in Kentucky, Nov. 19, 1811, was raised in that state, and after she was grown up moved with her parents to Clay County, Ill. She received a hope in Christ when in her seventeenth year, and united with the Old School Baptists in her eighteenth year, from which faith she never departed. She was a woman of great affliction. The writer was called, by the dying request of her husband, Eld. Aaron Wright, who died April 6, 1875, to preach his funeral discourse, from the words, "For I am ready to be offered, and the time of my departure is at hand." When I arrived at his residence I found sister Wright in a lingering state of health, but full of grace and peace, and joy in the Holy Ghost. She was not able to attend her husband's funeral. After the funeral I dined with his dear children, at Peter Rhodes', and after some conversation I asked how many of the Elder's children desired to follow the example of their father and mother, in obedience to their Savior's command, in the ordinance of baptism. Jane Bouser responded, "I, for one." Then her sister, Margaret Rhodes, said the same, if worthy. I returned, I think, the third Sunday, and baptized in the fellowship of Zion Church, Jane Bouser, Margaret Rhodes, John Wright, his wife, two daughters and one son, and a daughter-in-law of Elder Aaron Wright. I visited them again, I think, the second Sunday in August, received and baptized Carrie, a daughter, and a brother, Stephen; on Monday baptized brother S. Still. Notwithstanding the ill health of sister Wright, we held meeting at her house on Friday evening and Monday morning, which was a great comfort to her. She had selected her text, Isa. xlii. 2, and requested the writer to preach from it on the occasion, which request was complied with on the second Sunday in September, after which we repaired to the water again and baptized sister M—, and on Monday a brother Peak, making two funerals and nine immersions, and one was received by letter.

This Eld. Aaron Wright was a brother of Eld. Cyrus Wright, who departed this life many years ago. He was an able minister of the New Testament, and for some years a member of the Legislature of Illinois, and his memory is still fresh in the minds of many brethren.

I write this at the request of sister Hannah Wright and her children. She was patient in all her afflictions. She would often sing with a clear voice, and express a readiness to depart home and be with Jesus. Her Savior seemed to fortify her at every point. She leaves a daughter, impotent in her feet from her birth, who gave a bright evidence

of an experience of redeeming grace. A very remarkable family. May God bless, comfort and sustain them, keep them steadfast and immovable, and cause them to abound more and more in the doctrine which distills like the dew, and which drops like the rain, is my sincere prayer.

R. M. SIMMONS.

HOPKINS, Nodaway Co., Mo.

ELDER BEEBE:—It becomes my painful duty to inform you of the death of our dear mother, Deborah Lockwood, who departed this life Nov. 27, 1875, at a quarter before six in the evening. The doctor called her disease typhoid fever. She was sick about four weeks, and at times suffered much, until towards the last, when she seemed to be quite easy, and breathed shorter and shorter until her spirit took its flight. The last time I talked with her on religious subjects she seemed animated as usual to hear the eternal God exalted and his truth defended. She joined in with her whole heart. Her theme was salvation by grace alone, and her only hope was in the blood and righteousness of her Lord and Savior. She was a firm believer in Election and Predestination, as taught in the holy scriptures. And I must join her in saying, All glory, praise and thanksgiving be unto the eternal Jehovah. She was asked how it was with her on her dying bed. She replied, that all her trust was in Jesus,—that he was her Strength.

When she was dressed for the burial, O how lovely she looked! A heavenly smile lit up her countenance as though she had stepped out of time into the world of eternal glory, and was viewing her Savior in rapturous bliss. Her age was 77 years, 6 months and 11 days. She died at the residence of her daughter, Catharine Aking, in the town of Star Prairie, Wis. Her former residence was Olive, Ulster Co., N. Y., and she had been a member of the Old School Baptist Church in that town about sixty years. May the Lord comfort and sustain all the bereaved relatives, brethren and friends. At her burial we had prayer and singing, but no preaching, as it was her request that her funeral should be preached at Olive, in the church where her membership was and had so long been. The hymns we selected for the occasion were—

"Asleep in Jesus, blessed sleep."

And,

"O happy soul, who safely past
Your weary warfare here."

Also,

"O happy souls, how fast you go."

C. S. LOCKWOOD.

To the above tribute we feel constrained to add, that we have been personally acquainted with this aged pilgrim almost sixty years, and we can say in truth that a more spiritually minded, sound, consistent and humble follower of the Savior we have never known.—EDITOR.

Departed this life Dec. 10, 1875, Mrs. Rebecca Kirk, wife of Elisha Kirk, in the 52d year of her age. Her death was very sudden and unexpected, of what was supposed to be a disease of the heart. The deceased had made no public profession of faith in Christ, yet she expressed a very warm attachment to those who did, for the truth's sake. She made manifest her love for the truth of the gospel, by a regular attendance, and by giving heed to the word spoken, having to travel the distance of twelve miles to the place of meeting. But she is gone, and we have no doubt she is where the inhabitants shall not say, I am sick. She leaves a husband, and, I believe, ten children, to mourn their irreparable loss; but it is God's will, whose doings are always right, and it is for us to submit.

The family of which the deceased was a member has been highly favored by the Lord. Four sisters that survive are now members of the church at Rock Springs, who mourn their loss, yet not as those who have no hope.

Her funeral took place on Monday following, and a large and solemn audience was in attendance. We hope that the blessings of a kind providence may rest upon the distressed family.

WM. GRAFTON.

FOREST HILL, Md.

I send for publication in the SIGNS the notice of the death of my dear mother, **Mrs. Rebecca Badger**, which occurred on the 8th of December, 1875. She had been in failing health for some time, but was not considered dangerously ill till five days before her death, when she was taken suddenly with paralysis, and remained in a perfectly unconscious state till death closed her sufferings.

She was born in the year 1806, and was buried on her 69th birth-day. She belonged to a race which are fast passing away, remarkable for its sterling integrity and unfaltering faithfulness to duty, together with great energy of character.

In early life my mother was called by divine grace, and, through a very clear experience, into manifestation as a child of God. Soon after, she followed her Savior in baptism, and till her death continued an humble follower of the meek and lowly Jesus. With full purpose of heart did she perform the vows her "soul in anguish made." It has never been my lot to meet one who evidently was a brighter example, both in the church and in the world, of the devoted christian. She and my father have walked hand in hand in the cause of the Redeemer for many years, and very many of the dear saints will remember the steadfastness of her whose face they will see no more, in the many trials and sorrowful scenes through which they have passed together. She was perfectly uncompromising in her faith. A more faithful and devoted mother, children never had, of which three, of a family of seven, and the husband of her youth, my father, still live to mourn our loss. But we do not mourn as they who have no hope, for our loss is her eternal gain.

The funeral was held from the Old School Baptist meeting house in this place, at which a very comforting sermon was preached by Elder G. Beebe, from 1 Cor. xv. 53, 54.

Affectionately yours,

J. N. BADGER.

WARWICK, N. Y., Dec. 22, 1875.

DIED—At her residence near Mt. Zion, Loudoun Co., Va., Nov. 8, 1875, **Mrs. Elizabeth Hutchison**, in the 88th year of her age. Sister Hutchison will be remembered by many of the brethren from abroad who have visited, and partaken of her hospitality and liberality in years gone by. Previous to the loss of a large amount of her property by the late war and its consequences, she was blessed with quite a large share of this world's goods, and she dispensed them with no niggardly hand.

She was baptized at Little River, in Loudoun Co., Va., while that church walked in and maintained the order of the gospel, about fifty years ago, by Eld. John Johnston, who was at that time pastor of that church. Soon after Mr. John Ogilvie became the pastor, and during his life, the church was kept together by his moderate views on the new issues, and his own personal popularity. Soon after his death, in 1849, the arminian tendencies of the large majority of the church became manifest, and it was no longer a home and resting place for the sheep and lambs of Christ, but a place of dragons and owls. About this time sister Hutchison, with eight or nine others, withdrew, and soon after organized, and were constituted, in company with a few others, (thirteen in all, I believe) into a church, by Elders S. Trott and R. C. Leachman, under the name of Mt. Zion, and have since "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

Sister Hutchison was a widow for twenty years, her husband having died in 1855. She enjoyed remarkable health, and was quite active for one of her age, being able to attend to her domestic affairs till a few days before her decease. It was my privilege to visit her a few days before her death, and at the same time she got out to the meeting at Mt. Zion, and seemed to be in rather better health than usual, it being the first time in several months that she felt able to stand the fatigue of going to meeting. I little thought when we parted after the meeting that it was for the last time on earth. I have lost in her a warm friend, one whose friendship has been proven by many acts of kindness performed

during several years residence as a member of her family, and since leaving her roof.

The church has lost a worthy and faithful member, but what is loss to it is gain to her. She had no children, and was the last of a large family of brothers and sisters.

May all who feel the loss of our dear departed sister be enabled to bow in humble submission to him who doeth all things well.

Yours in affliction,

A. B. FRANCIS.

LOCKTOWN, N. J., Dec. 14, 1875.

It devolves upon me as a duty to write for the columns of the SIGNS the obituary of **Elder C. W. Mason**, who died of consumption, in Washington, D. C., on the 1st inst. I would have sent his obituary before, but have been waiting to obtain information concerning him.

Brother Mason was born in Dumfries, Prince Wm. Co., Va., in 1830. I have not been able to learn definitely the date of his baptism, but it has been, I think, over twenty years ago. He became a member of Bethlehem Church in this county, (Prince Wm.) since the war, and at that time was exercising his gift publicly, which liberty was still allowed him. The church having become satisfied with his gift to the ministry, called a council to take into consideration the subject of his ordination, which council convened with them at the time of the Corresponding Meeting in August, 1872, and after deliberation proceeded unanimously to set him apart to the work of the gospel ministry. Elder Mason was an able defender of the truth, and expounder of the word. He was meek and lowly in his walk, and highly esteemed for the truth's sake by his brethren, white as well as colored. I was thrown considerably in his company, listened to his preaching with pleasure, and was strongly attached to him in christian love.

He left a wife and two children, one of whom has since died, with other relations and his brethren in Christ to mourn their loss. His death, I am informed, was peaceful, leaving an abiding assurance and belief upon those who stood by that he had through Christ triumphed over this last of foes, and entered into rest, unending rest, from every toil, sorrow and pain.

He having left a request to that effect, I spoke in connection with his death, Dec. 2d, from John xvii. the largest portion of the 24th verse. "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory." Brethren Bell and Reed were present, and took part in the services, which were conducted in the presence of a large and attentive congregation of sorrowing brethren, relatives and friends. May the Lord sanctify his death to the good of those that mourn, as far as is consistent with his will, and grant unto the Hephzibah Church (colored) of Alexandria, of which he was pastor, another faithful under-shepherd to go in and out before them.

Yours in gospel bonds,

WM. M. SMOOT.

OCCOQUAN, Va., Dec. 22, 1875.

Brother **Jesse Humphrey** died on Saturday, Nov. 20, 1875, being 84 years, 6 months and 16 days old.

Brother Humphrey was born in Robeson Co., N. C., May 3, 1791, moved to Tennessee in 1833, lived two years in Hardeman County, and afterwards bought, and settled in Fayette County. He joined Mt. Pisgah Church by experience and baptism, was a firm believer in the doctrine of salvation by grace, beloved by his brethren, and esteemed by his neighbors, and died in the triumph of faith. He was fully reconciled, and with patience awaited the summons to call him home to his house above. He was taken sick about the 1st of August, and suffered a good deal, with complication of disease. A large concourse of people attended his burial. Two discourses were delivered, by Elder W. S. Daugherty and myself.

Brother Humphrey had no voice to sing, but his favorite poetry is contained in the following hymn:

Self-righteous souls on works rely,
And boast their moral dignity;
But if I lip a song of praise,
Each note shall echo grace, free grace.

'Twas grace that quickened me when dead,
And grace my soul to Jesus led;
Grace brings a sense of pardoned sin,
And grace subdues my lusts within.

'Tis grace that sweetens every cross;
'Tis grace supports in every loss;
In Jesus' grace my soul is strong;
Grace is my hope, and grace my song.

'Tis grace upholds when danger's near;
By grace alone I persevere;
'Tis grace constrains my soul to love;
Grace, grace, is all they sing above.

'Tis thus alone of grace I boast,
And 'tis alone in grace I trust:
For all that's past, grace is my theme;
For what's to come, 'tis still the same.

In countless years, of grace I'll sing,
Adore and bless my heavenly King;
I'll cast my crown before his throne,
And shout free grace, free grace alone.

Yours truly,

PETER CULP.

SOMERVILLE, Tenn., Dec. 15, 1875.

It is my painful duty to announce the death of our aged brother, **Joseph Line**, and sister **Esther Line**.

Sister Line was born April 10, 1792, and died August 8, 1875, aged 83 years, 3 months and 28 days. In her death we have lost a mother in Israel. She united with the Baptists more than fifty years ago, and was baptized by Eld. Thomas Childers.

Brother Line was born June 29, 1793, and died August 23, 1875, aged 82 years, 1 month and 24 days.

He was a member of the Old Baptists more than fifty years, and served as deacon more than thirty years, to the full satisfaction of the church. A funeral discourse was preached by the writer on the occasion of sister Line's decease; and Elder Samuel Stiles preached on the funeral occasion of brother Line. The writer has been attending the church almost nineteen years, and always found them contending for the doctrine of predestination and eternal election.

ALSO,

Catharine Elliott. She never joined the church, but was a firm believer in the Baptist faith. She told me, a few days before her death, she wanted it to be understood that she died in the faith of the Baptists, and wanted to have her funeral preached by a Baptist. She was born Feb. 10, 1821, and died Sept. 18, 1875, aged 54 years, 7 months and 8 days. Her request was complied with on the fourth Sunday in September, at our association, the Greenville, by the writer.

GEORGE COTTRELL.

Sister **Mary Conklin** departed this life at the residence of her son, Wm. Conklin, near Clinton, Dewitt Co., Ill., on Sunday, Sept. 19, 1875, aged 91 years, 3 months and 3 days. Her maiden name was Mary Spencer. She was born in Essex Co., N. J., June 16, 1784; was married to John Conklin in 1802, and in 1810 she and her husband moved to Muskingum Co., Ohio, where she joined the Regular Baptist Church called Timber Run, (the time is not precisely known) and was highly esteemed for her charity and kindness, and their house was a home for all. She and her husband lived and kept house together until his death, in 1855, a term of fifty-two years. After her husband's death she went to live with her son William, and made that her home until her death. She was a member of the Primitive Baptist Church about fifty-six years. In 1860 she moved with her son William to Dewitt Co., Ill., where she joined by letter the New Providence Regular Baptist Church, and lived an exemplary life, being strong in faith. She had a remarkably strong mind, and her whole theme was Jesus and him crucified, whom she knew had suffered on the cross for her sins. Three days before her death she went to the table and took her dinner. She passed away as calmly as if she was going to sleep. Her long and useful life is ended on earth. Blessed are the dead that die in the Lord. She was buried in the New Providence Baptist burying ground, and was followed to her last resting place by a large number of people. We had no preaching, our pastor being sick.

AARON WELCH.

CLINTON, Ill.

DIED—At his residence in Rusk Co., Texas, Sept. 10, 1875, after an affliction of many years, our brother, **J. N. Long**, in the 67th year of his age.

Brother Long was born in Morgan Co., Ga., in the year 1808; married January 10, 1828; joined the Old School Baptists in 1833; emigrated to Texas in 1850; in 1851 was in the constitution of Concord Church, and was elected deacon of said church. He lived an orderly member and a wise counsellor, and was a man dearly beloved by his neighbors. Others may have understood the doctrine and principles of the Old School Baptists as well, but none ever more thoroughly reduced them to practice than brother Long, or was more faithful than he in the discharge of his duties as brother and deacon. All who knew him loved him, and none will refuse to drop a tear to his memory, none that will refuse to breathe a sigh of regret that so good a man, so faithful a brother and neighbor, has been taken from among us in these times when the want of right motives and virtuous examples are so severely felt. We deeply sympathize with the bereaved family, our aged sister and her children and grandchildren, in this hour of their severe affliction.

A. J. LEACH.

DIED—At his residence on Melvin Hill, Phelps, Ontario Co., N. Y., **Deacon Luther Salisbury**, in the 73d year of his age. The subject of this notice was for many years a member of the Old School Baptist Church on Melvin Hill. He experienced a hope in Christ when quite a young man, and shortly after was chosen deacon. Being possessed of a clear and discriminating mind, he was quick to detect and expose error, and ever ready to defend the doctrine of salvation by grace, and few are as well qualified for the office which he held as was he. He suffered many years with catarrh, which in his declining years caused his health to gradually fail, till June 8, 1875, when he quietly fell asleep in Jesus. He leaves a bereaved widow, three sons and two daughters, together with grand-children and numerous friends to mourn their loss. May the God of all grace support and comfort them, and enable them to bear their loss with resignation to his will.

A SYMPATHIZER.

DIED—May 28, 1875, our sister **Nasha Marshall**, aged 79 years. She was sick one week, and suffered the most intense agony. It was shocking to see her struggles, and the agony she was in the whole time. She did not talk much about her future prospects. She was a member of the Messongo Church, and attended regularly when able, and seemed to enjoy the preaching. She was esteemed, not only by the church, but by nearly all who knew her. Her funeral was attended by many friends, at the place of her membership. Eld. T. M. Poulson preached from the words, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."—1 Thess. iv. 13, 14.

D. F. BYRD.

MESSONGO, Va.

Martha E. F. Bird was born Jan. 12, 1859, and died Oct. 1, 1875, aged 17 years, 8 months and 19 days. Though so young, she gave very satisfactory evidence of a hope in Christ, and of a better world than this. Her sickness was short, but her sufferings were severe. She seemed anxious to depart, assuring her friends that she would be better off, and spoke hopefully of meeting her mother (Mrs. Sarah Bird) in heaven, who died a few months since, and whose obituary was published in the SIGNS. May the Lord have mercy on the bereaved family, and prepare the remaining members thereof to bear up under these sad bereavements, and also prepare them for a better world than this, so that they may be enabled, as those gone before, to leave evidence, when called home, that they are gone to rest, is my prayer.

F. M. McCLEROY.

ATHENS, Ga., Dec. 15, 1875.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 44. MIDDLETOWN, N. Y., FEBRUARY 1, 1876. NO. 3.

POETRY.

SONGS IN THE NIGHT.

(Republished by request.)

"Where is God, my Maker, who giveth songs in the night?"—Job xxxv. 10.

"In the night his song shall be with me."—Psa. xlviii. 2.

"Thou shalt compass me about with songs of deliverance."—Psa. xxxii. 7.

"I call to remembrance my songs in the night."—Psa. lxxvii. 6.

"Thy statutes have been my songs in the house of my pilgrimage."—Psa. cxix. 54.

"Thou art to them a very lovely song of one that hath a pleasant voice."—Ezekiel xxxiii. 32.

"Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord, to the Mighty One of Israel."—Isa. xxx. 29.

Mine eyes are held through the night-watches waking,

But peace rests on me with its soothing powers;

And though all day my troubled heart was aching,

His song is with me through the silent hours.

A song of hope, and trust, and sweet devotion,

Of glad thanksgiving and o'erflowing love, Stilling each earth-born passion and emotion,

And wafting peace and calmness from above. No mortal ear, though listening in the hushes

Of breath and heart-throb, held in still control,

Can catch the melting flow and joyous gushes Of the great melody that fills my soul.

A silent song—no voice or sound expresses The holy comforts of its falling strain, But, like distilling dew, it bathes and blesses, Then, rising, is exhaled to heaven again!

God is himself my song—the gift and giver; My light, his blessed Spirit shed abroad; While his great love, that floweth like a river,

Makes melody within my heart to God.

But oh, not always thus sweet peace abideth, Not always thus I meet his gracious smile; For often times my wayward heart he chideth,

And oft offended, hides his face awhile.

Forgetful of his goodness when I wander, Or when forbidden paths my feet have trod, Then I am left all desolate to ponder, And feel the smittings of his chastening rod.

Oh, then comes darkness full of gloom and sorrow,

A sad and songless night-time of the soul! No light, no hope, no promise for the morrow,

While o'er me all his waves and billows roll.

Through the blank, starless void, with anxious yearning,

My spirit from its farthest quest returning To answer only that he is not there!

Until my humbled soul, in deep contrition, Bows in the dust his mercy to implore, And then, in love, he answers my petition, And graciously reveals his face once more.

Thus, taught by him, my fearful heart is driven

To trust his name when treading darkened ways;

And thus in sorrow's deepest night is given Songs of deliverance and grateful praise.

The former things to sweet remembrance bringing,

Times when his candle shined upon my head,

My soul is filled with joy, my tongue with singing,

And with his peace my heart is comforted.

Oh, could I sing them in an earthly measure, The blessed songs he gives me in the night, Some fainting brother's heart might share the pleasure

That oft times fills me with a great delight!

With lisping tongue, but with a heart o'er flowing,

My grateful voice to-night I fain would raise,

And my affections all on him bestowing,

Lay at his feet one offering of praise.

O God of love, how infinite and holy,

How great in wisdom and in power thou art!

And yet dost make thy dwelling with the lowly,

And him who is of meek and contrite heart.

Under the shadow of thy wing reposing,

I feel that all is best which comes to me;

I see thy circling arms my way enclosing,

And know that e'en my life is hid with thee.

Thy grace divine, thy holy consolations,

Thy gift of faith with its mysterious power,

Thy love, that heavenward wings my aspirations,

Hallow the silence of the midnight hour.

In songs of gratitude my heart would render

Unto thy holy name the praises due,

For pardon, peace, and countless mercies tender,

For old things passed away, and all things new.

Each secret breathing of sincere devotion

Reaches thy pitying, ever-listening ear,

And thy great love, exhaustless as the ocean,

Fills and encircles all thy children here.

Throughout the darkness and the silence lonely

Thou art my light and hope, my strength and song;

I find no rest but in thy favor only

To whom the issues of my life belong.

Thy secret, truly, is with them that fear thee;

And in the depths of darkest earthly nights,

Those who by holy love and faith dwell near thee,

Discern the gleam of heaven's eternal lights.

My God, my keeper, thou dost never slumber,

But looking on me from thy throne above,

Dost hear my sighings, all my heart-throbs number,

And watch me ever with thine eye of love.

'Tis sweet to trust thee! for when care comes pressing,

A thousand precious promises declare

How much thou hast of comfort and of blessing

For those who humbly cast on thee their care.

I question oft thy love with doubt's denial,

And often to vain refuges I flee;

But in the hour of suffering and of trial

Where can I go, O God, but unto thee?

Life's burdens I would bear with faith's endurance,

And, ceasing after earthly help to range,

Rest all my hopes in thee with full assurance,

In whom there is no shadow of a change.

Oft times in sad, unquiet thoughts I languish,

Oppressed with sin and sorrow, strife and care,

Bowed down in spirit with a bitter anguish,

And fearful even to cry out in prayer.

But then, if to thy throne of mercy turning

I look to thee from life's o'er darkened ways,

Thou givest me the oil of joy for mourning,

And for my heaviness the voice of praise.

From thee, the source of such unbounded blessing,

How can my wayward footsteps ever rove?

In humbleness of heart I bow, confessing

That I am all unworthy of thy love.

Yet, grant me still to know my soul partaketh

Thy saving grace, whate'er my faults have been;

Still may I trust the Lamb of God who taketh

Away the burden and the stain of sin.

The silent, shadowy hours move onward slowly,

But a sweet sense of joy abides with me;

One thought alone makes the night-watches holy,

The blessed thought that I am still with thee!

And morning cometh! Soon these watchings ended,

Soon all these earthly nights and vigils o'er,

On the freed soul shall break the radiance splendid

Of perfect day upon the sinless shore.

Oh, there shall be no more of restless sighing,

No more of sorrow and of blighting care;

For in that glorious home of bliss undying

No shadow falleth, and no night is there!

Rapt in such thoughts, peace floweth like a river,

Filling with voiceless songs the silence deep,

Songs holy as the angels sing forever:

"And so he giveth his beloved sleep."

JAMES B. DURAND.

HERRICK, Pa., October, 1865.

CORRESPONDENCE.

TRIED LITTLE ONES.

"Woe is me that I sojourn in Mesekh, that I dwell in the tents of Kedar."—Psa. cxx. 5.

That experience which is not to be found recorded in the Psalms is not in harmony with the exercises of the children of the kingdom of heaven. Whether sunk in the depths of destruction, adversity and distress, or exulting triumphantly in the full assurance of hope, something in these inspired songs will more fully express the feelings and sentiments of the saints than any language devised by the natural mind. This of necessity must be the case, since the natural man of a christian can no more know the things of the Spirit than one born naturally blind can know the character of light. It is not thought wonderful that the blind can discern no beauty in the rainbow; then why should it be thought a strange thing that blind reason cannot apprehend the beauty and sweetness of that heavenly revelation of pardon and peace by which the saints are sustained amidst all their tribulations, and enabled to glorify the Lord in the fires, and exultingly sing in the valley of Achor, surrounded with troubles and sorrows? While the children of God are the only people who know anything of real joys, their portion in this world is tribula-

tion. In heavy chains of darkness they are fitted to appreciate and enjoy the sweets of light and liberty. Until he was blessed by the angel of Divine Justice, as "a prince of God," as signified by the new name, Israel, Jacob never was lame; but from that time he halted upon his shrunken thigh; so all who have obtained the same blessing must ever be compelled to go halting through their pilgrimage, having no confidence in the flesh. As it is natural for the cripple to seek to depend on his defective limb, so the child of God often tries to rest upon his former dependence of self-righteousness, but always finds it to fail him. To such as are not troubled there is no comfort in this expression; but as it has afforded balm to me when walking in darkness, I wish to call the attention of my fellow-pilgrims to its soothing and healing virtues. Brought low by the combined enmity of foes within and about us, we are in a condition to realize the experience which extorted from the psalmist this exclamation of anguish; and thus we know the fellowship of suffering with the people of God. It is this fellowship which endears them to each other and manifests that brotherly love which peculiarly marks them as separate from the world. None but subjects of grace feel the burden of sin, and long for rest from its oppressive bondage. No others hate evil and groan for deliverance from the wearisome conflict with the law of sin in their members. The whole time of the children of God in this life is a sojourn in *Mesekh*, where they are continually "drawn by force," as that word signifies. When the Lord grants us a little season of rest in confidence in his ever present salvation, even while exulting in the joy of that assurance, ere we are aware clouds obscure the vision, and we are drawn by force into anxious doubts and fears. Then how bitterly the sorrow of this expression comes home to us in our distress! But this is one of the good things which our Lord will not withhold from them that walk uprightly. He has chosen Jacob in the furnace of affliction; and when about to leave his immediate disciples Jesus spoke words of peace to them in connection with the positive assurance that "In the world ye shall have tribulation." Every one who is led by the Spirit of God must learn this truth by personal experience, and so all are personally made partakers of the sufferings of Christ, in the measure that is given to each one, by the same eternal love which God commendeth toward us, in that while we were yet

sinner, Christ died for us. The very grief and mourning of those who feel this burden of sin, is the divinely declared evidence that they are already blessed; and this blessing shall be manifested in that "they shall be comforted." It is the *characters* who are blessed, and that not for what they do, but for what they are.

The same people who, with the psalmist, sojourn in Mesech, also dwell in the tents of *Kedar*, that is, *blackness, sorrow*. "We that are in this tabernacle (or tent) do groan, being burdened." Just in proportion as the saints realize the beauty and perfection of the holiness of God, they see their own vileness and sinfulness more clearly. So that the very grief they feel in view of their own corruption, is unmistakable evidence that the righteousness of Jesus is theirs. When the resplendent light of the Sun of Righteousness is revealed in the heart of a sinner, it always will show the corruption that is there; and truly the blackness of the tents of *Kedar* but faintly illustrates the fearful vileness there developed. This is the cause of that utter absence of confidence in the flesh which is the peculiar mark of those who are born of God.—Phil. iii. 3. The carnal mind is self-reliant, and can never be reconciled to rest exclusively on the sovereign grace of God for salvation either temporal or eternal; while the mind of Christ finds rest nowhere else but in this only sure refuge. Hence, those in whom the Spirit of Christ dwells, are ever tost with tempestuous strife between the opposing principles which war within them. While they would rest in childish reliance on the mercy and grace of their faithful Redeemer, their carnal mind seeks to share the honor due to his great name by presenting some righteousness in their own nature. Thus "drawn by force" between these indwelling opposing principles, they continually realize that they sojourn in Mesech; and as every revelation shows them the deep depravity of their own vile nature, they feel that they dwell in the tents of *Kedar*, the blackness and sorrow of which are intermingled with their sacred joys, as bitter herbs were an indispensable portion of the feast of the passover. Like the darkness in Egypt, the blackness of our sorrow must be felt in these tents of *Kedar*. Such was the experience of Paul as he wrote, "For we that are in this tabernacle do groan, being burdened," and this groaning, dear mourning one, is confined to this temporal tabernacle, the body of this death. When in the Spirit on the Lord's day, in the glorious light of the immediate presence of our Lord, we can glory in tribulations, and rejoice that we are counted worthy to suffer shame for the name of our Redeemer. Then self is forgotten and Jesus is all to us; so that we do fulfill the law in loving the Lord perfectly, as the Holy Spirit works that love in us. If we could remain in this light we could never know tribulation or sorrow; but the experience of all the saints of old gives united testimony that it

is needful for us to feel the weight of tribulation, and so *it is given unto us to suffer*. And as in our weakness we feel that our own strength is exhausted, we are prepared to testify to the fact that "Salvation is of the Lord." Theoretically we may know this from past deliverances; but, like the manna which fell in the wilderness, our supply of bread must be continual, as our Lord teaches us to pray, "Give us this day our daily bread." In answer to this inspired prayer he feeds his people with his rod,

"And bids affliction drive them home
To anchor on his grace."

In prosperity and ease we may be glad without thankfulness, and vain self-confidence may forget the grace which saves us in daily life, but when we go with the psalmist into the depths of overwhelming sorrows, we can see that all our springs are in the Rock who was smitten for us, and our only salvation, even in this world, is in him who learned obedience by the things which he suffered. What were those sufferings? Some of them were, the loss of all things, so that while all was his own, he yet had not where to lay his head; he was holy, yet was made sin for us; "His glory covered the heavens, and the earth was full of his praise," yet he made himself of no reputation; by him all things were made, yet he was despised and rejected of men whose very breath he gave. Indeed, his sufferings exceed the power of words to tell, or thought to comprehend, from outcast infancy, in the manger, to the dying cry on Calvary, which rent the rocks, opened the graves, awaked the dead, convulsed the earth, and veiled the noonday sun in gloom. Yet all this he endured to redeem us to God, and after it was finished he asked no other glory but that he had before the world was. This is the pattern which we are admonished to consider, lest we be wearied and faint in our minds. Yes, our weak minds need perpetual instruction from contemplating the path of our Leader, to sustain us under the petty trials assigned us. A very little cloud is sufficient to close our vision so that we realize the bitter woe of our brief sojourn in this Mesech, where we dwell in the tents of *Kedar*; and then it seems impossible that the darkness is confined to ourselves, while beyond the cloud the Sun of Righteousness fills the infinite depth of eternity with his unsullied brightness. Then, tried and distressed child, whatever be your sorrow, know that it is in comparison with the pattern given, "light affliction," and but for a moment, and that it works *for you* a far more exceeding and eternal weight of glory, while you look by faith at the things which eye hath not seen, even things eternal and infinitely glorious. Your gloomy sojourn in Mesech and your tedious dwelling in the tents of *Kedar* will soon be over, and then shall you be satisfied when you awake like your Lord, and see him as he is, without a cloud to dull your vision or conceal one ray of that infinite glory which

crowns him Lord of all. Although human reason cannot comprehend the hidden mystery, it is for your good that you are afflicted; and in your severest troubles, you may say with Job, "He knoweth the way that I take: when he hath tried me, I shall come forth as gold."—Job. xxiii. 10.

When overwhelmed with darkness and sorrow you feel to cry out in the language of the text, it would at once dispel your gloom if you could feel that your distress was the same with that of the inspired psalmist. But though you cannot see it the fact remains the same. Hence, the very hunger and thirst after righteousness, which distresses you so much and causes you to abhor yourself, is incontrovertible proof that you have the Spirit of Christ, sealing you as an heir of promise, without which none ever knew the exceeding sinfulness of sin. Cheered by this evidence, you may well afford to endure afflictions, and "count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience;" and that "ye have need of patience, that after ye have done the will of God, ye might receive the promise."

Your fellow exile in a strange land,
MICAHA.

BOZRAH, Jan. 1, 1876.

"For if we sin willfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."—Heb. x. 26, 27.

Some time since these words were called to my mind while thinking upon the substance of a letter addressed me by a brother, and I have since had some thoughts about them that, to me, have been very pleasant and satisfactory. I had not, however, thought of troubling the SIGNS with them, until two days since I received a request from sister Sallie Morris, of Salisbury, for my views of their meaning; and so after considerable hesitancy I will send you a few thoughts, to dispose of as you think best.

Formerly these words have been the cause of some anxiety of mind, because I could not reconcile them with the glorious truth of the preservation of the saints through grace to glory; not that I was ever led to question this precious principle of truth, but because I could not understand the text.

Of late I have been led to think of them in connection with some portions of my own personal experience, and have had some view of them that has been rather satisfactory to me. It is this view that I now wish to present.

I presume the great difficulty in the mind of sister Morris, and also perhaps in the minds of all lovers of truth, is the same as was in mine, viz., how to reconcile these words with the truth of the final preservation of the saints. But all that I will here say in regard to this is, that whatever the words may mean, they do not most surely contradict this soul cheering doctrine. This is shown

by the last verse of this very chapter, which reads, "But we are not of them that draw back unto perdition, but of them that believe to the saving of the soul." Also this truth is conclusively shown by the seventeenth verse of this chapter, "And their sins and iniquities I will remember no more." In the first portion of this tenth chapter the apostle presents the perfect work of redemption as it is complete in our Lord Jesus Christ, summing it all up in the fourteenth verse, "He hath by one offering perfected forever them that are sanctified;" thus proving beyond a question that nothing can ever destroy those for whom the Savior died. But as the people of God are prone to wander astray, to forget their high and blessed privileges, and to be disobedient, the apostle from the 19th to the 25th verses proceeds to exhort his brethren as to the great obligations resting upon them as believers to each other and to God. All this is of the greatest importance to believers, because much of their peace and comfort of mind here in the world depends upon it. Therefore the apostle proceeds to speak of the chastisements which surely follow the disobedience of his children. The text under consideration begins with the word *for*, which shows that what follows is intended as a reason for what precedes. In other words, the inspired apostle says to his brethren, "because trouble and sorrow shall attend the steps of the disobedient, I exhort you to be obedient, to not forsake the assembling of yourselves together," &c. This brings us to consider more directly the meaning of the text. It is apparent from the use of the word "*after*," in the first clause of the text, that a distinction is made between sins *before* we believe and those *after* we receive the knowledge of the truth. If no such contrast is implied, then there is no force in the word "*after*;" and the contrast is not between the nature of the sins themselves, but between the results or consequences of them.

Now I think that the apostle is writing of experimental matters, and that these words are to be understood rightly only by bringing them to our experience. I will briefly refer to my own experience, which has been this: Those transgressions of which I was guilty before I received a hope in Christ have never been a source of trouble to me since, I mean in the way of causing distress and pain of mind. They all seem to be washed away and blotted out completely. There was in my experience a sacrifice applied that cleansed the guilty conscience and made it clean. The terrible anguish of mind that I felt in regard to sins that were past was all removed forever, for I saw that they were remitted. But I recall some sins of which I have been guilty since that period with very different feelings. It is true I see a sufficiency in the Savior's blood for all sin, and I have a hope that abides and never quite forsakes me in that Savior. But still I can never think of those special, wilful sins without

the keenest pain and anguish of heart; and this pain I feel even when I can view a full satisfaction rendered to the law for me. I do not feel this pain in reference to former transgressions, they never trouble me in this way; but sins since I have had a hope in Christ always distress and trouble me deeply when I think of them. Now right in this, I think, consists in our experience the difference between sins committed before and after we believe; and herein lies the force of the word "after" in the text. The apostle is speaking of heartfelt experience, and not of our eternal state beyond the grave.

Now I think the reason why God deals with us so differently after than before we believe is that we are now regarded and dealt with as children or sons when we transgress, and so he chastises us, which was not and could not be the case before we were made to know the truth. There was a washing away of all our sins in the Redeemer's blood, and full forgiveness was also accorded us in the blessed hour when we were turned from our former darkness to the light, and from the power of Satan unto God. But now the disobedient child must and will receive the proper chastisement for his own good; and his soul feels it, and trembles beneath its bitterness. But "sinning willfully" is the language. I suppose no one will be at a loss to know the meaning of the word "willfully." It signifies to have the consent of the will; and to do a thing willfully is to do it knowingly and designedly. But the question is asked, Can a child of God thus sin? I can only answer that I think that when the band of restraining grace is withdrawn, the child of God is as sure to sin willfully as was Israel when they made the golden calf for an idol. If I may refer again to my own experience. I know that there are certain transgressions that I regard as being willful, that I have gone into since I had a hope; and these special things are what have given me so much pain of mind whenever they recur to me.

But again the question is asked, What is the difference between willful and other sins? The apostle by the very using of the word "willfully," seems to make a reference to a certain kind of offenses in distinction from other offenses. The word "willfully" would seem to be of no use, unless a distinction is meant. What then is the difference? If I may again refer to my own experience, it is this. While in looking back upon all my life I see no good thing, and all seems vile to me, and full of darkness and sin; yet I could not say that it has all seemed willful, for I feel that there has been a fighting against all this, and that like Paul I would not do them. But yet there are some things (and these are the things that have given me so much pain referred to above) that seem to me to stand out from the rest as being willful acts of disobedience. Is there not a difference between going into sin and falling into sin? This is about the difference that I feel as I look over the past.

Brethren, there are things that I can feel much better than I can find words to describe them. I wish that brethren would think of this with reference to their own past and present feelings, and see how it is with themselves. I do not think that I can make the difference that I think exists between wilful and other sins any plainer than this.

"There remaineth no more sacrifice for sins." That is, they do not again realize that perfect peace and joy of pardoned sin which was theirs when they first believed. They still have faith in Christ and a good hope in his mercy, but yet they do not feel that full peace and that sense of freedom from all guilt that they did at first. Their tender conscience has been wounded, and "a wounded conscience who can bear?" There is an abiding sense of trouble and disquiet when they remember these transgressions. I think that I have felt all this in daily personal experience. Here is where I believe the text belongs, and does not refer to our standing in Christ as heirs of an eternal salvation at all.

"But a certain fearful looking for of judgment and fiery indignation." These are fearful words, and so are the words embraced in the few following verses. But what child of God can consider them too strong to express the great terror of soul which he feels sometimes in view of his transgressions? When the Lord draws near to judge his erring people they are ready to say, "Our God is a consuming fire;" and learn by bitter but salutary experience that "It is a fearful thing to fall into the hands of the living God." Now all this is the experience of a child of God and of nobody else.

It is terrible to go about day by day, as I have sometimes done, to attend to the ordinances of the Lord's house, to minister in the sanctuary, and yet all the time to feel a sense of impending judgment, to feel that if we look up it will be to see the face of an angry God, and that our secret sins are set in the light of his countenance. And in that light how vile they look, and how we loathe ourselves. And when that judgment comes home to the soul of the disobedient child, what cutting assunder, what dividing of soul and spirit, and what discerning of the thoughts and intents of the heart takes place. All the horrible deformity of the soul is made to stand forth naked to our view, and in anguish we can only with broken heart and broken speech cry out, Guilty and unclean! And when brought face to face with this judgment, and made to see our depravity anew, what deep self-abasement takes place! Our pride is brought low; and envy, hatred, wrath, malice and all evil things appear before us, and we again behold ourselves with utter self-loathing, and the fiery indignation of God against sin is before our eyes, and we tremble at his holy words. In such a case how often does the soul feel that it is lost, that there can be no mercy for such an one, and that it must be

that he never knew the truth savingly. Here is this "fearful looking for of judgment and fiery indignation," but they shall not come forth to devour him; for he is an heir of glory, redeemed to God and saved forever, and all this terror and fear and anguish is but the "fearful looking for of judgment." After all he has such a defense that it shall not come nigh him, nor shall any harm befall him. The fearful hearted believer may take courage here. This text is not against him but is for him; for while it shall not devour him, "it shall devour his adversaries."

The child of God does not have to go outside of his own heart to find the most fearful and formidable foes. All the evil things mentioned just above, such as pride, malice, &c.; in short, all the works of the flesh are his adversaries. Too often they gain the upper hand, and when this is so, he sins willfully. But the vengeance of God is not directed against the well beloved child, but against his corruptions, or adversaries; and that pain of mind and terror of soul which seem so fearful to him are only as fire devouring or burning up in him all these opposing things. And this is joyful news to the disobedient but now penitent child, for his chief desire is to be free from sin.

Thus these words fully agree with those other words of Paul, "No chastisement for the present seemeth joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruits of righteousness in every one that is exercised thereby." They also agree with the words of Malachi, "I will sit as a refiner of silver, and I will purify the sons of Levi as gold and silver is purified by the refiner's fire." And again with the words of David, "If his children forsake my law, and walk not in my statutes, then will I visit their transgressions with the rod, and their iniquities with stripes; nevertheless my loving kindness will I not utterly take away from him, nor suffer my faithfulness to fail," &c. Thus the Lord will take away all the dross and tin, and purge his people, that they may offer an offering in righteousness. And thus the Lord takes occasion when we have transgressed to show us his faithful love anew by subjecting us to such chastisement as will not only exhibit the hidden evils of the heart but also consume them.

From these reflections I have in my own experience been strengthened and encouraged to hope that this keen pain of mind to which I have referred, and for which there seems to be no present relief, is intended to subdue my pride, to lay me low at the footstool of mercy, and to make me walk softly before the Lord. If this be so, I can well rejoice in it all; for the things which I thought were against me are against my inward adversaries instead, and so have become my best friends.

Thus I have sketched some thoughts upon this text, and I leave them with you, brethren, to publish or not, as you think best. If published, I hope they may be of satisfaction to sister

Morris and to all lovers of the truth. I have felt great hesitancy in writing them, because I do not know what the views of brethren generally are with reference to them. Whether this be the meaning of the text or not, I hope that I have said nothing contrary to the great principles of truth.

Some time since brother Durand expressed himself as feeling poor and weak and ignorant, as he was commencing an article for the SIGNS. I felt his words at the time deeply, for most of my time I do feel too poor, too weak and too ignorant to hardly dare to ever engage in conversation privately upon such great and glorious things.

In regard to this text, I would be glad if other brethren would have something to say either by private letter to me or through the SIGNS, for I think I am anxious to be right in the matter.

I remain as ever your unworthy brother in hope,

FORRIS A. CHICK.

REISTERSTOWN, Md., Jan. 6, 1876.

LYLE, Lancaster Co., Pa., Jan. 6, 1876.

ELDER BEEBE—DEARLY BELOVED FATHER IN THE CHURCH:—The inclosed letter from brother Lockett is at your disposal. It would be a comfort to the saints to see the writings of this dear brother more frequently in the SIGNS. The Lord has qualified him to speak words of cheer to the tried of his Father's household.

In continued love,

E. S. HANNA.

CORYDON, Ind., Dec. 25, 1875.

MY DEAR, KIND SISTER EDITH:—I can say in truth, that I have abundant cause to be glad and thankful this beautiful Christmas day. Returned to the bosom of my dear little family, and all of us blessed with good health and with hopeful spirits, should not the pleasant fireside be an altar of praise to that overruling providence that guides all events, and that sheds abroad in a thousand ways the tokens of his Fatherly care? The sweet singer of Israel gave us the words for our song, and our own hearts will give the music, as we exclaim, "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies. Bless the Lord all his works in all places of his dominion. Bless the Lord, O my soul." The glorious sun sends down his lustrous rays, without an intervening cloud, and a sweet, calm stillness rests every where, as though the spirit of peace was in our midst, and men's hearts were for once turned from tumult and strife, into serener life. The dear quiet and beauty of the day, its warmth and splendor, are typical of the sinless rest for which we long, and points our weary spirits to a realm of fair, fadeless beauty beyond the "stormy banks" of death's dark river—a land where brightness depends not upon a sun

that clouds may often hide, or the western horizon bury from our view; for that dear city of the upper heavens (blessed truth) hath no need of the sun, neither of the moon, to shine in it; for the glory of God and of the Lamb will lighten it forever. Sweet Christmas day! Let us partake a little of the superstition that springs from the power of "witty inventions," "the beggarly elements of the world," that observes days, and months, and times, and years, and invests this lovely day with all the sanctity of our Savior's natal morn; not that we must join in the theatrical display of Roman Masses, but let us dwell upon the sweet thought of glorious moment to a lost and ruined church, that there was indeed a day in the past when the ever-blessed "JESUS was born in Bethlehem of Judea," "born to redeem, and strong to save;" born for a purpose so important that a whole host of angels looked out upon a world where death and darkness reigned, to sing of a rising "Day-star" that should eclipse the sun in his splendor; to sing of the dawn of delivering mercy, when one stronger than Herod or Augustus, stronger than Apollyon or Satan, stronger than sin and death, was coming to put forth his wondrous strength in lifting up the captives that sat in darkness and the shadow of death, to guide their feet in the way of peace, and to bring many sons to glory, even though it be with garments rolled in blood. Small is the difference whether that day be amidst December's frowns or the smiles of May; but it is a truth that shall never lose its sweetness, that unto us a Son is given; laying aside heaven's glory, to be our Immanuel, *God with us*. Celestial truth! so full of wonders that the soul trembles before its power, and the mind can catch no more than a fragment of its glorious significance. Did indeed the great God of all consent to tabernacle in our frail flesh, to veil his glory in such disguise, that when a sinking world looked upon his marred face they saw no form or comeliness nor beauty, that they should desire him? O the mystery of incarnate Deity! No wonder that the faithless and perverse mind staggers through unbelief. How can the proud, rebellious heart of man, the soaring ambition of a haughty, but depraved world, reconcile the story of the lowly manger with the Being for men to worship? How can they who love the uppermost rooms at feasts, and the chief seats in the synagogues, greetings in the market, and to be called of men Rabbi, Rabbi, who delight in soft raiment and the lap of ease, whose worship must be within frescoed walls, and temples blazing with dishonorable wealth, purloined from the simple, feel any union or sympathy with the despised Nazarene, turning from the proud inn where there was room for all but such as he, to seek shelter with the beasts of the stall? But blessed be the God of all grace, there is a remnant that know, too, something of this valley of humility, lowly and contrite, toss-

ed with tempest and not comforted with this world's grandeur, kindred of this Brother born for adversity, whose hearts, touched by the magic of celestial love, look with different vision upon this lowly-born Sovereign; for the daughter of Sion had heard of the coming of her King, meek and lowly, but yet with power and great glory; for the same glorious word that tells of the Child born and the Son given, also declares that the government shall be upon his shoulder; for he shall be a glorious throne to his Father's house. Do they not know what a girdle he shall bear, when with the key of the house of David he opens so that none can shut, and shuts, with none to open? Do they not know that he only shutteth the tongue of slander, the lion's mouth, the glittering sword, and the pit of avenging wrath, and that he alone can open the blind eyes and the deaf ears, the prison doors to them that are bound, the long closed graves, and at last the gates of entrance to everlasting joy? Let those who make clean only the outside of the cup, whose religion consists in form, grand display and loud professions, who appear outwardly righteous unto men, whose zeal builds grand tombs to the prophets, and garnishes the sepulchres of the righteous, give to this day an unmeaning and empty worship; let them glory in the showy pomp of an outward observance of this great day, that men may admire their superficial beauty; but they who feel the weight of the glorious truth that there was indeed a grand Christmas day in the past, when there was born unto them a Savior, which is Christ the Lord, and feel what it was for the blessed Jesus to take part of the flesh and blood of his people, and all of their sins, want no set time for an annual or centennial celebration of their Redeemer's coming to this world of sorrow, for they know and feel that every moment of life should be given to rejoicing that ever the Son of the Father's love could say, "Lo, I come to do thy will, O God!" They who receive him as a complete Savior find him a precious one. They who have had fellowship and union with him under the cross, will not forget his honor when he wears the crown. They who have followed him through the bitterness of the regeneration, will not turn away when his majesty and power are proved by a glorious triumph over sin, over the cross, and over the tomb. As David's spiritual throne shall never be broken in its kingly line, so there will ever be a few admitted to the happy banqueting house, who will prize the companionship and the joyful tokens of their station far above the tinsel and heraldry of a thousand pageants. It was indeed in the days of Herod the king, but it was the King of kings that could say when the fullness of time had come that Jesus should become One with his people, as pertaining to this earth. The same determinate counsel and foreknowledge by which he was delivered into wicked hands, also decreed the time of his glorious advent,

numbered the days of his sufferings, and when the mighty work was done gave him the wondrous glory that he had before the world was. Let the consideration of our Lord's pilgrimage on earth be something very near our hearts. Let us often, when the burden of this life seems hard to bear, go back in thought to the lowly scenes in Judea that attended the great Redeemer's birth. Shall it be ours to murmur that wealth and fame and honor have passed us by,—that the temples of the rich are not for us—that men of state and the great ones of society invite us not to their presence? O for shame, my soul! Is your heart and treasure in the house of revelry? Would you ask for room in the rich inn, where the wisdom of this world divides the hours with its foolish, carnal mirth? Shall not our mental pilgrimage rather be with the shepherd group that sought for Israel's King? And shall we not emulate their joy and gladness when finding the lowly born Messiah, though he be robed in swaddling garments? May the dear disciples be ever ready to exclaim, "Where is he that is born King of the Jews, for we are come to worship him?" If we have indeed any part in that mystic kingdom set up in the hearts of believers, and which is without material grandeur in court and crown and throne—if our souls have sickened at the vain show, the painted baubles of a delusive world—if the heart has been cheated and the mind sunk in despair, and thrown back upon itself in weary efforts to seek comfort where there is none—if, with the poor and needy, our tongue has failed through spiritual thirst in this wilderness region, with what joy will we turn to the new-born hopes of finding rest and peace in a hitherto unknown, unthought of direction. With what rapture we leave the howling wilderness and the desert land, for the paths not known, and the way we knew not, until the gracious King made darkness light, and gave to our longing eyes a glimpse of the hidden throne. But we shall never find communion with our humbled Lord, nor any sweetness in the disciple's lowly path, until we are dead to this world's vanity, and have found its promises and smiles to be false as the deceitful sea. We might indeed be unable to resist the inborn majesty of divine truth, like king Agrippa, but this could do no more than join us to the long train of worshipers that have from the wonderful day of pentecost till now sought to unite the *beauty of Christ* with the *pleasures of Belial*. May the dear Lord ever guard us from this delusion of a still proud and irreconciled world: for it would only be the perfidious piping of "peace, peace," when there is no peace. How soon was the lip-labor of the rabble that cried, "Hosanna to the Son of David," succeeded by the vengeful words, "Crucify him." The same zeal that compassed sea and land to make proselytes, armed the bloody Mohammed with the sword of conquest, and instead of accepting the power

and simplicity of the dear gospel of Christ, it has woven a thousand garbs to conceal or deface its beauty. May the dear Lord ever give us to accept cheerfully the reproaches cast upon our lowly lot. May we feel it to be a sheltered pathway, pleasant to our feet, and may we love it for the ultimate destiny to which it leads. Can we not, like our suffering Lord, who for the joy set before him endured the cross, despising the shame, run with patience life's uneven race, until we are greeted with the sweet words, Come up higher? With what joy may the mariner look over the stormy waves to the light and peace of his desired haven. May you be often cheered with the divine assurance that God will not forget his jewels; that from the east and west, from the north and south, the commissioned angels will gather the elect, and that in the blood-bought list your name, so little esteemed in your own eyes, shall be surely reckoned at last to join in the song forever new. May the dear Lord guide and comfort and bless you, till the full measure of his glorious grace shall make glad his people forevermore, is my sincere and earnest prayer.

S. B. LUCKETT.

MARSHALL, Minn., Dec. 26, 1875.

DEAR BROTHER BEEBE—If one so unworthy as poor me can claim such relationship:—As my husband and myself have long held our standing with the Old School Baptists, I have often felt it would be a privilege to write a few lines to those of our acquaintance, and let them know of our whereabouts, and also how we enjoy spiritual things; but feeling my inability for the task, and feeling myself too unworthy to talk of such great and glorious subjects, I have excused myself, until my way has become very much hedged in, and for some time I have been groping in darkness. But the Lord has declared that his people shall be willing in the day of his power. I have been made willing to try in my poor, weak way, hoping thereby to receive a ray of light from the giver of every good and perfect gift. Now if this is approved of by your better judgment, what I have to say, let it find a place in the SIGNS; but if you think best to commit it to the flames, all will be well on my part.

Dear brethren and sisters, as the Lord has seen fit to remove us far from all those we hold dear, and as the tie seems to grow stronger and stronger as distance separates us, and time wafts us on towards our final resting place, I will say to the very dear ones with whom we used to meet in conference and elsewhere, that we still believe in a salvation by grace, and by grace alone, and that God is the author and finisher of our faith; and it is all of God if we are so happy as to have our names written in some humble place in the Lamb's book of life. As we are now deprived of all gospel preaching, all we have is the bible and the SIGNS; and when the Holy Spirit sees fit to set it home to our souls, we realize

some rich feasts therefrom. And when we read the SIGNS, and find such talents, liberty and power blended together in the rich communications we feel to give God all the glory, and to praise his holy name for such a precious privilege, when so far from where the sound of the gospel is heard. And when we read the communications of those that we have heard preach, it seems as if we could hear the same voice cheering us up in our almost famished condition; not famished for want of bread, but for the preaching of the word. And when we read those instructive editorials, we seem to live those precious moments over that long since have been realized; and if my cup of joy had not been filled to the brim at the last conference I attended at South Dansville, N. Y., it seems to me I could not have borne the rod that the Lord was so soon to lay upon me. I felt for some time before the conference that I was forsaken by God and man. Egyptian darkness seemed to engulf me, and it seemed the Lord would never show his smiling face again. O what horror filled my very soul! It seemed I must live and die and go to judgment in this awful condition. I had no heart to prepare for the meeting; all I did was from a natural sense of duty. I felt myself such a sinner that the Lord would not suffer his ministers to come there to preach; and when the appointed time arrived for the meeting I tried to be cheerful, but fear I was not, for one very dear sister asked me if I was sick. My answer was, No; but I was truly a sin-sick soul. I took no interest in the conversation, for I felt as if I had no part in the matter. At quite a late hour in the evening a rap at the door aroused me. I opened it, and there stood our dear brother Silas Durand, and his face looked as the face of an angel; and a voice seemed to say, Peace be unto thy house, and darkness fled away. My joy was unspeakable! O how sure the promises looked, such as "My grace is sufficient for thee;" and that we were not to be afflicted more than we were able to bear; and that we were not to be forsaken, &c. I seemed to be raised above earth. Brother Durand was not alone; both of the Elder Puringtons, Elder Chick and Elder St. John, besides many dear brethren and sisters; and it seemed that I was standing on holy ground, and surrounded by a company of angels. That time will always be a bright spot in my life. But two days after the breaking up of the meeting I was laid on a sick bed, and I thought my sickness was unto death; but the good Lord was my support. I have never entirely regained my health; and that is the cause of our leaving our eastern home and settling on the frontier of Minnesota, where the Primitive Baptists are not known; but there are plenty of will worshipers. Everything seems to be worshiped but the true and living God. In all our journey west we could find none of our faith and order; and finally gave up looking for any one that could speak

the language of Canaan. But to our great joy, when we stopped and pitched our tent, after being unsettled for over three years, we found two of our neighbors, a brother and sister Parnes, to be a father and mother in Israel, and our joy was unspeakable. We often meet and have sweet communion together, and feel that in so doing we find our spiritual strength renewed; for four are enough to claim the promise. And these are all the meetings we have now. If any one of the Old School should come west, do not pass us by; come and see us in our home on this beautiful prairie. We often wonder if there is a thought goes out after such poor wanderers as we feel ourselves to be, or a prayer ascends the holy hill of Zion in our behalf. We wish to be remembered at the throne of grace by all who have an interest there.

My husband joins me in this imperfect scribble, and we remain your brother and sister in meekness, if at all,
OLIVER PATTERSON.
PARTHEMA PATTERSON.

FRANKLIN Co., Va., Nov. 20, 1875.

DEAR BROTHER BEEBE:—I seat myself to write what I claim to be my experience. I was born March 11th, 1803. From my childhood I had serious thoughts about death, and would tremble at the thought of a future state; but my trouble on the subject would wear off, and was frequently checked by the cares and vanities of the world. I thought I would "get religion" at some future time, after I should have seen and enjoyed enough of the world. I passed several years in trying to get religion by my own works. I never saw myself as a great sinner until I saw my mother baptized. I was deeply troubled because I could not go with her. Then I saw myself a poor lost, condemned sinner, unfit to live or to die. I would retire to a lonely swamp and weep alone, and on my knees try to pray God to have mercy on me. I felt too vile to kneel, and would prostrate myself with my face to the earth and cry for mercy. Soon after my mother was baptized, my infant child was taken from me by death. I then felt more deeply than ever my wretchedness. I thought my darling infant had been taken away on account of my sins. I became afraid to go to my secret retreat in the swamp, to pray, but sought other places to try to pray and read the bible. I asked the Lord to show me what he would have me to do. When I went out into company, with a very sad heart, I would try to appear cheerful; but O how gloomy I felt, and at night I would toss myself from side to side, and frequently wet my pillow with my tears. I thought I could live but a short time, and would tell my husband that I thought I should soon be taken out of this world, and I was sure he would be just in God to cut me off. Indeed I could not see how he could be just in saving me. I saw no goodness in myself, and was unable to do any thing to better my

sad condition, and was fully convinced that if the kind Savior did not show mercy I must be forever lost; for I had tried all my strength, and found that I was perfectly helpless. Thus I continued several months. There was to be a night meeting in the neighborhood, and I attended, hoping to find some relief. The ministers came, and one of them commenced preaching, and I suppose had got half through, when I became perfectly unconscious of all around me, and remained so until the second minister had nearly finished his sermon. I did not know where I was. My friends gathered around me. They told me I was converted. But I said it was not so, for I did not feel that happiness I had heard others tell of when converted; but I felt calm and composed. The ministers made appointment for meeting the next day, at Old Fork Church, about ten miles from where I lived. I requested my husband to take me there. When we got there one of the ministers was repeating the words,

"I once was lost, but now am found,
Was blind, but now I see."

I thought those words suited my condition; for I could see things so plainly, and understood things much better than before. That was the first sermon I had ever heard, and I inquired of myself, What have I been doing all my lifetime, attending preaching, but had never understood it? When I returned home I commenced reading my bible, and there seemed to be a light shining on every letter, and all seemed so clear and plain. I wondered what had happened to me. I did not seem like myself. But still there was an aching void within me. At about this time I was sent for to see my sister, who was supposed to be dying. I went, but did not think so much about my sister as I did about my sins, for they now seemed like mountains before me. My sister soon revived, and seemed to rejoice, and told what great things the Lord had done for her. I felt that of all creatures I was the most miserable and hopeless; that I had surely committed the unpardonable sin. We returned home, and my husband said he would go by and tell mother about my sister, if I could go home alone. This was just what I wanted, and as soon as he was out of sight I knelt down by a tree, and thought if I had never prayed I would try to pray then and there. But before I was aware, I was on my feet, rejoicing, and so happy that I desired to praise God. I could not wait for my husband's return home, but the first I met was an old servant, who belonged to the church, and then ran to one of my neighbors, an Old Baptist woman, and told her what a dear Savior I had found. I could say with the poet,

"I then rode on the sky,
Freely justified I,
Nor envied Elijah his seat;
My soul mounted higher
In a chariot of fire,
And the moon was put under my feet."

I continued in this happy frame three days. If I could only have felt this happiness at the time when I was in the unconscious state I have spoken of, I think I would never have doubted that it was a genuine work. I felt it my duty to go to the church and be baptized, but my husband wished me to wait a while longer; but I could not; so I went before the church on Saturday before the first Sunday in December, 1819, and was received, and baptized by brother Moses Greer. It was a lovely day, though they had to break the ice, but my heart was warm. But I soon was again assailed with doubts and fears. There was one passage of scripture that gave me great comfort—"We know that we have passed from death unto life, because we love the brethren."

I will close this letter, lest I weary you. I am not a Paul, but am in one respect like him; that is, I feel, if I am a child of God, I am the least of all saints. May the Lord keep me from bringing a reproach upon his cause, and guide me by his holy Spirit, in my walk and conversation. I desire the prayers of the brethren and sisters every where, for your unworthy sister,
ELIZABETH B. POINDEXTER.

BELLEFONTE, Mo.

ELDER G. BEEBE—Through my request the following letter written by Elder Wm. R. Vaughn was sent to me, a short time ago, being a synopsis of his travel from nature's benighted state, into the glorious liberty of the sons of God. Brother Vaughn is a faithful servant in the great work whereunto his heavenly Master has called him. Feeling that his experience will be interesting to the scattered saints, and having permission from the writer, I copy and forward the same for publication in the SIGNS OF THE TIMES, provided your better judgment may so dictate.

Yours truly,
ASA HOWARD.

OWENSVILLE, Mo., Oct. 26, 1875.

TO ELDER ASA HOWARD:—DEAR BROTHER IN CHRIST:—By and through the mercies of God, I now proceed to answer your request; but before I begin, I beg leave to preface my little, momentary narrative concerning the hope I am blessed this good day to entertain in Christ.

From the age of nine years I was more or less concerned about the great affairs of eternity, and a need of being suitably prepared to meet the great Judge of the quick and the dead. It was of that character that caused me to dream of the great and notable day of the Lord, the day of judgment. And in such visions I was much impressed with the great necessity of being prepared, and felt as though there was something lacking, which caused me much mental anxiety. I also was much impressed from deep stirring sermons, death-bed scenes, funeral occasions, and warning from narrow escapes, and wholesome advice from old christians, fathers and mothers, and also

from revivals of religion. This state of affairs lasted at intervals until my twenty-first year, and during all this interval of twelve years I was moved to resolve and re-resolve. I sought every avenue of reform, and endeavored to be justified by the works of the law, by heavy taxation of works of righteousness. Yet notwithstanding all this, my dear brother, I was found like the dog and his vomit, and the sow and the mire, spoken of by Peter. But blessed be God, when it pleased him to call me with a holy calling, I was blessed to be obedient to the heavenly vision, (calling) and was blessed to forego all further conference with flesh and blood. The particular phases of the quickening or experimental change was on this wise: It was about July, 1851, when at the Big Piney Saw Mills, Texas County, Mo. I had lost the true regard for morals, and was among the very offscouring (with but little exception) of earth, and so far had I gone that I was almost lost sight of in the beggarly elements of the world. But God, who is rich in mercy, stopped me in my wild career. He told me, by a deep, solemn voice of warning, that I was on the eve of eternity. Dissolution was set up. I was about to be called to my account—a dark account. I was about to be weighed in the balance, when I knew I would be found wanting. Ah, intolerable thought! I felt that I was lost, beyond redemption, with none to commiserate, none to pity, no father nor mother near, no minister of God, no servant of the Most High, to advise, to pray for, or to give poor me any relief whatever. I sought the company of christian mothers, and the advice and prayer of a poor old African, in order to my relief. But alas! it was all to no purpose, until it pleased God to give me the victory through Christ my Lord. So this was the state of my mind for four years. Yes, often did the deep, solemn impressions return to my poor benighted, uneducated, unenlightened mind, to teach me the way more fully. So then, my dear brother, in the month of October, 1855, I was so overpowered by the Spirit of God, I truly and tremblingly hope, that I presented myself to the United Baptist Church for the purpose of telling those that feared the Lord what great things he had done for my soul. And to this good day, my brother, I have had a very severe warfare of fears within and warrings without, and expect to have as long as I tabernacle in the flesh. For they that will live godly in Christ Jesus shall suffer persecution. And today my experience is running; yes, I experience ever and anon something new in the pilgrim's progress to the celestial city. Much more I could tell you, my dear fellow-servant in Christ, but cannot with ink, pen and paper; but I truly hope to see you yet in the flesh, and learn of your welfare. When I have ample time, I shall be pleased to write more upon this topic, which is fraught with so much interest to my poor soul. May God bless you, my dear

brother, with all the christian graces, and make you to shine as a burning, shining light, and when it goes well with you remember poor worthless me. Yours to serve in the gospel of our Lord Jesus Christ.

WM. R. VAUGHAN.

MOUNT BRYDGES, Ont., Dec. 25, 1875.

ELD. BEEBE—DEAR BROTHER:—I beg leave to say to all the dear brethren, sisters and readers of the SIGNS, that while I cannot but admire the prompt, straightforward manner in which brother Cory has replied to my letter in the SIGNS for the 15th of September last, on the words "only in the Lord," I cannot yet accept his application of the typical import of the law given to govern Israel in its journeyings, and in the land of Canaan, from the fact that such an application cannot be carried out in full in the anti-type in the gospel dispensation to which the law given to Israel when it came into the land pointed, without violating gospel precepts. I also wish to state that I would be sorry to have the investigation of this subject assume anything like controversial dimensions, or be made in any way to draw party lines; while at the same time I would like to see every brother who cannot agree with me on the subject give his reasons for differing, as promptly and in as kind a manner as brother Cory has, either privately or publicly, for it is my desire to be governed by the scriptures, and if convinced of error, retract, that we all may come together in the unity of the faith and in the bond of peace; and if we cannot see alike after full investigation, let us not fall out on account of the difference, but walk in love, using christian forbearance one towards another. From brother Cory's remarks I see we fully agree on the fact that Israel as a nation was a type of the gospel church, and that the law that governed them in respect to marriage and other things had a typical application in the gospel dispensation; but we differ as yet very widely in the application of said law in the gospel church.

Brother Cory quotes a sentence from my letter, and says, "Brother Bateman says, 'This was typical and for our ensamples, to teach the gospel church and its members not to make any alliances with any anti-christian body whatsoever.'" By the word "alliances," in the above quotation, I meant alliances religiously, as stated in the sentence next following the one just quoted. Brother Cory says, "Now for the application of the type. Since Israel as a nation were to make no league with the inhabitants of the land, (but on the contrary to utterly destroy them,) so should the church make no alliances with any anti-christian body whatsoever; and since the people as individuals were not allowed to marry among such nations, so should not church members marry unbelievers." Now if brother Cory has given the gospel application of that portion of the typical law that governed Israel in regard to marriage, to be consist-

ent we must apply the portion just preceding, where he finds the words, "utterly destroy them," in the same way.—See Deut. vii. 2, 3. And as I said before, that would violate gospel precepts, and make God's law clash; therefore I cannot accept brother Cory's application in regard to marriage, for I cannot divide God's law. I believe that the law given to Israel was binding in all points thereof on Israel as a nation, and also on every individual of that nation, whether king or citizen; and that any violation, misconstruction or misapplication of it brought on the transgressor either as a nation or as an individual, as the case may be, the rod of chastisement. And I believe too that it is as binding now anti-typically on the church and its members as it was then on the Israelites in type, and that it has its fulfillment in the law that governs the gospel church when it is observed in gospel light. But I believe we obey that part of the law given to Israel, anti-typically, that related to marriage, when we who are the children of the free woman make no alliances with the children of the bond woman in church communion and fellowship, when our members do not follow their idolatrous practices, and when we refuse any and all of the sons and daughters of the anti-typical Babylonians a place with us in religious things, whether they be our wives, husbands, children, fathers, mothers, sisters or brothers in the flesh, until it is made manifest to us that they are circumcised in heart; and this is made known to the church in the relation of their experience, and if satisfied, the church is to receive them, as Israel received the stranger who became circumcised, without asking to whom they are allied in a flesh and blood relation. But if they again ally themselves religiously to the false churches, then they must be cut off till they separate themselves from that strange people. And I believe we obey that part of that law, anti-typically, that said to Israel, "Smite them, and utterly destroy them; thou shalt make no covenant with them, nor show mercy unto them," when we faithfully hold forth the truth and walk in it, and show by the scriptures without fear or favor that all their abominations, called the worship of God, are nothing but idolatry and the works of the flesh. This application will not clash with gospel precept or the example of the apostles and prophets. Brother Cory, in his "scripture application," quotes from the apostle, "Be ye not unequally yoked together with unbelievers," &c., to the end of the 17th verse, 6th chapter of 2d Corinthians; believing no doubt that the command, "Be ye not unequally yoked," &c., means marriage literally. Well, if it is made to mean that time-serving alliance, the command, "Come ye out from among them, and be ye separate," &c., in the same connection, must be made to mean a separating of those so allied before the believer, who was married to the unbeliever, could have a ray of hope of being received by

the Lord after such a union; for the words are, "Be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." Now such an application acted upon would be a violation of gospel precept, and consequently cannot be the meaning of the apostle, who gave safe and wholesome instruction to the church and its members for all time, by forbidding all alliances religiously with false churches. And if any of them disobey, if dealt with scripturally, as they ought to be, must be cut off from the church until they repent, and give proof of their repentance by obeying the command, "Come ye out from among them," &c. This application can be carried out in harmony with God's precept. Brother Cory remarks, "Brother Bateman says, 'We cannot control pure love so as to place it on whom we will.'" And then he adds, "We read that 'Solomon loved many strange women,' whom he made his wives." And then asks the question, "Was Solomon to blame for what he could not control?" as if the love that led Solomon to commit such sins was pure, or like that love that God commands when he says, "Husbands, love your wives." Solomon's love here referred to led him to violate a plain, express command in two ways, which was given to Israel. The king that God would choose to set over Israel was forbidden to multiply wives to himself.—See Deut. xvii. 17. And as an Israelite, he was forbidden to make marriages with the nations around him, which he did; and it is said of him, "Solomon clave to them in love."—See 1 Kings xi. 1, 2. So that love was only vile affection, and not to be compared with that pure or lawful tie which God has given, and that binds man and wife. I cannot conceive how love for anything that leads a child of God to transgress a plain, express command can be called pure, neither do I believe that brother Cory would count such love pure; but I believe it was an oversight of him when he intimated that Solomon's love that led him to commit such sins was pure. God's children are forbidden to love the world, and if they violate his command they will be chastised for it. But husbands are commanded to love their wives, and wives to love their husbands; but whether these wives or husbands are believers or not, they are not to love the creature more than the "Creator;" if they do, the rod will find them in the appointed time and way. The unmarried are at liberty to marry whom they will, only those whom God has forbidden. Whom does he forbid the unmarried to marry? Why, all unmarried saints and sinners are forbidden to marry any one who has a living wife or husband, and *vice versa*. Yes, though that living wife or husband may have been divorced by the laws of kings, emperors or popes, they are adulterers if they marry such an one. "Whoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whosoever marrieth her which is

put away doth commit adultery."—Matt. xix. 9, & v. 32. I believe the words, "only in the Lord," under consideration, were written by the apostle to regulate the conduct of believers exclusively in regard to marriage; and as it was and is yet possible for unbelieving wives or husbands to "leave" their believing wives or husbands, and as it was and is still possible for a believing wife or husband to be wrongfully divorced by a wicked, unbelieving wife or husband, the words, "only in the Lord," were warily added by the apostle lest believing widows and other single believers may think the words, "she is at liberty to be married to whom she will," just preceding, gave them liberty to marry divorced persons; forgetting that the Lord had said, "And whosoever shall marry her that is divorced committeth adultery." So we see that if a single person who is a member of the church were to marry a member who had been wrongfully divorced, such marriage could not be said to be in the Lord, although both these persons were the children of God, and in good standing in the church previous to their marriage, because that marriage was a violation of the Lord's precept, which says, "And whosoever shall marry her that is divorced committeth adultery." Therefore I conclude that to constitute the marriage of a church member in the Lord, it is not necessary that the person such member marries must also be a member; but that there is no moral or gospel precept forbidding either of them to marry any other persons if they choose. Scriptural consistency is a jewel worth searching for, and when found, to be held fast at any cost.

Dear brother Beebe, the foregoing remarks are submitted to you, and to all into whose hands they may come. If I have erred from the truth, my desire is that I may be led to see it in gospel light and be enabled to retract, and be forgiven if I have hurt the feelings of any of my brethren or sisters, for I esteem them the excellent of the earth, though they smite me, as they should, if I err, to obey the type, "Let the righteous smite me: it shall be a kindness," &c.—Psa. cxli. 5.

Yours in the best of bonds,
JOHN C. BATEMAN.

OVERTON, Texas, Dec. 22, 1875.

MRS. ELIZA JARVIS—DEAR SISTER IN CHRIST, AS I HOPE:—Your letter written to your father and mother, (brother and sister Stone,) and published in the SIGNS OF THE TIMES, gave me much comfort and consolation; and I cannot be satisfied without letting you know how I rejoiced to know that our God had turned your wisdom backward, and given you power to become one of the children of God. I have read your letter with much interest, and it speaks the language of those that are truly born of God. O how pleasant and consoling it is to witness with those that God has brought savingly to a knowledge of the truth by the operation of his Spirit, as it is

in our Lord Jesus Christ. For "With the heart man believeth unto righteousness," and with the mouth maketh confession, (as you have done in your experimental letter.) "All thy people shall be taught of the Lord." "I will bring the blind by a way they knew not." (If I understand you in some of your remarks in your letter, you did not know this way some years back, when you made all those hard sayings about the poor, old, despised Baptists.) But glory to God in the highest, he works, and none can hinder him. He (God) says, I will make crooked things straight, and rough places smooth, and never forsake them. "My sheep hear my voice, and they follow me. I give (don't offer) unto them eternal life; and they shall never perish." Dear sister Eliza, if one that feels to be less than the least should be allowed to claim so near relationship with you and the household of faith, if you had had my experience (in part) you could not have told it better, when you told your own in your letter. I can witness with you in nearly all your ups and downs, conflicts and trials, while traveling from nature's darkness to the light and liberty of the gospel of God's dear Son, Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. I am truly glad and do rejoice to know that you were made willing to take up your cross and follow your Lord and Savior in the ordinance of baptism. I was made to say in the language of David, recorded in the 110th Psalm, "Thy people shall be willing in the day of thy power." I heard that your husband had renounced the Missionary Society, and all of its kindred institutions of the day, and had taken up the line of march with you in the church, which is the ground and pillar of the truth, which must be a great comfort to you in this dark day of trouble. Let me say to you, my friend and sister, that I am fully satisfied that the church of Jesus Christ should keep clear of the institutions of men, for they are of this world. Jesus says, "My kingdom is not of this world." Then, if his kingdom is not of this world, his people should not entangle themselves with those men-made institutions of the day, (called churches by them.) You may ask me, How are we to know any line of distinction between the church of Christ and the societies of the day? Will you let Jesus and his apostles answer that question? Jesus says, "That which is highly esteemed among men is an abomination in the sight of God." James declares, "He that is a friend to the world is an enemy to God." John also declares, "If any man love the world, the love of the Father is not in him." Paul come out in this language, and said, "Have no fellowship with the unfruitful works of darkness, but rather reprove them; for it is a shame to speak of those things which are done of them in secret." The above scriptures are

enough to show to any one that has eyes to see and ears to hear what the Spirit saith unto the churches, what and who are the institutions. My dear sister, be assured that there are still a few down in these parts that have not bowed the knee to any of the idols set up, (Missionary Societies, Sabbath Schools, Band of Hope, and the like;) for I feel to believe that there is a remnant according to the election of grace that God has reserved to himself, that will not have a monied, conditional salvation, nor a Cambellite immersion to make believers, nor baby sprinkling to increase numbers in a church. They will only have the doctrine of the Lord Jesus Christ, salvation by grace; for "By grace are ye saved, through faith; and that not of yourselves, it is the gift of God; not of works, lest any man should boast." I desire an interest in your prayers at the throne of grace. I will add the 4th and 5th verses of the 106th Psalm: "Remember me, O Lord, with the favor that thou bearest unto thy people. O visit me with thy salvation, that I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance."

I will send this to our old father Beebe, and should he allow this imperfect scribble a place in the SIGNS OF THE TIMES, you will see it in due time; and should he not see proper to give it room in his paper he can burn it up, and all will be right with me.

Yours in tribulation,
NOAH T. FREEMAN.

ELD. BEEBE—DEAR BROTHER:—If you do not think it presumption in me, (and I do not feel like it is,) please give your views through the SIGNS on Luke xvi. 22-24. In so doing you will oblige one that desires to know the truth.

NOAH T. FREEMAN.

[Our views are expressed in Eld. I. N. Vanmeter's article on page 110, Vol. 43.—ED.]

COUNCIL BLUFFS, Iowa, Jan. 9, 1876.

DEAR BROTHER BEEBE:—Inclosed I send you two dollars, due since Nov. 15th, 1875, for my daughter's paper, (Agnes H. Osborne.) Somebody sends to me a paper from Missouri, for which I have not subscribed, and it contains some good things; but its ability, general tone and bearing are not up to my ideas of what our needs require of a Primitive Baptist paper. I heard a brother solicit subscribers for it, on the score of its locality in the west. The thought passed me that sin was not circumscribed by arbitrary bounds, to require a local Savior or a climatic gospel. But wherever sin hath reigned unto death, the same free gift is required to renew us in the life of a common Lord, to make us accepted in him. The best exhibition of this truth should be sought, and no matter about the place where the proclamation is made.

I find no less interest in the SIGNS, but even more than in its first publication; and my cognizance of this

medium of christian correspondence reaches back to the first number issued by you. Brethren have sometimes differed a little on minor matters: but I think the "tip of their wings" has always touched "over the mercy-seat." Sometimes two brethren have varied in their views about some particular thing, wherein I agreed with neither of them; but I lost no confidence in either of them by reason of my difference. We only see in part and know in part at best, while in this vale of tears; and it illy becomes us to strive about words to no profit. Instead of this, let us strive to touch our brother's wing exactly over the "mercy-seat." If we shall be able to do this, we may have no fears that other differences will separate us. You and I, my brother Beebe, have not always seen alike in everything; and yet, in the very truth of the matter, I feel that we have *thought* alike, while our *words* would reveal a little difference. This I can freely allow, since I can have no pleasure in a strife about words.

You have also had some difference of view on some unimportant matters (if important, at least not vital to our faith) with as precious a sister as I know in the whole household of faith; I mean sister R. Anna Phillips. I do not know that either of you entertain unkindly feelings; but fearing that one or both have become a little grieved, may I not, in the love and confidence of both, say to you that your differences would vanish as the dew if brought to the test of the "mercy-seat." You are as she is, and she is as you are. I only know her through her public articles and her epistles to me. In all them she breathes nothing but love, breathed out in the very spirit of truth. But her experience has been a marked one—so clearly of the Lord that gross reason itself would pause and drop the head of shame in denying it. Born in affluence, (so a brother from Alabama writes me) and moving among the *elite* of the land, she preferred faith, and united with the *Popular* Baptists, and for a little season was a shining light among them. But the spirit of truth in her taught her the great disparity between a suffering Lord and a whole-hearted professor, filled with the fruits of his own way. Her pure love of Christ, and the knowledge of his glory in a perfect obedience to the Father, whereby we have access to him through our sonship in him, was so clear to her that she sought out the people whose faith is based on this great truth, and left behind her the self-sufficient will-worshippers that fail to find God, only as they industriously apply the "means," through which only they find a stepping-stone to God. She is now with us and of us, and no human power will tempt her to count it loss that she has abandoned the pride of *phariseeism* for the fellowship of a people saved of the Lord.

I have read the published book of her "Experience and reasons for leaving the 'Missionary Baptists,' with comments," with great delight

and profit. I think no Baptist will find anything in her book that is essential to our faith, to condemn. It, I am sure, will be a blessing to the church, and I would rejoice to see it in every one's hand. Seventy-five cents is but a small price for so many good things; and may I not rely on your kindness and generosity, my dear brother Beebe, to let the brethren know the estimation in which I hold her "experience," &c., by the publication of the above. They can address her at Rome, Georgia, sending the seventy-five cents.

With love in the Lord I remain yours in the hope of eternal life,
WM. B. SLAWSON.

SAN FRANCISCO, Cal., Dec. 17, 1875.

DEAR BROTHER BEEBE:—How often have I wanted to write to you since Mr. Dudley's death, but felt unequal to the task, and even now in calling up those incidents I feel to draw back, for I cannot yet say from my heart, "Thy will be done." I think I can say from the heart,

"I know what he appoints is best,
Yet murmur at it still."

But O! transporting thought, while I am left here to mourn, and contend with a hard heart, he is happy with the spirits of the just made perfect. I presume that ere this Elder T. P. Dudley has written you the particulars of his sudden death, as I requested him in a letter. O, brother Beebe, we had both set our hearts so much upon enjoying a sweet little home here in this pleasant clime; but the Lord saw fit to take him, and I wish I could feel resigned, but I cannot. This feeling of utter loneliness comes over me at times, and I am so restless that I know not what to do; for at those times prayer is denied me, and I feel like I was driven by the wind and tempest, without one ray of light to lead me on, and have to grope in the dark until my heavenly Father softens this hard heart, by applying some promise to suit my case. Then I am melted to tears, and like Mary of old am willing to set at the feet of him who only can wound to heal.

Mr. Dudley and I left Mexico, Mo., on the 12th of October, and stopped at Plattsburg to stay a few days with my youngest sister, who was very ill with consumption, and has since died. Mr. Dudley was taken very ill before we reached Plattsburg, and had to be helped off the train into the omnibus, but had got much better by the time we reached my sister's residence. I sent immediately for a doctor, who, after examining him, said if he had been a young man he would have given him nothing; but as he had age on his side, he gave him medicine to move his bowels, as he feared he had checked them too suddenly. He slept so well during the night that we both thought he was well; but while he was dressing, the same feelings came on again, and he fainted. I sent for the doctor, and when he felt his pulse and held his ear to his heart, he said he believed he was dying. Mr. Dudley heard him, and said that he was as well

prepared as he ever would be, and he remained calm and trusting to the last. His look of affection I shall never forget while reason holds her throne, as he said, "Dear wife, I had set my heart on taking this trip with you, but the will of the Lord be done." I asked him if I should telegraph to the children, and he said, "No. I have bid them good bye, and left them in the hands of the Lord." He said, "Bury me here quietly, without any display, and when you have rested a while with your sister go to your son." He seemed disposed to talk all the time. He said he had come far short of doing his duty, and at times cold and careless. I said, "Mr. Dudley, do not look at self, but to the Lord." His face lit up in a moment, and he said, "And ye are complete in him, which is the head of all principality and power; for in him dwelleth all the fullness of the Godhead bodily." These words he repeated three times; also that sweet verse of Watts',

"Jesus can make a dying bed," &c.

He passed away so calmly and easy. Although I closed his eyes and left the room for the men to lay him out, I could not realize that he was dead, nor did I realize it until the next day, when I saw him buried. O, it is so hard to be denied the melancholy pleasure of visiting his grave and cultivating those flowers he loved. He was laid by the side of those loved ones that laid their armor by years ago, and those who are living will visit that dear spot of earth and beautify it for his dear sake, and for her who is so far away in this "Golden City," as it is called.

I had a quick and safe trip here, and met with a warm reception. When my son opened his doors and took me in, I felt that I had a resting place, so far as earth was concerned, and he has ever since done all he could to add to my happiness. We have a drive out every day, (when he is not engaged in business, apart from banking hours) to the beach and the city park. O, such beautiful scenery and roads I have never before seen, and at times my heart seems so full that it almost aches, while looking at the ocean, and remembering Job's beautiful description of it. I do not know whether I shall ever meet an Old School Baptist here. I know there are some in California, but none in this city that I have heard of. I want you to send me the SIGNS, and do not forget to remember one who has always craved an interest in your prayers since she has known you. Direct to 432 Montgomery Street, San Francisco, Cal.

MARY B. DUDLEY.

HICKORY GROVE, Va., Dec. 31, 1875.

DEAR BROTHER BEEBE:—I have thought for some time past of writing you a few lines for insertion in the SIGNS, if you should think proper to do so. But at the same time I feel my utter weakness and inability, of myself, to write any thing that would be of any interest to any of the saints scattered abroad throughout the land, whose homes are visited by our high-

ly appreciated medium of correspondence; and unless my mind is guided by a higher power, whatever I might write would be but an empty form, meaningless at best. My mind has been led of late to contemplate somewhat upon that new song which John speaks of, (Rev. xiv. 3) as being sung before the throne, and before the four beasts, and before the elders. I believe that every child of God can look back, in his or her experience, to a time when they did not sing this song; when they were full of earth and earthly things; some, perhaps, in a greater measure than others; when, as the apostle says, in speaking of the Gentiles, they were "strangers from the covenants of promise, having no hope, and without God in the world;" all verily believing that there was some works of righteousness that they could do, and thereby merit salvation. But what a change there is wrought in us before we are enabled to sing this new song! When we are first awakened to a true sense of our condition as guilty sinners before the just and holy God, would we not do any thing, yea, every thing, to gain the smiles of the offended God? Do we not scale the whole structure of Arminian works to find just one good act by which we may stand justified before him? But no; it is not there. We find there is an aching void the world can never fill. Now, where shall we go to find that peace we so much desire? We have tried all our works, but found it not. Then it is that the still, small voice of the Son of God which stilled the tempest speaks peace to our troubled soul. Then it is that we are made to sing this song. And what is this song, or of what does it consist? We have already seen, by our experience, that we have nothing of which to sing within ourselves. But the ascriptions of praise are unto him who has saved us and called us with a holy calling; and they sing the song of Moses, the servant of God, and of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty. They sing unto him because of their great deliverance from the thralldom in which they were held; and they are made bold to sing this song. Not only did John hear them sing it before the throne, but also before the four beasts and before the elders. I believe that we, in our travel through life, after we have been taught this song, feel a desire that every body may see as we see, and feel as we feel, so far as to be enabled to join with us in singing it; more especially do we feel this, I think, when we are first made to partake of these joys, before, perhaps, being so much harrassed with doubts and fears as to our interest in these things. This song, I believe, was prefigured by Moses and the children of Israel when they said, "I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. The Lord is my strength and song; he is become my salvation; he is my God, and I will prepare him an habitation: my father's God, and I will exalt him."

John further tells us, that no man could learn that song but the hundred and forty and four thousand which were redeemed from the earth. Now there are numerous creatures going about over the world, calling themselves preachers, who say that it is within the power of every body, man, woman and child, to learn this song; but John says emphatically, and in unmistakable language, that they cannot; and hence I think it is best to take John's testimony, for he was taught by revelation, and they are not; for they even admit that they are not, inasmuch as they say that it is by the dint of study that they find out God, which we know by the scriptures is untrue, and which is an evidence to us that they have entirely missed the key-note.

I will here state that since the death of our beloved pastor, Elder J. L. Purington, the Lord has not been unmindful of us, but has sent his ministers among us, clothed with power from on high to proclaim salvation in the name of Jesus, which has been of comfort to his flock in these parts.

I must now close this hastily written scribble, for fear I weary your patience. Do with it as you think best, and all will be right with a very little one, if one at all.

Yours in hope,
G. G. GALLEHER.

WOODVILLE, Tyler Co., Tex., Dec. 4, 1875.

ELDER G. BEEBE—DEAR FATHER IN ISRAEL—for such I esteem you to be, on account of your venerable age and your firm stand and bold defense of the truth—one, I think, above flattery. I write to renew my subscription for the SIGNS OF THE TIMES, and send also the money for one new subscriber. The SIGNS come regular to me, and is a welcome visitor at all times, and more so because we have been destitute for some time of any preaching by the primitive order of Baptists, until very recently. I have desired to see the primitive faith built up in these parts, and my desire has to some extent been gratified of late. I believe God has put it into the hearts of some of his ministers to visit us in our destitution; for they came like the wind that bloweth where it listeth, and thou hearest the sound thereof, but cannot tell from whence it came. Four primitive preachers living at a distance dropped in among us, near the same time, and have agreed to come as often as they can to preach for us. Two of them have taken the care of churches, viz: McConico, that of Mill Creek, and Thomas Briton the care of Philadelphia Church, both in Tyler Co. John Burns and his son, J. K. P. Burns, visit us occasionally. They are all able ministers, and speak the truth boldly. They preach Christ, the way, the truth and the life, and oppose all the inventions set up by men as auxiliaries to assist Christ in saving the whole human family, or making it possible to save them, contrary to his will and word; being satisfied that his foundation is both sure and steadfast, and that it em-

braces all that were known in the covenant of grace, that none can be added, nor will one be left out or forgotten; the number will be complete. But the doctrine that is so much preached, and is so popular with the world, that man comes in for a share in the work of salvation, that very much depends upon the zeal and industry of poor creature man to keep people from torment; they preach that the heathen are going to hell by the thousand, for the want of some body to preach the gospel to them; and to do that, they must have money; and according to their theory, every moment's delay in collecting funds and sending preachers to them lets many precious souls go to the bad place. Now if they really believe that men and money can save a soul from the torments of hell, and that the responsibility of saving souls rests upon them, they surely ought to be more zealous than they are, and travel both night and day, and discharge their whole duty, for it is a fearful responsibility. But if Christ the Lord engaged to do that, and has already performed that work, it is not left uncertain, and contingent upon the will of men, or the uncertainty of collecting money from a hard hearted people to keep them from going down to the pit.

Yours in hope,

E. J. PARSONS.

MANCHESTER, Iowa, Jan. 9, 1876.

BELOVED BROTHER BEEBE—Highly esteemed for your labors of love, in publishing to so many of the scattered ones of God's chosen flock all they have of the preaching of the gospel:—If I could place on paper the reflections of my mind this morning, and send them to you for publication, I would do so; but as I cannot, I will only say I am a poor, old sinner, and if ever saved it will be through the atoning blood and justifying righteousness of our Lord Jesus Christ. I cannot forbear writing a few of my thoughts as I am alone. If I am a child of God; if I am a vessel of mercy; if I have an interest in Christ; if I am an heir of that inheritance which is reserved in heaven for those who are kept by the power of God, and ready to be revealed at the last time; if I am called according to God's foreknowledge and electing love which was given to the saints in Christ Jesus before the foundation of the world; I ask, if I am interested in all this, why this cold and languid frame of mind? Why am I so dull and stupid? Why so indifferent to the things pertaining to our eternal destiny? Why is my mind so much beclouded, and so much darkness surrounding my pathway? Why so much fog and lowery weather and wintry days? But stop, my soul, look back! Have you not leaned too much upon yourself? Have you not been too much like Jonah, or like doubting Thomas, or like Peter, or like Simon, who thought to purchase the gifts of the Holy Ghost with money, or by something of our own? Have we not trusted too much to our self-sufficiency to

keep us from denying our Lord? Have we not said, Except I can thrust my hand into his pierced side, and my finger into the print of the nails, I will not believe? Or have we not too often taken ship, and tried to flee from what our Lord has commanded us to do? Or do we not often bring barrenness upon us by doing as the young man did, when Jesus told him what yet he lacked? He went away sorrowful, for he had great possessions.

Now, dear brother, I have given you a few of my reflections: dispose of them as you think best. I will just say in conclusion that I have great cause for thankfulness that I am and have been favored thus far with health and reason. In a few days I shall attain my three score years and ten. Why my unprofitable life has been spared is only known to the Lord; but I do not doubt it is for some wise purpose. O how little we know of what awaits us in this world of sin and sorrow. My greatest desire is to be reconciled to whatever in the providence of God awaits me in this life, and feel ever to say, Not my will, but thy will, O God, be done in all things. Now in reference to the new firm, G. Beebe & Son. My heart's desire and prayer is that the old tree may be spared until the sprout shall grow to the stature of the parent stock, before the old trunk shall be laid away to rest.

Now, brother Beebe, if this will not crowd out better matter from your columns you may publish it; not for its worth, but to let the brethren and sisters know that I am yet on the earth.

Yours in hope,

S. P. MOSHIER.

UNION, Ind., Jan. 7, 1876.

ELD. G. BEEBE—DEAR BROTHER IN CHRIST:—I am spared another year through the mercy of my heavenly Father to send a remittance for the SIGNS OF THE TIMES, which is a sacred treasure to me in my lonely hours, which produces a sunshine in my heart on its arrival similar to a greeting with a dear absent friend. I wish to feel more grateful to the great giver of all our blessings that I have the privilege of reading his sacred word, and to have it explained to my understanding by the enlightened ministry, and by the correspondents of our family paper. I feel myself often in the dark; but I try to trust in the Lord, and stay upon my God, who neither slumbers nor sleeps. But,

"There is a calm for those that weep,
A rest for weary pilgrims found;
They softly lie and sweetly sleep
Low in the ground."

But O, the ecstatic joys of the righteous at the resurrection morn, when beauty immortal awakes from the tomb.

In the first number for January the communications of Elders S. H. Durand and W. M. Smoot have been a feast to my unworthy soul, which I appreciate as from my Savior. My feeble step and nervous frame tell

me that the sands of my life have nearly run out, which have carried the weight and sorrow and sad bereavements eighty years next month, and fifty-six years a member of the militant church of Old School or Primitive Baptists. I have a hope which is an anchor to my soul, that I shall meet the blood-bought throng of Immanuel's bride in the beautiful presence of God and the Lamb.

May your useful life be long continued in your arduous occupation, to comfort the weary saints in this transitory world; and when your toil is ended, receive a crown that never fades in the paradise of God, is the prayer of the unworthy writer,

MRS. N. M. HILLMAN.

ORDINATIONS.

At a special meeting of the church called Three Forks of Nodaway, in Taylor County, Iowa, for the purpose of setting apart by solemn ordination a deacon, the church organized for business, and chose a presbytery composed of the following Elders and Deacons: Elders P. J. Burruss of Mo., Wm. F. Jones of Kansas, J. Taylor Moore of Ky., R. M. Thomas of Mo., Deacons Simons, Samuel Hostetter and Jonathan Jones.

The presbytery organized by choosing Eld. P. J. Burruss Moderator, and J. Taylor Moore Clerk.

The church then presented brother SAMUEL F. GUTHERIE to the presbytery, requesting that he be set apart to the office of deacon, by ordination. The presbytery proceeded in the following order:

Ordination prayer by Elder P. J. Burruss, with laying on of the hands of the presbytery.

Eld. R. M. Thomas read from Acts vi. 1-6, also 1 Tim. iii. 1-15, offering appropriate remarks to the church as to authority, example and duty.

Charge given to the candidate by Eld. Wm. F. Jones.

Dismissed by Eld. J. Taylor Moore.

P. J. BURRUSS, Mod.

J. TAYLOR MOORE, Clerk.

SATURDAY, Oct. 16, 1875.

At a regular meeting of the Big Spring Church of Regular Predestinarian Baptists, in Cumberland Co., Ill., a reference was read for the call of a council to consider and assist in the ordination of brother ISAAC TAYLOR, a member of said church, to the full work of the gospel ministry.

First proceeded to call the names of churches of which ordained help had been requested, as follows:

Hickory Creek Church responded, by agreeing to send Eld. D. Bartley and Dea. A. P. Broadrick; but the former was not in attendance, on account of absence from home on a preaching tour in Missouri.

Bethel Church in Illinois responded by the presence of Deacons Jas. A. Ashbrook and J. B. Turney.

Hopewell Church of Indiana responded by the presence of Eld. Geo. Y. Stipp and Dea. F. Raylome.

Blue Ridge Church responded by the presence of Eld. P. McCay.

The church then, by motion and

second, invited Eld. Wm. H. Curtis, of Little Kilbuck Church, of Ind., who was present, to participate in said ordination, to which he consented.

The help thus convened, in conjunction with the members of the church present, proceeded to organize into a council, by choosing Elder P. McCay Moderator, and Eld. Geo. Y. Stipp Clerk.

To the council thus organized the church presented her candidate, Isaac Taylor, who gave a very interesting and satisfactory narration of his christian experience and call to the ministry; and after answering in a very satisfactory way the several questions propounded to him, touching the doctrine of God our Savior, the council being fully and unanimously satisfied of his call and qualifications for the full and faithful discharge of the duties of an Elder in the church of Christ, proceeded with his ordination in the following order:

Laying on of the hands of the presbytery.

Ordination prayer by Eld. Wm. H. Curtis.

Right hand of fellowship by Eld. Geo. Y. Stipp.

Charge by Eld. P. McCay.

The council then arose, and the church proceeded with her ordinary business.

P. McCAY, Mod.

Geo. Y. STIPP, Clerk.

CHANGE OF RESIDENCE.

Elder James Dean having moved from Greenhorn, Colorado, to Cimarron, Colfax Co., New Mexico, desires his correspondents to address him at the latter place.

Elder W. M. Townsend having changed his post-office address from Lafayette, to West Chehalem, Yam Hill Co., Oregon, desires his correspondents to hereafter address him at the latter place.

INFORMATION WANTED.

ELDORADO, Baker Co., Oregon, Dec. 25, 1875.

DEAR BROTHER BEEBE:—If there are any Old School Baptists in this part of the country, I earnestly desire that they write and let me know; if there are any within thirty or forty miles of this place, they will greatly oblige me by addressing me at the above named post-office, county and state.

H. T. NAVE.

APPOINTMENTS.

MILLTOWN, N. J., Jan. 16, 1876.

DEAR BROTHER BEEBE:—I anticipate making a preaching visit in Delaware and Maryland, and would like you to publish the following list of appointments, which I will try to fill, providence permitting, should it meet the approbation of the brethren:

Saturday and Sunday, Feb. 5th & 6th, Welsh Tract; Monday evening, 7th, Delmar; Tuesday, 10½ a. m., Little Creek; Wednesday, 10½ a. m., Forest Grove; Wednesday, 7 p. m., Pittsville; Thursday, 10½ a. m., Indian town; Friday, 7 p. m., Snow Hill; Saturday, 1 p. m., Nassaongo; Sunday, 10½ a. m., Salisbury.

WILSON HOUSEL.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 1, 1876.

JEREMIAH I. 7-10.

Reply to a request of brother John A. Hill, of Fayette Co., Ohio.

"But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces; for I am with thee to deliver thee, saith the Lord. Then the Lord put forth his hand and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, to build and to plant."

Although the called ministers of the Lord are not all Jeremiahs, yet there is, in the calling of that eminent prophet, much to be learned of God's method in calling, qualifying and sending forth his ministers, as well as in his trembling sense of the magnitude of the work, and of his insufficiency for the work to which he was called.

Jeremiah was not reproved for his childlike feelings, for that is one of the most important qualifications of the servants of God. They are not to rely upon their own ability, or repose any confidence in the flesh; but they are not permitted to make a sense of their own weakness an excuse for replying against God, as all their strength and confidence should be in the assurance given in the words, "For I am with thee to deliver thee, saith the Lord." None should attempt the work of the ministry who have not this assurance. False prophets were severely rebuked for running when God had not sent them, and for using their own words and saying, "The Lord saith." The assurance given to Jeremiah is the same that was given to the apostles, "Lo, I am with you alway, even unto the end of the world." Without this assurance it is presumptuous for any to attempt to either preach or prophesy.

The assertion of God's supreme authority to send by whom he will send, and to speak by whom he will speak, is clearly exemplified in our text. He has not chosen the strong, the talented, the learned, the wise and self-reliant, to be his ministers; but he has committed the treasure to earthen vessels, that the excellency of the power may be, manifestly, of God, and not of men.

The field of their labor, and the work they are to do, is under God's immediate control. They are not to be directed in either by Missionary Societies, or by Missionary Boards, nor are any of God's ministers to auctioneer themselves to the highest bidders, to dictate to them the messages they are to bear, or the work they are to do. "Thou shalt go to all that I shall send thee." God will provide conveyance to take them to the places where he will send them, even if it should call into requisition the monsters of the deep, as in the case of Jonah, or bitter persecution, as in the case of the primitive disciples, who went every where preaching the word.

"Be not afraid of their faces." From this admonition we infer that the prophet would encounter opposition, which he certainly did, even from those who claimed to be the chosen people of God, as well as from others. False prophets were numerous in his days, even as there are and shall be false teachers under the present dispensation, and all these would set their faces against the servants of the Lord, and try to intimidate them; but he was not to be afraid of them. So with the servants of Christ, they also should be brought in conflict with kings and potentates of the earth, and with the rulers of the darkness of this world. But their indomitable courage was not to rest upon any superior strength or ability of the flesh; they were not to be clad in Saul's armor, nor go down to Egypt for help. It is enough that God has said, "For I am with thee." "In the Lord Jehovah is everlasting strength." As God was with Jeremiah, so Christ is with those whom he has called to be his ministers, always, even to the end of the world. This makes them invincible.

"Satan may vaunt his sharpest spite,
And all his legions roar;
Almighty mercy guards our life,
And bounds his raging power."

And for this very purpose is God with his prophets and ministers. "For I am with thee to deliver thee, saith the Lord."

The qualification for the work which Jeremiah was commanded to do clearly sets forth the manner in which all the ministers whom God has called are prepared for executing his commands. He was not sent to some popular college or theological academy, either in Judah or Babylon, to learn of them what messages from God would be acceptable and popular with them, nor was the prophet to draw from his own store of wisdom or reason. But, "Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth." He was not to think his own thoughts, nor to speak his own words. His message was not only prepared by the Lord, but even put in his mouth, and so full and perfect that it could admit of no improvement: nothing was to be added, nor aught diminished from it.

"See, I have this day set thee over the nations and over the kingdoms." The calling and qualification of a prophet, apostle, or minister of Christ, is a high and holy calling; it is a vocation in which the called are elevated above the powers of this world. While as men in the flesh, in all their fleshly relations they are to be subject to those who hold dominion over them, as kings, judges, magistrates, parents, masters, &c., as the prophets and ministers of God they are set far above the thrones and governments of the earth. No earthly monarch has a right to dictate to a servant of the Most High God in matters of a spiritual nature. The legitimate powers of the rulers of the earth only extend to temporal things.

The Hebrew children and Daniel were justified in disregarding the edicts of emperors, and the primitive saints in disobeying the rulers of the people, when they transcended their restricted rights to govern, and interfered with the allegiance of the saints to heaven's Eternal Potentate. Jeremiah was not to be intimidated by the kings of Judah or Israel, nor by the emperor of Babylon, lest God should confound him before them; for God had set him, as he has set all his ministers, far above all the principalities and powers of this world, in all matters pertaining to their vocation as servants and ministers of the Most High God.

The work of the prophet is specifically laid out by the Lord: nothing is left discretionary with him. First, as we have noticed, he is to go to all unto whom God shall send him. Secondly, whatsoever God commands, that he shall speak. The words are put in his mouth, and a door of utterance is given. Thirdly, he is to root out, pull down, destroy and throw down. And, lastly, he is to build and to plant.

By the words which God has put in the mouth of his prophets and apostles, and which he has commanded all his ministers, whose mouths he has touched, to preach in his name, nations and kingdoms are to be pulled down, destroyed and thrown down. His words are as a consuming fire, proceeding out of the mouth of his witnesses, to devour their enemies.—Rev. xi. 5. The nature of this warfare is not carnal. "For though we war in the flesh, we do not war after the flesh. For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strong holds." (Even of nations and kingdoms.) "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God."—2 Cor. x. 3-5. Paul admonished the saints to be strong in the Lord, (who has said, For I am with thee) and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. In no other armor can we be strong; in any other, God will confound his ministers before their enemies. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, [not any of Saul's, nor of your own] that ye may be able to withstand in the evil day, and having done all to stand. Stand therefore, having your loins girt about with truth, [i. e., the words which God has put in the mouth of his prophets and apostles] and having the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God."—Eph. vi. 10-17.

It is worthy of special note that

while the cause of truth and righteousness is destined to prevail triumphantly over all opposing powers, and the kingdom of the God of heaven shall break in pieces and consume all other kingdoms, and shall stand forever, yet the subjects of the kingdom of the God of heaven are forbidden to use carnal weapons, or in any way to injure, in person or property, their enemies; but they shall love their enemies, and pray for such as despitefully use and persecute them. The words which God has put in the mouths of his servants are sharper than any two-edged sword, and potent as when they were sent forth in the creation of the universe. Prophets and apostles were to fight the good fight of faith, and rely on God to give them the victory through our Lord Jesus Christ.

But, like the redeemed captives of Israel in the time of Nehemiah and Ezra, they were not only to fight, but also to build. "They which builded on the wall, every one with one of his hands wrought in the work, and with the other hand held a weapon. For the builders every one had his sword girded by his side, and so he builded."—Neh. iv. 17, 18. We might greatly extend our remarks, but will let what we have written for the present suffice.

OUR BOOK TABLE.

We have just received a copy of the pamphlet published by sister R. Anna Phillips, containing her experience and her reasons for leaving the Missionary, and uniting with the Primitive Baptists. The pamphlet contains 208 octavo pages, divided into twenty-one chapters. We have not had time to examine the work, but from our knowledge of the faith and unmistakable ability of the author as a writer, we doubt not that it will be appreciated by those who love the truth.

The pamphlet may be obtained at seventy-five cents per copy, on application by letter, addressed to Mrs. R. Anna Phillips, Rome, Ga., or to Eld. P. D. Gold, Editor of "Zion's Landmarks," Wilson, N. C.

PROSPECTUS.

For several numbers we have inserted the prospectus of a book to contain the articles of Elder J. F. Johnson, of Lawrenceburg, Ky., formerly published in the SIGNS OF THE TIMES, and have received quite a number of subscribers for the work, but not a sufficient number as yet to warrant the undertaking. We would be greatly obliged therefore if there are any others who desire the book if they would send us their orders at their earliest convenience, so as not to detain the publication any longer than possible. Any of the agents for the Editorials who will interest themselves in the matter will confer a favor on the publishers as well as the author, by soliciting subscriptions. We do not wish the money to accompany the subscriptions at present. We will give notice through the SIGNS as soon as the work is in press, and then give the necessary direction as to making remittances.

Address for the present,
B. L. BEEBE,
Middletown, Orange Co., N. Y.

LOOK TO YOUR DATE!

Our subscribers will observe that opposite each name on the pasted slip either on the wrapper or on the margin of the paper, there is a date. This date denotes the time that their subscription expires, and when any send on their subscription they should look to the date to see that it is extended to such time as the remittance pays to, and if it is not, if they will inform us, we will make the proper correction.

INQUIRIES AFTER TRUTH

We are constantly in receipt of requests for our views on different portions of the scriptures, and so numerous are they that it is impossible for us to give our attention to but a small portion of them. We have therefore concluded to publish such as may accumulate, and request our brethren who may have light on any of them to present such views as they have.—Ed.

Sister Mary Bennett, Georgia, desires a commentary on Psalm cxxvii. 2.

POSEYVILLE, Ind., Dec. 1875.

BROTHER BEEBE:—I request your views on Rev. xxii. 17. WM. WILLIAMS.

JUNIUS, N. Y., Dec. 1875.

BROTHER BEEBE:—Please give your views on Isa. xxx. 1, and greatly oblige an inquirer after truth. MARY BROWN.

GURNEYVILLE, Ohio, Jan. 7, 1876.

ELDER BEEBE:—If not asking too much of you, I would like to have your sentiments on Zech. iv. 1-3. AMY HUFFMAN.

SAUNDERSVILLE, Ind., Dec. 27, 1875.

DEAR BROTHER BEEBE:—Will you be so kind as to explain Rev. vi. 9, 10, 11? Yours unworthily, BENJAMIN HARVEY.

LOAMI, Ill., Jan. 10, 1876.

BROTHER BEEBE:—As it is customary for brethren to be requesting your views on various portions of the scriptures, if it will not tax your patience too much please give your views on Rev. xiv. 20.

C. C. PURVIES.

YAZOO CITY, Miss., Jan. 15, 1876.

GILBERT BEEBE ESQ.—DEAR SIR:—I asked your views on several texts of scripture, but have never met with a response. I will try again. If you have the time and inclination, I would like to have your views on the following passage: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you."

Yours truly, B. M. BEAMON.

MARRIAGES.

By Eld. P. Hartwell, at the residence of the bride's father, Dec. 30, 1875, Mr. Albert Drake of Pennington, and Miss Ann E. Everett, daughter of Johnson Everett, of West Amwell.

By the same at his residence in Hopewell, Nov. 20, 1875, Mr. Lewis P. Bainbridge, of Hopewell, and Miss Frances Phillips, of West Amwell, N. J.

By the same, Jan. 20, 1876, at the residence of the bride's parents, Mr. Garret W. Vorhees, of Blowenburg, and Miss Mary J. Moore, step-daughter of Mr. Thomas P. Moore, of Hopewell, N. J.

Dec. 21, 1875, by Eld. Wm. M. Smoot, at the residence of the bride's parents, in Prince Wm. Co., Va., Mr. John T. Marshall and Miss Alice Davis.

Dec. 23, by the same, in Alexandria, Va., Mr. Eppa Norman, of Loudoun Co., Va., and Miss Rebecca Williams, of Alexandria.

Dec. 23, by the same, at the residence of the bride's parents, in Fairfax Co., Va., Mr. Charles L. Marshall and Miss Salina Davis, both of Fairfax Co.

Dec. 23, by the same, and at the same place, Mr. Francis E. Davis and Miss Mary A. Marshall, both of Fairfax Co.

OBITUARY NOTICES.

By request of our beloved and bereaved brother, Eld. A. St. John, and his equally afflicted companion, I send the notice of the death of their young child, and most affectionate daughter, **Miss Amelia H. St. John**, which occurred at Watkins, Schuyler Co., N. Y., Dec. 23, 1875. Her age was 20 years, 9 months and 1 day. The death of those who early evince qualities of mind, intellectual endowments and amiable dispositions which eminently qualify them for usefulness in life, and to become ornaments to society, is justly regarded as a peculiarly painful dispensation of divine providence. But when their departure is accompanied with such assurance of an interest in Christ as to dispel all doubts of their entrance into that inheritance which is incorruptible, undefiled, and which fadeth not away, we can but rejoice that they have been thus early called away from sorrow, sin and pain, to a world of endless joy. Such we confidently believe to have been the case with our estimable young friend. Some time since, while on a visit at her father's house, I observed that she manifested a deep interest in the conversation, and felt encouraged to address her upon the subject of religion. Her mind then appeared to be much exercised upon the subject. A little more than a year since she was attacked with an acute and painful disease, which soon developed into consumption. The ravages of the insidious destroyer in wasting her vital powers were no more apparent than the growth in spiritual knowledge, and resignation to the will of her heavenly Father; and as death approached, the joy of her soul was almost unspeakable. The precious promises of the gospel were her comfort and support, and enabled her to bear her sufferings with the utmost fortitude and composure. "If you knew the joy which fills my heart, you could not weep for me, nor wish my stay," was her language to her weeping relatives and friends. In this happy frame of mind she fell asleep, as we believe, in Jesus.

By invitation I attended her funeral, which was held in the Baptist Meeting House (New School) on Christmas day, and tried to preach from the word of our Savior, John xviii. 11: "The cup which my Father hath given me, shall I not drink it?" May the Lord bless the bereaved parents and sorrowing brother and sisters, with other relatives and friends, with the sweet assurance that if we believe that Jesus died and rose again from the dead, even so them which sleep in Jesus will God bring with him.

Yours in tribulation, WM. L. BENEDICT.

WARWICK, N. Y., Jan. 5, 1876.

Our beloved sister, **Mary Ringo**, wife of Joseph Ringo Sen., departed this life Nov. 26, 1875, in the 77th year of her age.

Sister Ringo was sick about two weeks; she was taken with a chill, and severe pain in her head and left side, and with attacks of coughing. During her illness she was kindly attended by her husband and two sons, and their wives and friends. Every available means were used to restore her, but all in vain; her appointed time had come, the Lord had called her and she must obey. She bore her illness with christian fortitude, and was sane until the last. I visited and conversed with her, and at one time she said to me, "I do not feel as I did when you were here before; I feel ready and willing to leave this world of woe, and be at rest."

Sister Ringo's maiden name was Clinton; she was born in Fayette County, Ky., Dec. 2, 1798, was married to Joseph Ringo Aug. 21, 1828, joined the Mount Zion Church of Old School Baptists, in Clay Co., Ind., in 1834, moved from there with her husband to Macon Co., Mo., in 1856, joined the church called Little Zion, and after a few years she, with other brethren and sisters, for convenience sake, were constituted into a church in Adair Co., Mo., known as Little Zoar, at which place, I have good authority to say, she lived a consistent Baptist until 1865, in which year she, with her husband and two sons and their families, emigrated to Clackamas Co., Oregon, where she and her husband united with the Old School Baptists, from which time I have been personally acquainted with

the dear old sister, and can say that she was a faithful and true follower of the Lord, manifesting love to the cause of truth and to the brethren and sisters, not in word only, but in deed.

Her remains were quietly laid in the grave in a becoming manner. Her funeral was attended at the Ringo's School House on Sunday, Dec. 21st, where the unworthy writer tried to preach the consoling truth of the gospel to a large circle of mourning relatives and sympathizing friends and neighbors, from Luke ii. 30, "My eyes have seen thy salvation."

She leaves a husband, two sons, several grand-children and many friends to mourn the loss of a faithful and chaste companion, a loving mother, a fond grandmother, a kind neighbor and a consistent christian; but our great loss is her eternal gain. May the good Lord in the plenitude of his mercy remember all the relatives and friends. Amen.

J. P. ALLISON.

DIED—In Southampton, Pa., June 21, 1875, **Elias Hall**, aged 84 years and 23 days. The subject of this notice was a firm, uncompromising, Predestinarian Baptist, yet gentle, kind and affectionate in all matters pertaining to his intercourse with his brethren and friends; but in no case was he willing to yield to any infringement of the principles of truth, either in preaching or the discipline of the church; and his sterling integrity in his dealings in all worldly matters was admitted by all who knew him; for whenever he thought he had said or done any thing to injure the feelings of any one, he could not rest easy until he had visited such person and satisfied himself that all was right.

I am not prepared to state how long he was a member of the church, but was for a long period; for he was sexton at Southampton thirty years, during which time he buried five hundred and fifty-five persons in our grave-yard. As the burying-ground here is one amongst the oldest in the state, oftentimes persons from a distant portion of the state came to make inquiries relative to parties long since deceased, and he was always ready to give the necessary information, so far as his knowledge of them was concerned, in a pleasant and courteous manner. The day he died I was with him all the time, except a very few minutes; and death and the grave had no terrors for him, as he was enabled by the grace of God to triumph over them; and his last request was, "Brother Purington, pray for me that I may be strengthened in the hour of death." A number of his brethren, relatives and friends were present when he expired, and he passed away from the scenes of earth without a struggle—surely he died in peace. We, as a church, miss him very much; but our loss is his everlasting gain. He has left a beloved wife and three dear children; but may our God sustain, bless and comfort them.

His funeral was numerously attended June 24th, and the following words were used as a text upon the occasion: "A good name is better than precious ointment; and the day of death than the day of one's birth. It is better to go to the house of mourning than to go to the house of feasting; for that is the end of all men; and the living will lay it to his heart."

WILLIAM J. PURINGTON.

DAVISVILLE, Pa., Dec. 23, 1875.

DIED—At her home in the town of Cobleskill, Schoharie Co., N. Y., sister **Celia F. Gurnsey**, wife of brother Wm. Gurnsey, aged 69 years, 3 months and 23 days.

This dear couple were married in 1824, and have lived in the peaceable bonds of wedlock all this long term of years; but the separation of all those earthly ties has come. Sister Gurnsey, together with her companion, were baptized by Elder Hare in September, 1832, and of our departed sister the church of Schoharie, where she had been familiarly known, and where she had always kept her membership, can truly say that a mother in Israel is gone from the church, where she was dearly loved as a peacemaker and burden-bearer, and also as one who looked not on her own things, but was ever ready to minister to the necessities of the saints, and no

greater privilege did she enjoy than to attend to all the appointments of the church, which she was permitted to do until a few days before her death. Her great anxiety was to see the church walk according to the divine rule, and maintain thereby the doctrine of sovereign grace, which she loved so well. The Lord was specially good to her in her last sickness, by giving her strong faith in his word of promise. The fear of death was so effectually removed, and her hope was so clear, that she said often, "I am afraid I shall be impatient." And thus she was wonderfully sustained until the last, when she called her dear family to her bedside and bade them an affectionate farewell; and closing her eyes with her own hands, she fell asleep in the Lord, until he shall bid her arise to see him as he is and be made like him.

She leaves six children and her afflicted partner, together with many friends and brethren to deplore their loss. May the Lord sanctify this stroke of his providence to the family and church.

The funeral was attended at their dwelling, where many met to sympathize with the afflicted.

O may such grace on us be shed,
And make our end like hers.

BALAS BUNDY.

OTEGO, N. Y.

DIED—Sister **Ellen Wilson**, late wife of Mr. Omar Wilson, and daughter of Deacon Caleb Ratliff, of Bald Eagle Church. Sister Ellen gave a very clear and beautiful relation of her hope in Christ for life and salvation, on the third Saturday in July, 1855, and was baptized the next morning in the fellowship of the church at Bald Eagle, by the late Elder Samuel Jones. She had been a great sufferer for a number of years with bronchial affection of the lungs. About the first of September last she left her home in this county, accompanied by her devoted husband, for Colorado, hoping that a change of climate would be beneficial to her health. But God, the rightful disposer and upholder of all things, ordered it otherwise. They proceeded on their journey as far as Kansas City, Mo., at which place she was taken suddenly worse, and was removed to her brother-in-law's (Elder Jacob Gossett) near Independence, where she expired on Sunday, the sixth day of September, aged 48 years. I am informed that she was perfectly conscious of her approaching dissolution, talked calmly of her departure, and even made the attempt to close her own eyes, and then quietly folded her hands on her breast, and gently passed away, leaving behind her the brightest evidence of a glorious change and blessed immortality beyond the grave.

She left an affectionate husband, an aged father, four brothers, three sisters, and many other relatives and friends, together with the church, to mourn their loss, which we believe to be her unspeakable gain.

On the third Sunday in last month the unworthy writer, by request, tried to preach what is commonly called a funeral discourse, to a large and attentive audience, from 2 Cor. v. 1, 2.

Sister, thou has gone and left us;
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal.

Yet again we hope to meet thee
When the day of life is fled,
Then in heaven above to greet thee,
Where no farewell tear is shed.

SPENCER F. JONES.

NEAR SHARPSBURG, Ky., Dec. 20, 1875.

DIED—Near Bloomingburg, N. Y., Thursday, Dec. 30, 1875, **Mrs. Rhoda Reeve**, wife of E. C. Reeve, and daughter of the late Eld. Amos Harding, aged 80 years and 8 months. Sister Reeve was for many years a highly esteemed member of the New Vernon Church, always esteeming Jerusalem above her chief joys. Borne down with infirmities incidental to age, she was not able for some years to enjoy her church privileges by as frequent attendance at the meetings of the church as she desired, but availed herself of every opportunity afforded her. She was attacked with paralysis a few days before her death, and without being able to converse much,

gently yielded up her spirit, in the prospect of immortality beyond the grave.

Her husband and one son survive her, and some grand-children, besides two brothers and two sisters, who, with the church and numerous friends, feel the weight of their bereavement.

Her funeral was numerously attended on Sunday, Jan. 2d, and a discourse suited to the occasion was preached by the pastor.

DIED—At his residence in Drew County, Ark., on the night of the 28th of November, 1875, my son-in-law, Alfred H. Ellis, after an illness of six days. His disease was engorgement of the liver, spleen and kidneys. Mr. Ellis was a man of great moral worth, being honest and upright in his dealings, kind and obliging to his friends, an affectionate husband and a tender parent. He was a very acceptable member of the Methodist denomination. He leaves a wife and two small children, an aged father, one brother, several sisters, father-in-law and mother-in-law, and many other friends to mourn their loss. May God comfort the bereaved, and grant his protecting care to the widow and orphans, and resign us all to his will, and to his name be the praise.

AZARIAH TOMLIN.

Sister Roenia Stevens died Aug. 20, 1875, aged 76 years and 6 days.

She was one of the nine members in the constitution of the Independence Church, and her house was their place of meeting, and a home for strangers. I think if any person ever did their duty in lodging strangers, brother Stevens and his wife did; and when any thing was said to him about it, he would say, "If you will cast your bread upon the waters, after many days you shall gather it." It is about fifty-eight or sixty years since my first acquaintance with brother and sister Stevens, and fifty years since I became a member with them, and we have always remained together in the same church and stood the storms of anti-christ.

A discourse was delivered on the occasion by the writer, from John xi. 25. "I am the resurrection," &c.

Yours as ever,

WM. CARPENTER.

ELLENBORO, Ritchie Co., W. Va.

Sister Eleanor Row died Dec. 9, 1875, at her residence in Albion, Oswego Co., N. Y., aged 71 years and 9 days. Her birthplace was Lexington, Green Co., N. Y. She was baptized by Eld. H. Pettit about fifty years ago, in the fellowship of the Lexington Church. Twenty-seven years ago she moved to Oswego. She had a letter from the Lexington Church, but finding no church of her faith she did not join any. She was firm in the doctrine as long as she lived. Her disease was dropsy and consumption. She was a great sufferer, but bore all with christian fortitude, often saying, "O Lord, how long? But I must wait patiently all the days of my appointed time." The SIGNS contained about all the preaching she had. She selected the text to be used at her funeral, Psa. cxvi. 15, and also the hymns, 562 and 1237, Beebe's Collection. We do not mourn as those who have no hope, for our loss is her gain. She has left one brother with a numerous connection to mourn her departure.

Your brother in Christ,

LAMBERT GASS.

BARNERVILLE, N. Y.

MONIES RECEIVED FOR "THE EDITORIALS."

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Miss Ofelia Dawdell Ky 2 30, David Welsh Miss 2 30, John Parkenson N Y 2, Harriet S Trail Md 2 30, John A Fanning Tex 2, Elizabeth Williams Ala 2 50, Mrs R C Ellis Miss 2 30, Carroll Anderson Ark 2, Rebecca Flint Iowa 2 30.—Total \$20 00

SECOND VOLUME.

Mrs M M Rounsarell N Y 5 25, John A Fanning Tex 4, Carroll Anderson Ark 12, Thos M Drake Iowa 2 55, Eld J C Hubbard Va 2 30, Thos Manby N Y 2 30, Eld J A Johnson Ind 2 30, Oliver Patterson Minn 2 30.—Total \$33 00.

RECEIPTS.

Table with columns for state/region, name, and amount. Includes entries for New York, Connecticut, Maine, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, Mississippi, Texas, North Carolina, Arkansas, Georgia, Alabama, Louisiana, Tennessee, Ohio, Michigan, Indiana, Missouri, Oregon, California, Dakota Ter., Iowa, Kentucky, and Ontario.

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DEVOTED TO THE

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IS PUBLISHED

THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE & SON,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 44. MIDDLETOWN, N. Y., FEBRUARY 15, 1876.

NO. 4.

EM S II Durand 15 Dec 76
HERIOT
BRADFORD CO PA

POETRY.

PSALM CXXI. 8.

My trust is in the living Lord,
My hope is on his holy word;
He knows my wants, and will supply;
He is my refuge, always nigh.

In darkest hours of darkest night
My Jesus is my only light;
He bids me on himself rely,
And kindly says, Fear not, 'tis I.

To praise his name, my soul begin,
For he has taken all my sin;
He bore them when upon the tree—
Sinner, he says, I died for thee.

My Jesus is my living Lord,
He gives me faith to trust his word;
He says, in him I'm justified;
The law by him is satisfied.

Then while I'm here, O may I know
The joys that from thy presence flow,
And then above in glory blest,
Forever with my Savior rest.

W. W.

CHRISTIAN EXPERIENCE.

Ho! rolling years, that marked the time
When I should see the day;
Ye ushered me on life's dark clime
Without one shining ray.

In sin brought forth, in sin conceived,
I grew in sin's embrace,
And was not with my sinning grieved
Till God revealed my case.

He then my eyes unsealed to see
A putrid mass of death!
Its odor brought deep woe to me,
And poisoned all my breath.

How could I fancy God would bless
My soul's profoundest HATE?
My distance from him then would press,
And prayer but mocked my fate.

Here failed my all; in deep despair,
Immensely far from God!
I found my debt unbanded there,
Without a "mill" I owed.

Yet, here, when DOOM had cast me down,
To feel hell-pangs within,
Jesus appeared, and showed his crown,
The conqueror of my sin!

He raised me up and made me feel
That he God's fellow is;
His MANHOOD, too, became the seal
That God's and ours are his.

Born of his SEED—by him begot,
We heir with him his crown!
And enter with him in his lot,
Against the powers that frown!

He, for us, hath fulfilled the law
That asked perfection full;
He left therein no breach nor flaw,
But made them sound and whole.

And now, ascended to the throne
Of Majesty on high!
His Spirit marks us for his own,
Who "fellowship" his sigh!

We suffer with him in degree,
To learn his dreadful mood
When sweating blood for you and me,
To give his flesh for food.

On such we live, and "grow in grace,"
But, as he doth supply;
And feel and know the dreadful case
Of all who this deny.

WM. B. SLAWSON.

COUNCIL BLUFFS. Iowa. Jan. 9, 1876.

CORRESPONDENCE.

LAWRENCEBURG, Ky., Jan., 1876.

MY DEAR BROTHER BEEBÉ:—With the remittances that I send for the SIGNS, I will offer a few words of comment on two words; the first found in the book of Judges, ii. 5, which is Bochim; and the other in 1 Sam. vii. 12, which is Eben-ezer. All scripture is given by inspiration of God, and is profitable for his people, and the words named constitute a part of the whole, and if we can apply them appropriately they may among many others profit at least some of his people. Those words were significant, as were most of the names of both persons and places in those ancient times. In the first chapter of the book of Judges, after the death of Joshua, the children of Israel asked the Lord, saying, Who shall go up for us against the Canaanites to fight against them? And the Lord said, Judah shall go up: behold I have delivered the land into his hand. Judah seems to have been successful in driving the Canaanites from the mountain, but not from the valleys. I have no idea that the land of Canaan was typical of heaven, the final and eternal abode of the people of God, as many suppose, but I do think it prefigured the gospel church day and state. Judah (our Lord sprang out of Judah) drove the Canaanites (indicative of our sins) from the mountain, (the church) but not from the valley; did not make a general or Fullerite atonement, in other words. But neither did Manasseh, nor Ephraim, nor Zebulun, nor Asher, nor Naphtali, drive them out from the valley, but dwelt with them and made them tributary.

It seems to me that in this circumstance there is a clear illustration of the course pursued by *workmongers* or worldly religionists who can, not only live amicably with their sins, but actually make those sins yield them an illicit tribute of "filthy lucre." But while this state of things was going on, an angel (messenger in the margin, the angel of his presence, or messenger of the covenant) came to Bochim and reminded them from Egypt, his bringing them to the land that he swore to their fathers, that they should make no league with the inhabitants of the land, but should throw down their altars; but they had not obeyed his voice, and he asks, "Why have ye done this? Wherefore I also said, I will not drive them out from before you, but they shall be as thorns in your sides, and their gods shall be a snare unto you."

"And it came to pass when the angel of the Lord spake these words unto all the children of Israel, that the people lifted up their voice and wept. And they called the name of that place BOCHIM. And they sacrificed there unto the Lord." This word Bochim signifies "weepers," or, "the place of weeping." Now, if it is the case, which I think it undoubtedly is, that the land of Canaan and the Jewish people constituted the old heaven and the old earth that has passed away, and that that land and people were typical of the church, or new heaven and new earth, and that the Canaanites that dwelt therein were emblematical of the sins of God's people which subjects them to an incessant warfare while here, it will not be difficult for the subjects of grace to look over their past experience and find their Bochims, or places of weeping, whether they have been actually ensnared by the arminian imaginary gods and taken up their residence among them or not; it makes but little difference; for by nature, whether professors or non-professors, all have the same belief substantially—the same religion—which the apostle calls "our religion." All can live pleasantly with their sins, as did the Jews in the valleys with the Canaanites, and the Rev. managers of the clique that run the machinery can actually make their sins (false doctrines, hypocrisy and men-made institutions, which are the worst of sins) yield them a golden or greenback tribute, as the Jews did the Canaanites. But when the Lord makes his people feel the thorns in their sides—makes them acquainted with their sins that pierce them continually, yea, that prick them in their very hearts, they soon find their Bochim. The keen arrows of conviction penetrate their very vitals, and in deep anguish they can cry in the language of the poet,

"By wandering I have lost myself,
And here I make my moan;
O! whither, whither have I strayed!
Ah! Lord, what have I done!"

Here is a Bochim indeed, "a place of weeping;" and that is indelibly imprinted upon their minds—can never be forgotten. Well does the humble writer remember this Bochim, though reached near half a century ago. His sins seemed to pierce his very heart. Those sins, dwelling with him as did the Canaanites with the Jews, now goaded him, like pricking thorns indeed, and like a weighty mountain pressed down his sinking spirits, while a portentous dark and ominous cloud appeared to roll from Sinai, freighted with destructive curses,

caused him to quake and shudder. Its bellowing thunders and fearful forked flashing lightnings seemed to rumble and flash with vindictive wrath around his doomed head.

"How dreadful now my guilt appears,
In childhood, youth and growing years;
Before thy pure discerning eye,
Lord, what a guilty wretch am I."

What a Bochim to a poor, justly condemned sinner! But, could ever such a one have appreciated the worth of a Savior without a revelation of his forlorn, hopeless, helpless and lost condition? Now his Canaanite allies wage a terrible war against him. Without are fightings, within are fears. Little does the poor culprit look for any thing short of the vindictive wrath—the sin-avenging wrath of a violated law to burst with all its accumulated vehemence upon his guilty head. But unexpectedly, and outside of all his calculations at such time, although the threatening, sullen, gloomy darkness, its pealing thunders, and forked lightnings vent their vengeance, but lo! not on the condemned criminal, no; mercy's Angel stood prepared to receive all its vindictiveness, and we hear the soothing voice proclaim, "The day of vengeance is in my heart, and the year of my redeemed is come."

"The gloom from the face of the heavens retires,
The winds hush their murmurings, the thunder expires."

The Sun of Righteousness mounts the heavens with healing in his wings, and all is clear, bright beautiful, calm. Wonderful to tell. A man has become "a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." Here is our "Eben-ezer," or "stone of help," as the word signifies; and now the liberated captive may sing with the poet,

"Here I raise my Ebenezer,
Hither by thy help I'm come;
And I hope, by thy good pleasure,
Safely to arrive at home."

The circumstances that gave rise to the setting up of this "stone of help" were as follows: Israel had forsaken the Lord that brought them up out of the land of Egypt, and worshiped Baal and Ashtaroth, the gods of the Philistines. The Lord had let them try their own strength against their enemies without him, which resulted in one defeat after another, until they were convinced that their enemies were too strong for them. The ark of the Lord had been taken from them, and Samuel the prophet commanded them to gather at Mispah, which signifies "a watch-tower." When the Philistines heard

that Israel had gathered together at Mispheh, they came up against them. Through Samuel, they called upon the Lord, and confessed their sins. Then the prophet took a lamb and made a burnt-offering to the Lord, and cried unto the Lord, and he heard him. At the offering of the lamb, the Philistines drew near to battle, and the Lord thundered upon them with a great thunder and discomfited them. And the men of Israel went out of Mispheh and smote the Philistines as far as Bethcar." ("The house of the lamb.") "Then Samuel took a stone and set it up between Mispheh ["the watch-tower"] and Shen, [signifying "change"] and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us."

Is not this a typical matter? Were those Philistines typical of our sins—our worst enemies? Did we enlist in the service of the arminian conditional gods as did the Jews in the service of Baal and Ashtaroth? I think all the subjects of grace will say they did. Then, did our sins, as the Philistines did upon the Jews, come upon us, when we were brought to Mispheh, a fearful watch-tower, and, while there, our sins appear in full array against us, as the Philistines did against the Jews, and while in full view, and terrible dread of them, the Lord thunders with a great thunder upon them, (our sins) but wonderful to tell, those sins were laid on Jesus, and there the thunderbolts were aimed—there the sword and stroke of Justice must fall. "Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the Shepherd, and the sheep shall be scattered, and I will turn my hand upon the little ones." But are the ends of justice answered here? Most assuredly they are. The stroke must fall upon our enemies—or sins, and they were laid on the Lamb of God. "Himself bear our sins in his own body on the tree." For this reason "He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed." Here we see justice met in all its demands. Jesus was "made a surety;" and when the debtor fails, the surety must meet the lawful claim. He was the Shepherd, and the damages of the sheep must be repaired by him. He was the Bridegroom, and therefore must cancel the debt of his bride. He is the head and life of his people, and must be sacrificed for the capital offenses of his people. Hence the scriptures present a beautiful cluster of figures to illustrate both a legal and vital unity with Christ to his church. "He took on him the seed of Abraham," and therefore "it behooved him to suffer." But so it is, "He suffered the just for the unjust, that he might bring us to God," and here we find our Ebenezer, or "Stone of help." But how should this amazing condescension melt our hearts in love, wonder and delight. O, how should a sense of our sins that nailed him to the cross smite us with conviction,

contrition and deep penitence; when faith beholds him beset by incarnate fiends eagerly thirsting for his life-blood, while the patient sufferer submits to all the cruelty and indignity without a murmur. "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth."

"They nailed him to the accursed tree,
They did, my brethren, so did we;
The soldier pierced his side, 'tis true,
But we have pierced him through and through.

"'Twere you, my sins, my cruel sins,
His chief tormenters were;
Each of my crimes became a nail,
And unbelief a spear."

Whether our sins are the anti-types of the enemies that dwelt in the land of Canaan or not, we know that when they appear in hostile array against us they are too strong for us. But when the "Stone of help" appears, all is well, the victory is won, the triumph complete and eternal. And while his infallible promise assures us that we shall finally triumph in and through him, we may confidently and joyfully sing,

"He who hath helped me hitherto
Will help me all my journey through,
And give me daily cause to raise
New Ebenezers to his praise."

Your friend and brother, I hope, in indissoluble bonds,

J. F. JOHNSON.

ATHENS, Pa., Jan. 17, 1876.

TO THE WEAK AND TREMBLING OF THE SCATTERED FLOCK:—A few weeks ago, at one of our little conference gatherings at Waverly, I endeavored to tell how a precious portion of the word had comforted me; but I could tell so little; and the words, "That no flesh should glory in his presence," still abiding with me in unfolding fullness, I desire to spend a little time in writing, (it may be for the comfort of a weary traveler, footsore and discouraged on account of a warfare between flesh and spirit.) Writing seems the only way I can communicate thoughts that comfort me while meditating upon the precious things of the kingdom.

Let me not be unmindful or ungrateful for this blessed privilege of writing to the scattered flock. Cords of love stronger than death bind me closely to my Father's family; and if I am enabled to sing "Songs in the night," I want those who are feeling their way in the dark to break out in singing too. How soon, if the Lord should so will, might the region of thought be paralyzed, sight be withheld, or the hand that is now writing cease to do its bidding? With this acute sense of dependence on the Lord, who holdeth our life in his hand, and withholdeth our mortal breath when he wills, I will endeavor to write how I have been enabled to rejoice that "salvation is of the Lord." For several days I was lamenting over what poor progress I had made in the school of Christ, what a careless, unfruitful life I had led, how little good I had accomplished, how dull and listless I had been, how surfeited with the cares of this life: what did my life avail? I had awaked and slept, eaten and

drank, toiled, reaped and spent, lived, was breathing and must die. This was my mortal life, but where was my spiritual life? Surely if there was a spirit of life within, it would be manifested in bearing fruit, in a conformity to the image of Jesus, who went about doing good. If I were reviled I would not revile again; if I were smitten on one cheek I would turn the other also. It was truly a night season, a feeling in the dark after props to lean upon; as one said in the conference meeting above alluded to, while describing the past state of her mind, she felt like a tiny insect with its wings off, struggling in the mud. Should I write pages I could not express more fully what is condensed in those few but wonderfully descriptive words. Leaving the reader to judge I did not feel much elated with my own strength or attainments, I will recall a prayer in my helpless condition, that if it were the Lord's will he would comfort me with some sweet portion of his word. Tired of self, of the duties of life and its unsatisfactory enjoyments, I slept, and before I was scarcely aware I was awake these words came with power, "That no flesh should glory in his presence." Had I heard an audible voice they could not have come with more power. No ecstatic joy accompanied them, but a solemn awe, an inexpressible satisfaction that they were words sent by him, "in whose presence is fullness of joy," to lighten my path, and as I whispered, "Manna in the wilderness to sustain me." And I can say with gratitude that the manna all prepared by an unseen hand which I gathered in the morning was fresh, sweet and luscious, by which, when I had eaten, I was made willing to be despised by the world as weak and foolish and base, if so be the presence of the Lord would accompany me, cheering and guiding me in the way. Turning to the record, 1 Cor. i. 27: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty. And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness; and sanctification, and redemption: that according as it is written, He that glorieth, let him glory in the Lord. I thought as I laid away the bible, precious treasure; it bears record that the foolish and the weak things of the world are chosen; and as I was meditating on the base things of the world, a company who cannot conform to the religion of the world seemed to be brought to my view, a company for whom Christ interceded to the Father, that they might be kept from the evil of the world. Their spiritual life has no affinity to the spirit of the world, therefore worldly religionists have no use for them; they are base, which word Webster defines as mean,

worthless, disingenuous, illiberal, born out of wedlock. Each definition seems to have a peculiar bearing to the relation the kingdom of Christ in her militant state stands to the world. Perfectly useless are these despised things, these children of a King to the advocates of worldly religion; they would rather they would not cross their path. But God, the God of Abraham, of Isaac and of Jacob, the God who preserved Daniel in the lion's den, and Meshach, Shadrach and Abednego in the fiery furnace, has chosen the base things of the world, and things which are despised has God chosen, yea, and things which are not, to bring to naught things that are. Here I caught a glimpse of that kingdom which is not reckoned among the nations of the earth, which Christ told his disciples was not of this world. But more particularly was my mind directed to the servants of God, who preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness, but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God. It pleased God, saith the apostle, by the foolishness of preaching to save them that believe. So God whom the world by wisdom knoweth not, is pleased to pour out his Spirit upon his chosen servants, that they may save those who believe in him from the error of false teachers, and bring to naught things that are held in great repute by the world, as essential for the salvation of man. Solemn is the responsibility that rests upon the laborers in the Lord's vineyard. What a faithful wielding of the two edged sword is required; what vigilance, what steadfastness, what watchfulness, what prayer, what humility, what a daily crucifixion, a nailing of the hands and feet of flesh to the cross, that the spirit may cry aloud to Jerusalem, "It is finished;" "The warfare is accomplished, her iniquity is pardoned." Who is sufficient for these things? None but the meek and lowly followers of Jesus, the called and chosen and faithful band of brotherhood, clad in the gospel armor, can withstand the surging, popular tide of anti-christ which is constantly on the increase, and faithfully blow the gospel trumpet, "Salvation is of the Lord."

Since these solemn words, "That no flesh should glory in his presence," came with so much comfort, I have often found myself whispering, "Salvation is of the Lord." I have awaked in the night from a deep sleep repeating aloud the precious words. One passage has seemed so interwoven with the other, and the gospel condensed in them; and while rejoicing in the blessed truth, I have contrasted the two religions, one the religion or wisdom of the world, the other that primitive religion, pure and undefiled, which came down from heaven; and I tremblingly hope I have been permitted to sit in the King's gallery, and rejoice in spirit that no flesh can glory in the presence of the Lord.

Anti-christ is surrounded with gilded trappings. Her brazen domes, her towering spires, her magnificent architecture, her superb organs, her thrilling choirs, her pleasing chants, her hireling priesthood, her boards of missions, her secretaries, her treasurers, her nursery novels, and all her detestable things, as the prophet Ezekiel called them, are increasing, and calling forth from the pulpits and the press the cry, Give, give. The votaries worship an unknown God, an imaginary god, who can be turned at their bidding. In their blindness they are wondering after the beast. But that kingdom which is not of this world needs no such gorgeous array. Look upon Zion, the city of our solemnities: a quiet city, no sound of the hammer is heard. The King sitteth upon a throne high and lifted up, and his train fills the temple. No flesh can glory in his holy presence. No device of man can stand before his scathing eye. There the Lord is unto his people "a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby." No room there for the traffic of anti-christ; her ships of merchandise cannot pollute those sacred streams which make glad the city of our God. As the world by wisdom knows not the King of Zion, has no conception of his glorious plan of salvation, of his power, his wisdom, his unfolding glory, his divine attributes, his sovereignty, his absolute control over all things animate and inanimate; so the world by wisdom has no knowledge of the kingdom which is not of this world. His subjects are, according to the good pleasure of his will, a poor and afflicted people who trust in the name of the Lord. For the comfort of these poor and afflicted ones, these heirs of an inheritance incorruptible and undefiled, and that fadeeth not away, the apostle says, Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of this world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty. What a refuge these foolish, weak ones have in Christ. Who can fathom the deep anchorage of a life hid with Christ in God, with Jesus, whom the world knew not, received not, but scorned and buffeted, mocked and crucified? And how can the heirs of his kingdom be his followers if they are not crucified with him? No flesh can glory in his presence. The crucified and slain has risen, and burst asunder the confines of the tomb, has ascended to the Father, and the redemption of his body, the church, ceaseth forever. Christ first, Christ last, Christ the foundation, Christ the topmost stone, Christ the wisdom, the righteousness, the sanctification and the redemption of them for whom he prayed, "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me; for thou

lovedst me before the foundation of the world." With such an intercessor the church of Christ has no need of gilded trappings, of golden cups, of purple and scarlet array, no need of the glory and delicacies of Babylon. "He that glorieth, let him glory in the Lord."

MARIANNE MURRAY.

DELAFLANE, Fauquier Co., Va., Jan. 21, 1876.

DEAR ELDER BEEBE AND SON:—My brother, James R. Kercheval, desires me to write and say to you that he will be a subscriber for Elder J. F. Johnson's book, which is in contemplation. While I do this, I would like to add a few lines, with your permission, if I could; but my inability is always an insuperable barrier with me, to write any thing suitable for publication. If I could write like some of our sisters, I would then think it profitable to do so. Some of them can take a passage of scripture and expound it; but I have no gift that way; I can only express a few of my feelings in a feeble way. Still I have the will to cast in my mite among the saints, if I only had the power of expression; but, to use the language of our brother Eli Kidwell, in one of his most excellent letters in the SIGNS, I must try and be content, with the hope that I do understand a portion of what they and others write. The SIGNS come to us regularly, laden with good things. They bring us glad tidings of good, from every quarter, and we do rejoice when each one comes, that we have such a medium of correspondence, and we feel to say, How could we do without them? The doctrine of God our Savior is so fully set forth by our able writers that we are enabled to go on our way rejoicing in the hope set before us, that we have been led in the same glorious truth of which they speak.

Brother Beebe, I am often made to review your life up to the present day—called to the knowledge of the truth when a mere child, and having continued steadfastly in the apostles' doctrine all the way up to the year 1876, earnestly contending for the faith which has been delivered unto you. It shows conclusively how perfect the work of the Lord is. "He will keep the feet of his saints; for by strength shall no man prevail." You have been called to pass through great trials, enemies without and within, to use your own language; you have never been shot in the back, sustaining grace having at all times enabled you to meet the foe face to face; and we rejoice that you are spared to see another year ushered in, and may it be the pleasure of the Lord to spare you yet many years. We know you will live all your appointed time, to proclaim the unsearchable riches of Christ to his chosen; therefore we can say in the language of scripture, "The Lord has done great things for us, whereof we are glad." Ascriptions of praise must be given to him who inhabiteth eternity. David says, in one of his psalms, "The Lord is my strength and song, and is become my salva-

tion." This is the song of all the saints at this day. It is sure to all for whom the great sacrifice was made. My dear brethren and sisters, my great fear is that I am not included in the number of the Savior's family; but I still have the same hope I have had in years gone by.

Brother Beebe, I will remark right here, that it has been said of me, (not by any of my brethren—if they have thought it they have not been faithful to tell me so) that I believe certain things because you preach them. As fearful as I am of my poor wicked self, I do not believe this true. What would it profit me to say I believe a sentiment, and have no knowledge whatever of it? I take the ground of our dear old brother David F. Montgomery, in his truly comforting communication in the SIGNS, that all that may ever be said or written about godliness is of no avail unless it is personal—unless Jesus is formed in our own souls the hope of glory. We must experience each for himself that "My Beloved is mine, and I am his." Now, if I have experienced this, I am a subject of grace; if I have not, I am yet in darkness. The hope of the hypocrite must perish. But I remember, about the year 1839, while sitting under the sound of the gospel in Virginia, preached by you, after having been exercised so many years, I was, I hope, enabled to rejoice in a way which I could not express. So, my brother, the comfort I received that day is the very same up to this day, when the heart is opened to receive the truth, as in the case of Lydia.

I will tender to brother Durand my grateful acknowledgements for his great kindness in granting the request of a little one, to extend his subject farther. I feel unworthy of such attention. I will say also that the explanation of the subject is entirely satisfactory to my mind, instructive, and truly comforting. The hiding of God's power is beautifully set forth, as also that which is revealed to his children. My hope is strengthened, that I have been led to understand these precious things experimentally. Flesh and blood cannot reveal them. The keenest perception of mortals cannot behold them. They are hidden from the wise and prudent, and revealed unto babes: even so, Father, because it seemed good in thy sight. No other reason can be given, but for his own mercy's sake. "O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out." What poor, helpless, dependent sinners we are, having not the power to think one good thought. But I find myself daily prone to evil, as the sparks fly upward, continually doing that I would not, subject all the time to temptations of various kinds, and gloomy doubts prevail to such an extent as to pervert the promise into tears—they all belong to the children, but not to me. I may toil all night, but cannot get one crumb from the Master's table unless it is given. I often think of those

disciples; it is the same with us; when the morning came Jesus stood upon the shore, with food already prepared for them. The works of their own hands could not procure it. So are we dependent for our daily bread upon the giver of every good and perfect gift. O may we ever feel sensibly our dependence; "for without him we can do nothing." I remember last winter, when our highly esteemed brother J. F. Johnson wrote upon the sublime words, "Jehovah-jireh," it came to me in time of need. I was made to rejoice while reading it, that the Lord did, and would provide all things necessary. I seemed to claim a portion, as though it was given. I felt to sit down and rest under it, believing all was right with me, and would be. So, brother Beebe, your piece last October, written upon Adoption, while reading it I felt joy spring up within, that I should one day experience or realize what was set forth so ably in that communication. I thought understanding was given me, to some extent, to see the fullness therein expressed. So with the editorials generally, when the cloud is lifted. I know the truth is ever the same, but often I am in thick darkness, such as may be felt. O, so often is this so with me that I go bowed all the day long. My cry is with the psalmist, "Lead me to the rock that is higher than I." Let me be what I may, I do love the fellowship of the saints. I am sensible that if I have not the Spirit of Christ I am none of his. O may it be, when I am called to lay down this poor sinful tabernacle, that I shall have a building of God, not made with hands, eternal in the heavens, with all his dear people.

Brother Beebe, I have written these feeble, imperfect lines, to be entirely at your disposal. I heard you say on one occasion that no one can be a proper judge of their own letters; therefore I submit this to your better judgment, and all will be right with me. With love and fellowship to you and yours, and the saints scattered abroad, yours in tribulation,

EDNA A. FERGUSON.

"But speak the word only, and thy servant shall be healed."—Matt. viii. 8.

Thus spake the Centurion in reply to Jesus, after he had expressed his willingness to go and heal his servant. This is the second instance recorded by Matthew in which Jesus had been sought by those who desired his healing mercies, after he had come down from the mountain. In the first, the leper had come worshipping him, and acknowledging his conviction that he was able to heal him, and that there was but one obstacle. "If thou wilt." The will of Jesus must necessarily be in the matter. In this confession the leper not only ascribed all the glory and ability to heal him to Jesus, but acknowledged his dependence on the result of the will of God. "If thou wilt, thou canst make me whole." Thus showing himself passive in the hands of the Lord, and showing also that, like the Centurion, he besought this favor of the Lord

from real necessity. As to their having applied to physicians, we are not informed; but of their full confidence in the ability of Jesus, there can be no doubt. Like the Centurion, we, in our experience, may have been led to believe that the Lord Jesus possessed all the healing virtues we so much needed, yet in asking such an unspeakable favor at his hand a deep sense of our sinfulness made us fear that we should not receive such a cheering reply. And when it came, we, like the Centurion, were constrained to reply, Lord, we are not worthy that thou shouldst come under our roof. O what a shrinking back we feel from him who reveals himself so condescendingly to us. How brightly now is shown that "Peace on earth and good will to men" of which the angels sang when they proclaimed his birth.

The suggestion is implied, How then is the servant to be healed, as the unworthiness of the Centurion will not permit the entrance of the only one who has power to heal? Ah, while yet far distant from the house in which the servant languished, being grievously tormented, it was not necessary for the Savior to go to the place, to see the sufferer, or to secure the aid of means or instruments, or to propose terms or conditions to the servant, or to require the helpless man to assist by taking the first step, by compliance with terms, or giving up his heart; but out of his sight, and having had no invitation to allow Jesus to heal him, the healing word is spoken with sovereign power, and the servant is healed. Every quickened sinner is made to feel his need of this one thing which was expressed by the Centurion. Every other hope has fled, and now the last, the only hope is expressed in the words, "But speak the word only." Nothing else can avail; nothing else is required; all, all now hangs on the word of the Lord, and until that word is spoken there can be no rest or healing experienced.

Although the Centurion himself was in authority, having many servants who were quick to obey him, no help from human power or authority could avail. Only the word of the Lord can heal the sick, raise the dead, or save perishing sinners. The faith of the Centurion, like that of all conscious sinners, is a faith wrought in them by a divine, almighty power; for how can they call on him in whom they have not believed? And how can they believe on him of whom they have not heard, nor have any knowledge? Men do not seek relief from those in whom they have no confidence, nor are sinners inclined to call on the Lord for salvation until God has wrought faith in their hearts; for "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

The quickened and guilt-stricken, deeply burdened sinner may feel a hesitancy to call on him whom they have pierced with their sins, lest in his presence they should be consumed.

They have felt the fire already upon them, yet they are convinced that his word alone can deliver them; though they feel so utterly unworthy, still they have full confidence that if he will he can save them. While we contemplate his word as it has been revealed to us, we exclaim with the poet,

"That was a wonder-working word
That spake, and spread the heavens abroad."

By it light was called out of darkness, and all nature was brought forth into being, and by it the whole creation is shaken to its centre. This word is quick and powerful, and sharper than any two-edged sword. It not only pierces, but it divides asunder, in our personal experience, between the things of the flesh, of time and sense, and the things of the Spirit and all that pertains to spiritual things. By that word all things were made, and without it nothing was made; and the name of Jesus is above every name to believers, for he is the Word of God; and as the Word of God he was made flesh and dwelt among us: and we beheld his glory, the glory as of the only begotten Son of God. His glory was seen by the Centurion, and sought, and received, in the command and consolation, "Go thy way: as thou hast believed, be it done unto thee." So with every child of God, as they believe, so it is done unto them; for it is by grace they are saved, through faith, and that not of themselves, it is the gift of God; not of works, lest any man should boast. For the preparation of the heart and the answer of the tongue are from the Lord. Then the word must not only be spoken, but it must accomplish the healing in the self same hour: in the hour of which Jesus spake, saying, "The hour cometh, and now is, in which the dead shall hear the voice [or word] of the Son of God, and they that hear shall live."

"Once has his awful word declared,
Once, and again, our ears have heard,
All power is his eternal due;
He must be feared and trusted too."

Truly, salvation is of the Lord, and his name is a strong tower into which the righteous run and find safety. Having loved his people with an everlasting love, therefore with loving kindness he *draws* them. And no man can come to Christ and be saved except the Father draws him. When men are thus drawn, they run after him. He is always before them. When he putteth forth his own sheep he goeth before them, whether it be in the depth of their trials or height of their joy; for it is his will, and their legacy, that where he is, there they shall be also. So, unto them it is given, on his behalf, not only to believe on him, but also to suffer for his sake. He has fulfilled the scriptures in that he has taken on him their sicknesses and infirmities; and though our life be long or short, our trials few or many, our joys few and far between, or abounding, the word of the Lord is still the same, wounding and healing, killing and making alive, casting down and raising up, and in all things working like him-

self, doing his pleasure in the armies of heaven and among the inhabitants of earth, and none can stay his hand or say unto him, What doest thou?

Brother Beebe, I submit this communication to your disposal. I hope your new association of your son with you in the publication of our family paper may be in the future, as in the past, attended with the blessing of God, to the edification and comfort of the saints and faithful in Christ Jesus, and in the decline of life may Israel's God be your strength, and his word your portion.

Now, with love and good desire to the saints scattered abroad, and especially the dear brethren and friends I lately met at Otego, Waverly and Burdett, I will say, May the Lord abundantly reward you for your words of comfort and generous hospitality to me while I was with you. When it is well with you, remember me, a poor sinner saved by grace.

JOHN D. HUBBELL.

THE DOCTRINE OF CHRIST, OR WHY I DO NOT ATTEND PREACHING OF OTHER DENOMINATIONS.

"But ye believe not, because ye are not of my sheep," &c.—John x. 26. "If God were your Father, ye would love me," &c.—John viii. 42. "Why do ye not understand my speech? Even because ye cannot hear my word." "He that is of God heareth God's words: ye therefore hear them not, because ye are not of God."—John viii. 43, 47. "Ye have not chosen me, but I have chosen you."—John xv. 16. "Murmur not among yourselves: no man can come unto me except the Father which hath sent me draw him. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard and hath learned of the Father, cometh unto me."—John vi. 44, 45. "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."—John xv. 19. (Where some are chosen, some must necessarily be refused.) "Many widows were in Israel in the days of Elias, but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet, and none of them were cleansed saving Naaman the Syrian."—Luke iv. 25-27. Now, see how angry this made the people. They in the synagogues were filled with wrath, and rose up and thrust him (Christ) out of the city, and tried to cast him headlong from the brow of the hill whereon the city was built. Do you suppose that if Christ had said, Elias was sent unto *all* the precious Israelites, or rather unto *all* the widows in Israel, and *all* the lepers could have been cleansed, if they had wished to be, that the people would have been filled with such bitter wrath against him? Cannot you see that the doctrine of Christ, or the doctrine of Predestination and Election, was hated and despised then, even as it

is to this day? People will cling to the idea that they can and must do something towards saving themselves. All the beautiful types and shadows presented in the Old Testament, of the helplessness, the utter inability of man, prove nothing to the world. In all the troubles of carnal Israel, it was God that saved them and rescued them from all their enemies. Unless the doctrine of Christ is smoothed down, distorted, and turned to please the world, the majority of the people reject it. But the elect of God can never be satisfied except with the pure, unadulterated word of God, the gospel in its beauty and simplicity. All the quotations that I have set before you are the very words of Christ, his doctrine, and you will see and acknowledge it, unless your heart is "filled with wrath." Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you and bring not this doctrine, receive him not into your house, [or church] neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds.—2 John 9-11. Now, if I go to hear a man preach who does not bring "this doctrine" that Christ preached, and taught his apostles to preach, I bid them, by my presence, God speed, thereby making myself a partaker of his evil deeds; for it is a very evil deed to try to turn the truth of God into a lie, to please the people, and to make his words of no effect. Allow me to make a few more quotations, and I am done. "Unto you therefore which believe, he [Christ] is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even unto them which stumble at the word, being disobedient, whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people," &c.—1 Peter ii. 7-9. The eldest daughter of the woman who "arrays herself in purple and scarlet, decking herself with gold and precious stones," says, The doctrine of Predestination is true, but it is not expedient to preach it. Now, unto all whom it may concern, or interest, I wish to say that I take this method of answering, once for all, the oft repeated question put to me, Why do you not go to hear other denominations preach, as there is no Baptist Church in Tallahassee? I have been to hear all, even the Mystery, Babylon, herself, and not one of them preaches the doctrine of Christ. Some do indeed preach a part of it, works and grace mixed; but the holy apostle tells us it must be one or the other. If by grace, it is no more of works; otherwise grace is no more grace. I know it is of grace, and not of works. Without faith it is impossible to please God, and the bible tells us that faith is the gift of God. Grace is the free, unmerited gift of faith. Certain peo-

ple say to me, We believe in free grace to all; we don't believe in the hard doctrine of Predestination and Election. How can they call that for which they work "free grace?" Christ has done the work—"It is finished." How say you that you still have it to do? As to that "hard" doctrine the Old School Baptists preach, "It is just soft enough to melt the heart of every true believer, and bring them to the foot of the cross," as I heard a beloved Baptist preacher say years ago.

To return to the subject of predestination, or the doctrine of Christ, let me quote one more passage: "For there are certain men crept in unawares, who were before of old ordained to this condemnation."—Jude 4. Is not that plain English? Is it not predestination? This quotation from Jude brings to mind the "common salvation" therein spoken of. Does not the common salvation throw some light upon the subject so ably written upon by Elders Chick and Stipp? Did not Christ, in a certain sense, die for the whole world? If Christ had not died, those men who preach against the doctrine of Christ would not be in existence to commit their evil deeds. In consequence of Christ's death the world stands, the elect and non-elect are born into it, the non-elect enjoy the good things of this life, &c. Is not this the common salvation? I ask for information, dear brethren and sisters, for I may not understand it correctly. You know the false teachers who "bring in damnable heresies" now-a-days, and will continue to do so until the end of time, are not Jews in any sense of the word, though those were Jews after the flesh who preached in the apostle's time, "denying the Lord that bought them." Elder Stipp's letter is very interesting to me. I hope he will write often for the SIGNS.

Dear Elder Beebe, if you publish this article, and I am burnt at the stake in consequence of it, I hope you will stand by and encourage me with your "sound words" during the awful operation, and pray God to fill my heart with love and forgiveness towards those who will surely bitterly denounce me. I thank sister Helings for her encouraging words, and beseech her to write to me again soon.

With love to all the dear household of faith, I am as ever devotedly yours,
MARY S. DUVAL.

*See Editorial reply, page 46.

FRANKLIN, Ind., Jan. 16, 1876.

ELD. BEEBE—DEAR BROTHER:—Having been requested by dear brethren in Kentucky, during a recent visit there, to write a short letter for the SIGNS OF THE TIMES, I have concluded to try.

My dear brethren and sisters, I often think of you, and of your kindness and love toward a poor weak child. Since my return home, a great portion of the time, I have felt despondent, and environed with dense gloom, and unworthy of a place among the saints of God. I very sensibly realize my weakness and utter helplessness, and not only so, but my sins and imperfections loom up

before me as prodigious mountains, and I often think that surely I am mistaken in regard to my interest in the dear Redeemer. I greatly fear I am not what you seem to think I am. Such sad and forlorn feelings, I have thought, are peculiar to me; but I hear others express my feelings better than I could tell them myself. This comforts me greatly, the thought that others have kindred trials, tribulations, doubts and fears. And my dear brethren in Kentucky speak of like troubles and conflicts, of fears within and fightings without. And when we hear a relation of the dealings of the Lord with a poor sinner, it begets a fellowship, a love, and a nearness, peculiar to the weary and heavy laden, or in other words, to the children of God. If I know my own heart, I love the people who have been taught the same lesson I trust I have. Since I commenced writing, I seem to have had a faint glimpse of the inexhaustible fullness of Christ. Though in our Adamic relation we are all undone, polluted and defiled, in the relation we sustain to the immaculate Son of God, our glorious Redeemer, we are undefiled and as fair as the spotless curtains of Solomon. It is only in Christ that we joy and have peace. "In the world ye shall have tribulation; but in me ye shall have peace." How applicable is the language of Paul to those who have been cut off from self, or killed to the law as a covenant of works: "We are the circumcision which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." All our rejoicing is in Christ Jesus. In the flesh, in which dwells no good thing, we have no confidence. And O how our hearts are drawn out in love and gratitude to him, in view of the great things the Lord hath done for us, whereof we are glad. Not only do we love him that begat, but also those that are begotten of him. Our blessed Savior said, while here on earth, "By this shall all men know that ye are my disciples, if ye have love one for another."

But I will try to give a brief sketch of my visit. On the third Saturday and Sunday of December I attended meeting at Mt. Pleasant Church, in Henry County, where I met many precious brethren. Though we were strangers in the flesh, I hope we were acquainted in the Spirit, all having been taught, as we humbly hope, by the same great Teacher. At this church I met brother J. M. Demaree, with whom I had previous acquaintance. I had the privilege of attending five meetings in Henry County, which I enjoyed very much. I went with brother Demaree to some meetings in Shelby County. We also had a little meeting in Spencer County at dear brother Shelburn's. In Shelby County we had two meetings at dear old brother Riggs', one at brother Russell's one at brother Hedden's, and one at Beach Creek Church on Friday before the first Saturday in January. Let me say to the dear brethren at Beech Creek, Your kindness toward me is pleasantly remem-

bered, unworthy though I be. I was pleased, well pleased, when you decided to continue your meetings this winter. It is said in Heb. x., "Let us hold fast the profession of our faith without wavering; for he is faithful that promised. And let us consider one another, to provoke unto love and good works: not forsaking the assembling of ourselves together, as the manner of some is." I am glad that you have taken the scriptural rule. We should not discontinue our meetings because the attendance is small. Our blessed Redeemer has said, "Where two or three are gathered together in my name, there am I in the midst."

On the first Saturday and Sunday in January we were at Bethel Church. Here I formed many pleasant acquaintances, and met our venerable brother, Eld. J. F. Johnson, and had the pleasure of hearing him preach. At Bethel we had the pleasure of witnessing the baptism of a dear young brother, by Elder Johnson. I would say to the young brother that he has taken up his cross to follow our dear Elder Brother, our Savior. Think it not strange if you fall into divers temptations. Our blessed Savior, after his baptism, was led into the wilderness and tempted by Satan, and if we follow him we must go into the wilderness also. Immediately after I was baptized, I had a quietude, a peace of mind, but it was of short duration. I soon felt miserable. My impressions were that I had deceived the brethren and disgraced the cause. I felt rejected and despised, and thought if God should spare me till our next meeting I surely would tell the brethren that they were deceived, and request them to excommunicate me; but before I met with them my mind was somewhat relieved, and I said nothing about it. We often think, If I were a child of God, it would not be thus with me. But, my brethren, remember that our blessed Lord and Master was tempted with this same *if*. "If thou be the Son of God, cast thyself down," was the language of Satan. And when we are tempted, tried and tossed on the ocean of, to us, doubtful conviction, it is a strong evidence of our heirship, and that we are followers of Christ. How consoling and encouraging and soul cheering to the poor forlorn, tempted, driven voyager, the trembling, desponding child in the dark wilderness of temptation.—"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way of escape, that ye may be able to bear it."

All the meetings it was my privilege to attend were characterized by good order, and in some of the meetings the solemnity fell deep. I left Kentucky on Thursday, Jan. 6th, arrived at Franklin Thursday night, and got home Friday evening.

And now, my dear brethren, let me state in conclusion that you have my love and best wishes, for the marked kindness exhibited to me,

and I hope it may be our happy privilege to meet again.

Brother Beebe, do as you think best with this scribble, and all will be right. May the God of all grace bless and sustain you in your old age, is my prayer.

Your unworthy brother,
G. R. RIGGS.

KNIGHTSTOWN, Ind., Dec. 22, 1875.

BROTHER BEEBE:—As I, have to write on business, I will also say that I am laboring under some embarrassment at present, as one called to answer, without the privilege of reply; for soon after brother Durand's article was published, Sept. 15th, I wrote an answer and sent to you, which has not yet appeared; and as an answer was generally expected, the brethren, as I travel among them, are asking about my not having answered brother Durand. Hence my embarrassment. I feel to be arraigned before the readers of the SIGNS, to answer, and yet appear to remain dumb, and can only say to those who ask me, that I forwarded an answer to you, and also answered brother Durand privately, telling him who it was that used the expression, and that it was used publicly at the Chemung Association. But you perhaps did not receive, or thought my answer not fit for publication; and perhaps it was not, for I do not claim to be a competent writer, but do, under all circumstances, try as best I can to do what seems to be my duty, though the task is often a very unpleasant one. And yet I often fear that I am not faithful as I ought to be in raising my voice against error; for though I feel myself to be very fallible, yet I feel bound to raise my voice in defence of truth, and against all that I conceive to be error, let it come from whence it may; and I believe this to be the duty of every watchman on the walls of Zion; and those that desire her peace are willing, I think, to be watched; for I do desire if any of my brethren see that I have advanced any thing not in the testimony, that they will call my attention to it; and I feel that I ought to deal with them as I would have them deal with me, for the Lord's sake and for his people's sake. For we are living in a day of innovation and delusion; for perilous times have come upon us; for some have departed from the faith, giving heed to seducing spirits and doctrines of devils; for they preach an eternal devil and family, (and an eternal God and family) and yet claim to be Old Baptists; and in almost every thing else agree with Old School Baptists, except the resurrection of the body; and though there are many of them west of us, I rejoice that in our own association and correspondence unity and harmony prevail, and the watchmen lift up the voice together; and where such is the case, strife and division cannot come; for the preaching of the truth never did alienate or divide the children of God. O how carefully we ought to walk in the truth, declaring the great mystery of Christ, not in the words which man's

wisdom teacheth, but in the *words* which the Holy Ghost teacheth. And thus shall we keep the unity of the Spirit in the bond of peace, walking in harmony, fellowship and love; and that we may so live, is the desire and prayer of your unworthy brother,

HARVEY WRIGHT.

REMARKS.—We publish the letter of brother Wright, and acknowledge the receipt of a former letter, to which he alludes, hoping this may relieve him from the embarrassment of which he speaks. The brother to whom he refers as using objectionable words in preaching at the Chemung Association, says he is not conscious of having used such objectionable words, and that such words do not convey the meaning he designed, nor express the sentiments he holds, much less should they be taken as a fair presentation of the doctrine held by the Old School Baptists of the East. As to those who hold that there is an eternal devil and family, co-existent with God, &c., we have no knowledge of any in our fellowship who hold any thing of the kind. We do believe in the eternity of our God, and that the children, or family of God, are born of God, and in that birth made, manifestly, partakers of that eternal life which was given them in Christ Jesus before the world began, and which was and is hid with Christ in God, and this, we presume, brother Wright also believes and rejoices in.

ED.

MIDDLETOWN, N. Y., Jan. 26, 1876.

It has been a long time since I have written for the SIGNS, there having been, and still are, those among our brethren and sisters who are endowed with spiritual gifts more edifying than it has been my lot to possess. I feel somewhat impelled, however, to give my opinion also on the subject that some of our good and able brethren have been writing of late, namely, "The new birth." As the theme is higher than heaven, like its Author, and surpassing all human understanding, the deepest logician cannot describe it. How then are we to know this great truth on which all must depend for salvation and eternal life? For except we are born again we cannot even see the kingdom of God. Brethren, what is it to be born again? Is it not to be quickened by the Spirit that raised up Jesus from the dead, and made partakers of his divine nature? I am led by the dictates of faith, corroborated by the record that God hath given of his Son, to think the new birth consists of a spiritual existence in Deity, through the joint heirship of "Christ, the Son of the living God." The natural man, through adoption, serving to bring to pass the purpose of God in regard to his divine kingdom; or in other words, used as a tabernacle for the indwelling of the new man. See 2 Peter i. 13, 14. The mystery is great, and is not designed to be comprehended by the powers of the natural intellect, and is spiritually discerned only in part while we tabernacle in the flesh; but faith teaches us that

we must shortly put off "this body of death," and appear in a body like unto the glorious body of Christ. And as it has pleased God to bring through the channel of time a spiritual family, perfecting the great work through the suffering and mediation of his beloved Son, human reason cannot fathom the great mystery, hence we cannot reduce it to theory and teach it one to another. To know God and Jesus Christ whom he hath sent, is eternal life, which none possess but those who are born again. Having been made partakers of eternal life in being born of God, we can evince to each other the truth thereof, each having drank into the same spirit, and having the witness in our own selves, we can realize a response to experimental truth in each other, be it manifested by tongue or pen. I have frequently found my stupid heart glowing with love toward those I have never seen in the flesh, when I have read their description of their trials, that it is the same spirit that sustains them that has been my support for more than fifty years. We may differ in the understanding of some passages of scripture, and in regard to some adopted theories, but this difference should not affect the unity of the Spirit of which we are born, the fruit of which is love and forbearance one with another. I do not object to friendly discussion on passages of scripture; I think, when rightly observed, the tendency is to edification. It is exhorted that we "contend earnestly for the faith once delivered to the saints." This contention is not to be extended to false professors, who are not walking in the order of the church of Christ, but rather for the establishing of the brotherhood in "the truth as it is in Jesus." As a measure of the Spirit is given us to profit with all, by comparing our spiritual gifts we receive instruction. We should be careful not to resist the light of the Spirit by screening some long cherished creed on which to feed our natural reasoning powers. Although reason is among the most desirable gifts that God has mingled with the composition of the natural man, it is no channel through which to judge or discern the travel of faith; it cannot enter within the veil and bring forth the substance of things hoped for. Let us then give heed to the teaching of faith, leaving reason to fill its mission in regard to the things of earth. May our God lead us by his Spirit to understand the truth, studying the things that make for peace throughout the household of faith, knowing that this world is not our abiding place.

P. A. BEEBE.

ABINGDON, Ill., Jan. 12, 1876.

BROTHER BEEBE:—I shall have to remit for the SIGNS for this year without filling my intended calculation of giving my views on Romans viii. 16, which reads, "The Spirit itself beareth witness with our spirit that we are the children of God." I would be glad if you would give your understanding of this text, and oblige me.

Elder George Y. Stipp gave his views through the SIGNS on what constitutes a child of God in a true sense, which, if I get his views correctly, I fully approve. Yet I did wish him to have said a little more on that subject, and requested him privately to do so, which has not yet appeared in the SIGNS.

The view I took of brother Stipp's explanation was, that every one born of God is a child of God, in the true sense of the word, which is certainly true. And Jesus said, John x. 16, "And other sheep I have, which are not of this fold: them also I must bring; and they shall hear my voice, and there shall be one fold and one shepherd" The word sheep in this case is equal to children, as I understand, and referred, as I suppose, to those of the Gentiles who were embraced in the divine call. Peter said, Acts ii. 39, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." "Other sheep I have." He then had them, in the possessive case and present tense. They were his then, and they were children. Paul said, Rom. v. 10, "For if when we were enemies we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Under this view, I suppose, they stood justified before God. But I will again refer to Paul, Eph. i. 5, 6, "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved." Also Gal. iv. 3, "Even so we, when we were children, were in bondage under the elements of the world." I think this will answer my purpose at present, to show in my view how the words child of God may be applied to all the family of God, both before and after they are made recipients of the Spirit. We read that Levi paid tithes in Abraham, which was long before he was born, in a literal sense, in the flesh. Some may object to this part of the scriptures as not being profitable, it reaches so far into the future, and defines God's purposes according to election. Surely God has a perfect right to do his own will, choosing his own children out of the family of Adam, knowing as he does the end from the beginning, and his counsel shall stand, and he will do all his pleasure. And it is for us to be submissive to his holy will in all things; for he will do right.

I have not written any thing for the SIGNS since I tried to explain how Isaac was a figure of Christ, to brother Purington, on my sick bed, when I could set up but little; and I did hope he would say yea or nay to it; but he has said nothing since, so far as I know. I think brother Stipp gave a correct definition of the subject in one of his communications through the SIGNS.

But I must close this, as my hand trembles so that I make a poor one in writing. Find Post-office Order

for two dollars, for the SIGNS this year. I desire the prosperity of Zion. We know that the Lion of the tribe of Judah shall prevail. Although anti-christ may prosper in the world for a while, yet time will show who is the true God, and who his true worshippers. But I must stop.

B. BRADBURY.

(Editorial reply on page 44.)

PHILADELPHIA, Pa., Jan., 1876.

ELDER BEEBE—DEAR FRIEND:—As it is time for me to renew my subscription for the SIGNS OF THE TIMES, I will inclose two dollars for that purpose. I have been a reader of the SIGNS two years, and a subscriber one year, and I do not wish to do without them, for they contain the principal part of what I receive, of what I believe is gospel preaching. I have the pleasure of hearing Elder W. J. Purington occasionally, but I sometimes feel while I sit and listen that I am unworthy to occupy a seat that belongs to some one more worthy than myself. Such a privilege seems to me too good for a sinner like me. But when I have opportunity I cannot stay away. About two years ago I went with a friend and heard Elder Purington preach from Romans viii. 14-19. The 18th verse of his text dwelt very heavily on my mind. I felt as though it was intended specially for me; for I know that in me, that is in my flesh, dwells nothing good. Since that time I have carried a very heavily burdened heart, and have been wandering about in darkness, in search of the truth. I make many attempts to pray, but all I can do is to cry, Lord, be merciful to me, a sinner; enlighten my path, and unbar the door, that I may see my way more clearly. I hope I love God, and if I know the desire of my heart it is that I may be good; but how to perform that which is good I find not, for evil is always present with me. There is one thing I know, that is, if I am ever saved it will be through the mercy and grace of God.

"If I pray, or hear, or read,
Sin is mixed with all I do;
You who love the Lord indeed,
Tell me, is it thus with you?"

There are times when I feel that would love to be with the dear saints, but, just then, doubts and fears arise, that I might bring reproach upon the church of God if I should make the attempt. I desire your prayers, and the prayers of all the saints of God, that if it is possible for one who is so unworthy and sinful as I am to have a place among the chosen people of God, that I may have some brighter evidence, or full assurance of an interest in the love of God.

When I commenced this letter my design was only to renew my subscription, but I hope that it is the love of God which has impelled me to write what I have; but it looks to me poorly written, and I am almost tempted to commit it to the flames; but I will submit it to your judgment, to dispose of it as you think best, and I will be satisfied.

"Hear me, O God, nor hide thy face,
But answer, lest I die;
Hast thou not built a throne of grace
To hear when sinners cry?"

My days are wasted like the smoke,
Dissolving into air;
My strength is dried, my heart is broke,
And sinking in despair."
An earnest inquirer after truth,
RACHEL M. UPDYKE.

HERRICK, Bradford Co., Pa., Jan. 18, 1876.

DEAR BROTHER BEEBE:—The duty of the churches and brethren to minister to the poor saints is clearly set forth in the scriptures: Acts xi. 29; Rom. xv. 25, 26; 2 Cor. viii. and ix; James ii. 15, 16. It is also written in the hearts of the Lord's children in their experience, and becomes a privilege in the exercise of which a blessing is experienced. I wish to make a suggestion upon this very important subject. For very obvious reasons it is clear that each church has and should exercise the care over her own members, both in temporal and spiritual things. The responsibility properly rests upon her, as the mutual acquaintance of her members enable them more intelligently to administer to each others wants. It is often the case that a church needs counsel in a serious matter of discipline, or concerning some point of order; and then they call upon neighboring churches and brethren to sit with them in council.—Acts xv. It may also be the case that there is more help required in temporal things by members of a church than the church is able to give, or the supplying of which would be to them an unequal burden.—2 Cor. viii. 13, 14. In that case it appears to me that the church should make the circumstances known to the neighboring sister churches, and if necessary, to the churches abroad, who would feel it a privilege to respond. It seems proper when such calls are made through the SIGNS that they should be made by the church where the destitute brethren have their memberships, in order that the help can be given understandingly. There are probably very few churches which do not have some poor to help within their own borders; and still most of them are probably able and willing to send some help to sister churches when it is required. It is certainly true that there are stewards enough with a sufficient supply to attend to all cases of need; though they often need the prompting which the apostle gives, and need to have the cases brought to their notice; for it cannot be said of us all, as Job said of himself, "The case that I knew not I searched out." I will close with the words of Paul, "Therefore as ye abound in everything, in faith, and utterances, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also."—2 Cor. viii. 7.

Your unworthy brother in Christ,
SILAS H. DURAND.

MANASSAS, Va., Jan. 10, 1876.

ELD. BEEBE—DEAR BROTHER:—I am satisfied that the sentiments advanced by you are in accordance with the truth of God as it is taught in his holy word. I did think, when I commenced, of writing to you at some length, but I feel myself to be

such a poor, weak one of the flock that in so doing I might err therein. I am too deeply sensible of my own weakness and imperfections not to know that without the grace of God, that without that heavenly grace exercised toward me, that any effort of mine would be small indeed. One thing I am well convinced of, that if I am one of God's chosen ones it is not through anything that I have done to merit it, but it is through the mercy and grace of a sin-atoner God, and him alone. I have had great trouble of mind of late on account of my sinfulness. I often fear I am deceived, and have deceived the church; but when I read the communication of some dear brother or sister that has the same exercise of mind I feel somewhat comforted, for I know that in me, that is, in my flesh, dwelleth no good thing. For to will is present with me, but how to perform that which is good I find not. I often feel that I am shut up in darkness, so I cannot write nor say anything that would be a comfort to any poor, weak ones like myself. But,

"I asked the Lord that I might grow
In faith and love and every grace;
Might more of his salvation know,
And seek more earnestly his face."

I must bring this poor scribble to a close, being sure that what you see amiss in it you will correct when we meet again, if we are ever permitted to do so. My love to you and all the saints.

Dear brother, these imperfect lines are at your disposal: do with them as you think best.

Yours through much sorrow and tribulation,

MARY SULLIVAN.

WESTERLO, N. Y., Jan. 20, 1876.

ELDER BEEBE—DEAR BROTHER AND FATHER IN ISRAEL:—I wish to renew my subscription, as I have been a constant reader of our dear family paper, the SIGNS OF THE TIMES, almost from its commencement. I have been greatly strengthened, edified and comforted in reading the precious communications of dear brethren and sisters, and also the editorials. In the providence of God I am deprived of the privilege of meeting with the dear saints; I have not enjoyed that privilege since a year ago last May, and the prospect is very unpromising that I shall ever meet again with them in time. I do prize our dear family paper more than ever. The dear Lord has seen fit to lay his chastening hand again on me. Three months ago I was brought down again to my bed, and my suffering has been beyond description. But the Lord has preserved my unprofitable life, for a purpose only known to himself. I am sure I shall not have one pain too many; but when I have suffered just enough, I shall be relieved. If I am indeed a child of God, these light afflictions which are for a moment are not worthy to be compared with the glory that shall be revealed in us. For fifty-three years I have indulged a hope in the mercy of God. I was brought to see myself the chief of

sinners, when I could see no way in which God could be just and save one so vile and sinful. But when Jesus spake peace to my soul, I was made to rejoice with joy unspeakable and full of glory. Then I thought I should never have any more trouble. But O how mistaken! Still the dear Lord has brought me through many trying scenes in which no earthly arm could have sustained me; blessed be his name. It is now fifty years since I united with the church of South Westerlo. I was baptized by Elder Reed Burrett. There were then over one hundred members in that church, and I think there are but two of that number left. But the dear Lord has preserved a few in that church, who are very dear to me; I esteem them as the excellent of the earth. We have truly sat together in heavenly places in Christ. My prayer is that the Lord may add to our number, such as shall be saved.

Dear brother, I must close this scribble, and leave it at your disposal; it is from

Your unworthy sister in affliction,
RUTH A. ELMENDORF.

FARMINGVILLE, Long Island, N. Y., }
January 5, 1876. }

ELDER BEEBE—DEAR BROTHER:—I have for a long time, and I may say for years, had a great desire to write a few lines for the SIGNS OF THE TIMES, not because I can write like those that do write for the paper, but because I want them to know how much comfort and consolation I have received from their writings. I am one that cannot bring my ideas into words. If I could write for the comfort of the saints as they do, my pen should not lie idle as much as it does. There are but few of us on this island that profess to be Old School Baptists, and it is but seldom that we hear the gospel preached; therefore the SIGNS are the more welcome. They bring us good news, I may say, from a far country. We have plenty here who preach salvation by works, but that is no food for us; we want to hear what the Lord can do, what he has done, and what he will do. I have read brother Stallings' piece over and over again. It shows us what the Lord can do. It proves Elder Durand's words true, that it is just as easy with the Lord to raise the heavy weight, as the lighter one; so it was just as easy with him who has all power to change his heart, as it would be to change one that had tried to keep the law all his days.

I hope the Lord in his providence will send some one to visit us who can preach the gospel, that we may feed and grow thereby. You that have that privilege should prize it. It appears to me if I could have that privilege that I should journey along through life more cheerfully; but having a wicked nature to contend with, it keeps my courage low, except at times, when I get a view of him who, I hope, died for me.

"When I can say, My God is mine,
When I can feel his glory shine,
I tread this world beneath my feet,
And all that earth calls good and great."

PHEBE P. TERRY.

STAR CITY, Ark., Jan. 13, 1876.

ELDER G. BEEBE—DEAR BROTHER IN CHRIST:—I embrace the present opportunity of dropping you a few lines, to ask a favor which I hope, through the tender mercies of kind providence, you will be enabled to grant; it is concerning some scripture which has been on my mind for some time, and causes a longing desire to see or hear it explained. One passage you will find recorded James v. 1: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you." Another, "As it is written, There is none righteous, no, not one; there is none that understandeth; there is none that seeketh after God." And again, it says that God cannot look upon sin with the least degree of allowance. You will much oblige by replying through the SIGNS, and I hope that it may eradicate a weight of trouble from a doubting mind, and cause a review of precious days that have passed. These lines express my feelings:

I'm on the boisterous sea of time,
And steering for a peaceful clime;
Waft, waft, ye winds, and gently blow
My soul where sorrows never go.

I'm in the gulf of deep distress,
Where storms of trouble never cease;
Blow, gentle gale, and bear my soul
Where storms of trouble never roll.

This troubled sea I'm bound to sail,
If e'er I reach that happy veil
Where doubts and fears prevail no more,
And storms of trouble cease to roar.

Yours in doubts,
MARY J. BURNS.
(Editorial reply on page 45.)

FALLS MILL, Lincoln Co., W. Va. }
Nov. 20, 1875. }

ELDER G. BEEBE—DEAR FATHER IN ISRAEL:—Through the kind forbearance of our all-wise and merciful God, I am permitted to address you and the dear family of our adorable Lord, if what I may write should be deemed worthy to come under their observation. I do not feel worthy of occupying space in our family paper, but I love to converse with those whose epistles of love and truth so often cheer my gloomy and desponding soul. I must speak some of my visit to the Pocatalico Association, Sept. 3d, 4th and 5th. It was a precious privilege, such as I had not enjoyed for eight years, and I had entertained great fears that I never would enjoy that happy privilege any more; but the great God, who works and none can hinder, permitted me, after the many trying circumstances through which I have been called to pass during these few years of my pilgrimage, to meet and mingle with that dear little band of faithful believers in Christ. O, when I saw those dear old fathers and veterans of the cross assembling once more, my soul was filled with deep solemnity, and I felt to exclaim, "This is the Lord's doings, and it is marvelous in our eyes." Then, when I heard the preached word from so many able and tried witnesses, my soul was fed and nourished, and my hope was strengthened, and I felt that it was good for me to be there. Time passed rapidly, and I had to return home to engage in the affairs of this

mortal life. But O with what a light step I could once more tread life's rugged road. It seemed to me that time passed with rapid flight, and I almost forgot every other thing but the glorious preaching I heard. It affords me meditation by day and by night. I still have many dark and trying seasons to pass through, yet I know the Lord will be a refuge for the oppressed, a refuge in times of trouble, and the needy shall not always be forgotten.

My dear kindred in Christ, I often think how glorious that meeting will be when we meet far beyond this sin-polluted world. These meetings here on earth only afford a foretaste of eternal joys. But what must it be to be there? May the Lord enable us to love each other, and bear one another's burdens, as becometh children.

Dear brother Beebe, I hope the Lord will be your shield and buckler, until your last moments.

Yours as ever, unworthily,

ELIZABETH ADKINS.

FORT SCOTT, Kan., Jan. 26, 1876.

ELDER BEEBE—DEAR BROTHER:—I will be obliged to you to say through the SIGNS OF THE TIMES to Elders Smoot, Durand, Purington, and all others whom I have treated in like manner, that their communications to me have not been *willfully* neglected, but *shamefully* so. I hope ere long to find time and a suitable frame of mind to reply to each one. And to Elder Wm. M. Mitchell I will say, if it be not an imposition on him in his feeble condition, I would be glad to hear from him in reference to the request made by me of him, some time ago. His views on the "New Birth" suit me exactly. Why will men try so hard to prove that only a *part* of the man is born again? Some contend that it is the soul, others that it is the spirit of the man, and yet others say that soul and spirit are the same. There is a plain declaration in the scriptures that it is *man* that must be born again. And notwithstanding we may not understand how this can be, nevertheless it remains true. It is compared to the blowing of the wind, and there we must let it rest.

As ever, your brother in hope,

M. B. WEEDON.

LEXINGTON, Ky., Jan. 22, 1876.

MY DEAR BROTHER BEEBE:—I am receiving frequent letters asking for copies of the circular on the "Christian Warfare." Were I to attempt to answer them it would tax my very imperfect vision too heavily, and to decline answering them would seem like neglect. I published one thousand copies in pamphlet form, more than five and twenty years ago, since which the Licking Association published in her minutes two thousand copies, all of which have been long since exhausted. Hence I am unable to comply.

Most truly and affectionately your brother.

THOS. P. DUDLEY.

CHURCH CONSTITUTED.

FAYETTEVILLE, W. Va., Dec., 1875.

According to previous arrangement, the following presbytery met, pursuant to a call of the Mt. Gideon Old School Baptist Church, of Predestinarian faith and order, on Saturday before the third Sunday in December, 1875, at a School House near Mr. M. Bibbs', in Fayette County, West Virginia.

After prayer, and preaching by Eld. J. C. Hubbard, from New River Church, the Elders proceeded to the duties before them.

1. Chose Eld. B. T. Bird Moderator, and Eld. J. C. Hubbard Clerk.

2. Eld. B. T. Bird proceeded to examine the members present concerning their faith, Church Covenant and Rules of Decorum.

Satisfaction being given, they were constituted a church, called Macedonia.

3. Prayer by Eld. Joseph Lilly, of Camp Creek Church.

4. Benediction by Eld. J. C. Hubbard.

B. T. BIRD, Mod.

J. C. HUBBARD, Clerk.

MISCELLANEOUS.

DR. FULTON IN TEARS.—When Mr. Moody closed, Dr. Fulton, who had been weeping all through the services, arose, and after wiping away his tears, leaned against the platform and stood for a moment silently with head bowed. "We feel sorry for thee this morning, O Lord," said he. "Thou hast been before us all the night, and we have mourned that your work has not been better done by us. We have now reached a turning place in Brooklyn, and if you do not soon bless us with your Spirit, Brooklyn will be an awful place to live in. From all over the land the cry goes up, 'How blest is Brooklyn. How holy it is.' But, O God, we are dead, and it is more hopeless to live in Brooklyn, if the Spirit does not come down upon us this morning, than in any other place."

Mr. Moody then dismissed the congregation, with the advice to them to observe the day by going to their closets and asking God what it is that is keeping them from growing full. The women remained in large numbers for their exclusive prayer meeting.

THE COMPULSORY education experiment is giving rise to considerable trouble in Boston. The public schools in that city are kept open on Saturday until noon. The newspapers report that some time since a little girl of Abrahamic descent was arraigned before a police court on a charge of habitually absenting herself from school on Saturday. When her case was under consideration her father appeared to plead in her defense, and stated that as Saturday was the Jewish Sabbath he and his family attended divine service on that day. This, however, had no weight with the dispenser of justice, who pronounced the girl guilty of a violation of the compulsory education act of Massachusetts, and sentenced her to undergo an imprisonment of three months in a reformatory. If this is progress, it is progress backward, and in the direction of the blue laws and the dark ages.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 15, 1876.

ROMANS VIII. 16.

"The Spirit itself beareth witness with our spirit that we are the children of God."

Brother B. Bradbury desires us to give our views on the above text, and in compliance with his request we will give such views as we have.

Two spirits are mentioned in this text, the one bearing witness, and the other receiving witness. The first we understand to be the Spirit of the Lord God, which is spoken of Isa. lxi. 1 and Luke iv. 18. It is called the Comforter, John xvi. 7. It is called "The Spirit of Truth," whom the world cannot receive, John xiv. 17, and in verse 26 of the same chapter it is called the Comforter, which is the Holy Ghost. This Spirit of Truth proceedeth from the Father.—John xv. 26. "Now the Lord is that Spirit."—2 Cor. iii. 17. This holy Spirit also is called "A quickening Spirit," and as such is applied to our Lord Jesus Christ in his Mediatorial Headship of the church of God, as the second Adam, the Lord from heaven, who is made a quickening, or life giving Spirit.—1 Cor. xv. 45. This Spirit of Truth, this holy Comforter, is what we understand to be the faithful and true witness of our text.

The spirit to whom, in whom, by whom, and with whom the testimony is given, is (if we may so speak without giving offence) the spirit or life in the saints which is born of the Spirit. "That which is born of the Spirit is spirit."—John iii. 6. And this spirit which is born of the Spirit is the recipient of the testimony witnessed by the Holy Comforter, identifying, demonstrating and sealing all who are born of God, as the children of God.

Two important points expressed in our text, in our judgment, should be carefully considered. First, that it is the Spirit *ITSELF* that bears the reliable witness, and secondly, This witness is borne with our spirit, not with, nor to our carnal or fleshly mind.

On these two propositions permit us to offer some remarks. The inspired apostle is very emphatic. "The Spirit *itself* beareth witness." It is true all the children of God are called to be witnesses for God and truth, to a limited extent. Prophets and apostles have testified in his name; but it is only as they were inspired by this Spirit of Truth whom the world cannot receive, because it seeth him not, neither knoweth him, that their testimony may be relied on as infallibly true. They have spoken and written as they were moved by the Holy Ghost, so we are told that God spake to the fathers by the prophets, and in these last days by his Son. The words spoken by the prophets and apostles, though immediately inspired by the Spirit *itself*, can only be demonstrative to the children of God so far as they are applied by the Spirit *itself*. "It is the Spirit that quickeneth; the flesh profiteth nothing." Paul may

plant, and Apollos may water, but God alone can make their labors effectual by his Spirit. The soundest and best preaching of the gospel can only be made profitable so far as the Spirit itself sets it home with power and demonstration to those unto whom it is applied. And so it is the Spirit itself that can bring home to our hearts the witness that we are children and heirs of God, and joint heirs with our Lord Jesus Christ. How often has the trembling, doubting, beclouded and desponding child of God listened attentively to the ministration of what he verily believed was the gospel of the grace of God, and could not receive it with comfort or assurance: not because of any fault in the preaching, but because the Spirit, for a wise and gracious purpose, did not apply it, by opening his heart, as he did that of Lydia, or the understanding, as he did that of the disciples when he was about to ascend to heaven.

But secondly, The Spirit itself witnesses with our *spirit*; not with our flesh, or carnal mind. External evidence of the Messiahship was profusely given to the carnal Jews and Romans, by mighty signs and wonders miraculously performed in their presence. He healed the sick, raised the dead, and calmed the turbulent ocean. All this witness was addressed to their carnal minds and reasoning powers; but not a single instance is found on record where any saving change was thus produced in those who saw, but could not comprehend the power of God by which these wonders were performed. Many indeed saw his mighty works, but still believed not on him. "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."—1 Cor. ii. 14.

The witness of the Spirit is totally unintelligible to the world; for our Savior says the world cannot receive the Spirit of truth, because it seeth him not, neither knoweth him. All the wisdom and learning of this world cannot receive the Spirit of truth, or by searching find out God. The natural man, and every one that is born of the flesh is a natural man, and even after the new birth of the children of God their fleshly nature continues to be a natural man, until it shall in death be sown a natural man, or body, and in the resurrection raised a spiritual man, or body.—1 Cor. xv. 44. The natural man retains a carnal or fleshly mind, even after the new birth, which is enmity against God, constantly warring against the spirit which within him receives that witness of the Spirit, and disputes every word of the testimony of the Spirit. From this cause a constant warfare is felt by all who are born again, between that which in them is born of the flesh, and that which is born of God. Do we possess in us any thing that is vile and sinful, corruptible or mortal, that wars against the spirit, that doubts the promises of God, and fears to trust him, that tempts us to rebel

and disobey God? If we do not, we are far in advance of what Paul had attained when he wrote our text. Well, if we confess that we possess in us a nature full of all these evils, dare any of us say that vile, sinful, corruptible nature is born of God—born of an incorruptible seed that liveth and abideth forever? We would belie our own experience and do violence to our conscience to say that in us, that is in our fleshly nature, dwells any good thing; or that in that new development of life in us which is born of God there dwells any bad, or evil thing.

But the apostle in our context settles this matter effectually and beyond successful contradiction. Read the seventh chapter of this epistle, and the verses of this eighth preceding our text. They that are after the flesh do mind the things of the flesh. The new man is after God, created in righteousness and true holiness. But there is about us something that still minds the things of the flesh—walks after the flesh, and is at times brought into captivity to the law of sin which is in our fleshly members. And although, if born again, we delight in the law of God, after the inward man, but do we not see in our members another law, warring against the law of our mind? Are both these laws born in us of incorruptible seed, by the word of God? Certainly not. The one is born of the flesh, and is flesh, and the other is born of the Spirit, and is spirit. And this spirit in us which is born of God is the spirit with which the Holy Ghost bears witness that we are the children of God.

The Spirit does not bear witness with the body of this death, which made the apostle groan, and which makes all the children of God while in the body also earnestly inquire, "Who shall deliver them from the body of this death?" "For to be carnally minded is death." Our fleshly nature has a fleshly or carnal mind—and the body itself is a body of *this death*. "And if Christ be in you, the body is dead because of sin." Death is passed on all that is born of the flesh, for that all have sinned. Has the new birth removed mortality from our fleshly bodies? By no means. But the spirit begotten of God in us shall ultimately triumph over mortality, when death shall be swallowed up of life. The body is not only dead because of sin, in that death hath passed on all men for that all have sinned, but because there is not a particle of spiritual, eternal, immortal life in our earthly nature, which is born of the flesh; "For all flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand forever."—Isa. xl. 6-8. And an inspired apostle testifies that it is by this living and forever abiding word that all the saints are born again, of incorruptible seed, and not of that corruptible seed that

produces grass, or flesh, that to-day is, and to-morrow is cast into the oven.—1 Peter i. 23-25, Matt. vi. 30.

But why should arguments be multiplied on this point? No well instructed child of God will dispute that all the revelations of the Spirit are made to their faith, and not to their carnal and fleshly mind. If human reason could comprehend the things of the Spirit, then they might be taught to all rational intelligent beings in the schools of men. But our experience and the scriptures teach us that we live and walk, in the spiritual life, not by sight, but by faith. And when the eternal Spirit beareth witness with our spirit, the light shines in darkness, and the darkness of our natural mind cannot comprehend it. When the Spirit beareth witness with our spirit that we are children and heirs of God, our faith receiveth the witness and triumphs over all our doubts and fears. But let the christian begin to reason on the subject, and we are at once overwhelmed in doubts and unbelief. The most fruitful source of all our trouble is found in a carnal propensity of our natural mind to demonstrate to the satisfaction of our carnal judgment that we are children of God. Reason demands, What is in or about you that proves that you are born of God? When we take human reason for our counsellor, it invariably leads us into captivity; and there we must remain until the Spirit gives victory to our faith to triumph over all our fears.

Hoping that it may be clearly understood that the Holy Spirit itself bears witness with our spirit, and not with or to our flesh, which the apostle tells us in the context wars against the spirit and is so very contrary to it, that we cannot do the things we would, we will proceed to consider some of the things which the Spirit witnesses to our spirit.

First. It is the Spirit that quickeneth; and in that quickening which is experienced in the new birth every operation of the Spirit is, to those who are quickened, an evidence that the life by which they are quickened is born of God, and that all unto whom this life is given receive power to become (manifestly) the sons or children of God.

Second. The operation of the Spirit is by our Savior compared to the wind, in its sovereign and irresistible power, as well as in its unaccountable source and ultimate tendency; but we feel its power when it blows upon us. Isaiah says, The grass (or all flesh) withereth, the flower thereof (the goodliness of the flesh) fadeth, because the Spirit of the Lord bloweth upon it. Hence the evidence to our spirit that we are born and are the children of God, is found in the fading of all creature power, ability or goodliness. This being what the Spirit witnesseth, the testimony is infallibly true; and those who have not experienced this fading and withering of all flesh before the majesty of the Spirit of God have reason to tremble; for no flesh shall be permitted to glory in the presence of our God.

Third. It is clearly in evidence given by the Spirit, that "Ye are not in the flesh, but in the Spirit; if so be that the Spirit of God dwell in you: and if Christ be in you, the body is dead because of sin." We can by no possibility derive any life or spiritual comfort from it. It is the body of this death that makes us groan; and when we see and feel and know that the body is dead because of sin, this very experience is a part of the witness that we are children of God.

Fourth. The witness of the Spirit may be found in leading the children of God. "For as many as are led by the Spirit of God, they are the sons of God." This is a blessed assurance to those who are led by the Spirit; found like Jacob in a waste howling wilderness, and led about and instructed, and kept as the apple of his eye; led by the Spirit in a way which we knew not, and in paths which we had not known, in our desires and prayers by the Spirit up to the throne of grace; led in our devotions, and in every act of worship; led in all our pilgrimage through time, and up to the mansions of glory; led by the Spirit into the wilderness to be tempted of the devil, for the trial of our faith; and led to follow our blessed Leader through evil as well as through good report.

Fifth. Another evidence witnessed by the Spirit that we are children of God, is that in our new birth by this Spirit we receive not the spirit of the world again to fear; but the spirit of adoption, whereby we cry, Abba, Father. "After that ye believed, (says Paul, Eph. i. 13, 14,) ye were sealed with that holy spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory." But this Spirit not only bears witness by quickening and sealing the heirs of salvation as the heirs of promise, but also in applying all the precious promises of the gospel to their comfort and consolation. How often has the child of God, when trembling and afraid, been cheered by the Spirit's application of some sweet promise, so seasonable and so exactly suited to his case that he could not mistake the heavenly power that brought such sweet relief.

But finally. Our dear Redeemer assured his disciples, when he was about to suffer, that he would not leave them comfortless, that he would send this blessed Comforter, who should testify to them of him. Said Jesus, "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."—John xvii. 16, 17. All who have this Spirit witness that they are the children of God, are by it quickened, born, fed, comforted, led forth and instructed. For Jesus said, He shall take the things of

mine and shall shew them unto you. And again, He should bring to the remembrance of the disciples all things which he had commanded them. Thus in fulfilling its official work the Spirit itself shall and does bear witness with the spirit of all who are born of God that they are his children.

We might greatly extend our remarks, for there is not a breath of prayer, an emotion of love and gratitude to God, a desire to glorify him, a feeling of trust in him, submission to his will, of delight in his institutions, love and fellowship for his people, but what is the witness of the Spirit itself that we who receive these evidences are the children of God.

JAMES V. I, ROMANS III. 10-18, & HAB. I. 13.

Reply to sister Mary J. Burns, on page 43.

With a sincere desire that we may be led by the Spirit of Truth to relieve the mind of our sister, by an elucidation of the passages on which she is so greatly perplexed, we will offer such light as may be given us on each, in the order in which she has presented them; conscious however that only so far as the Spirit shall lead us, and enlighten her, can any thing which we may write be profitable to her, or to any of our readers.

James, as a servant of God, and of the Lord Jesus Christ, has addressed his epistle to the twelve tribes which are scattered abroad. As an apostle, he is seated on one of the twelve thrones, judging the twelve tribes of Israel. The twelve tribes of carnal Israel are typical of the spiritual family of God, who are of the circumcision which is not outward in the flesh, but inward in the spirit, and which worship God in the spirit, rejoicing in Christ Jesus, and have no confidence in the flesh. These as having been buried with Christ by baptism into death, and risen with him to newness of life, are admonished thus: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."—Col. iii. 1. Christ, who was made under the law, in his incarnation, to redeem his people from under the law, has risen from under the law, he having put away sin, and fulfilled all the demands of the law, and in his resurrection raised up all his members, having abolished that death in which they were held, and brought their immortality to light through the gospel, is now exalted with the right hand of God to be a Prince and a Savior, for to give repentance to Israel and the forgiveness of sins. Unto him, as the Son of God, and so revealed by the power of his resurrection, God has said, "Sit thou on my right hand until I make thine enemies thy footstool."—Psalm cx. 1, Heb. i. 13. This Mediatorial reign extends to the destroying of the last enemy, which is death.—1 Cor. xv. 26. Enthroned on his holy hill of Zion, as the King of saints, and as head over all things to his church,

and at the right hand of God, Christ sitteth upon his throne, high and lifted up, and the things which are above where he sitteth, in the heavenly places, are the things which those who are risen with him from under the law, and are redeemed from the earth, are commanded to seek, and to set their affections on, which things are above, not on the earth.—Col. iii. 2. The admonitions of the apostles to the saints warn them to beware of the alluring vanities of the world; and as earthly riches present a strong temptation to us while here in the flesh, Paul reminds us of what we all know is truth, "We brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition. For the love of money is the root of all evil: which, while some have coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things, and follow after righteousness," &c. —1 Tim. vi. 7-11. Again in the same chapter, verse seventeen, "Charge them that are rich in this world that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate," &c.

So far as we may apply the words of James to the carnal tribes of Israel, they very strikingly express what was figuratively set forth in the parable of the rich man and Lazarus, Luke xvi. 20. In which the Jews, pharisees and others, who had fared sumptuously throughout their dispensation, whose hearts were set on the much goods, or law-righteousness which they had hoarded up for all time to come, were soon to experience the bankruptcy and torment indicated both in the parable and the words of James in our text. Our Lord has informed us that it is easier for a camel to go through the eye of a needle, (which with men he says is impossible) than for a rich man to enter into the kingdom of God. All who are saved of the Lord, however much they may possess of earthly treasure, are made to feel their poverty; as neither their earthly wealth nor legal righteousness can avail them in the hour when arraigned before the bar of God: all riches in which they have trusted is cankered, rusted, eaten by moths, and only appear in judgment against them; and they are made to howl and weep, and suffer the loss of all things, before they can enter into the joys of the kingdom of God.

In applying the crushing reproof of James to those of the spiritual tribes, we understand him only to express in another form the same admonition to the saints which we have referred to, 1 Tim. vi. 6-11, and Col. iii. 1-6, in all of which the saints are

admonished to set not their hearts on earthly things, but to "seek first the kingdom of God and his righteousness," and trust to his gracious promise that all temporal things that are needful for our good and God's glory shall be added unto us. It is not sinful to possess earthly wealth which God has bestowed on us, when we with it are ready to distribute and willing to communicate—to lay it at the apostles' feet, to be applied and used as Christ by his apostles directs. But when Christians, through the deceitfulness of riches, sell for it their birthright, and to attain it neglect the order of the house of God, forsake the assembling of themselves together, withhold the just compensation from those employed to reap down their fields, or by unjust exactions on those who are dependent, they are suffered to hoard up such riches as shall in the end cause them to weep and howl, or pierce them with many sorrows, and drown them in perdition, that is, in utter ruin; they subject themselves to the severe reproof of the apostle.

The second passage on which our sister desires to be enlightened is found Rom. iii. 10-18. "As it is written, There is none righteous, no, not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way; they are together become unprofitable; there is none that doeth good, no, not one," &c. This quotation is made by Paul, from Psa. xiv. 1 and liii. 1, in confirmation of what he had before proved, that both Jews and Gentiles were all under sin. All the human family are comprised in these two denominations. All the race of Adam who are not Jews, are Gentiles, and by the decision of God himself there is not one righteous among them all. This is no vain speculation, no hasty and uncharitable conclusion of men. It is asserted by him who cannot lie. "The Lord hath looked down from heaven upon the children of men, to see if there were any that did understand and seek after God. They are all gone aside; they are altogether become filthy; there is none that doeth good, no, not one."

We hear much said at the present time, especially at the sensational revival meetings, about numerous seekers, who in the heat of their excitement have become terribly alarmed; but whatever they may be seeking, a voice from heaven declares in thunder tones that not one of them is seeking after God. Nothing they so much dread as the thought of meeting him: they cry for rocks and mountains to hide them from his presence. "There is no fear of God before their eyes;" there is much fear of hell, fear of death, fear of torment; but the fear of God is to hate evil; while they all by nature, or until God quickens them by his Spirit and puts his fear in their hearts, love sin as well as they ever did, and their feet are as swift to shed blood, and their tongues to use deceit, as ever. How can graceless sinners of Adam's sinful progeny seek after God, when

they hate his government, his purity, his doctrine, all his institutions, and his people? Many may flatter themselves that they are seeking after God, while all they really desire is to avert his wrath and be permitted to enjoy what to them are the pleasures of sin, with impunity.

But notwithstanding the utter and total depravity of all mankind, God has chosen his people unto salvation through sanctification of the Spirit and belief of the truth. "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, [children of wrath by nature even as others] hath quickened us together with Christ, (by grace are ye saved) and hath raised us up together." "For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast."—Eph. ii. 4, 5, 8, 9. Boasting is forever excluded from them who are saved; for they are all made to know and feel and confess that they all were by nature totally depraved, and children of wrath even as others.

The third and last passage on which sister Burns asks for light is, we presume, that recorded Hab. i. 13, "Thou art of purer eyes than to behold evil, and canst not look on iniquity." This text is frequently misquoted, as though it read, Thou art of purer eyes than to look on sin, and canst not look upon iniquity with the least allowance. However correct the sentiment may be, we must take the scriptures as they are written. The words are used by the prophet in the form of prayer, and in his appeal to God he expresses his distress at the dreadful abominations which he saw, saying, "O Lord, how long shall I cry, and thou wilt not hear! even cry unto thee of violence, and thou wilt not save! Why dost thou shew me iniquity, and cause me to behold grievance; for spoiling and violence are before me, and there are those that raise up strife and contention;" and he speaks of the oppression and distress resulting from the abounding of iniquity. Then the Lord replies, with predictions of vengeance treasured up against the day of his wrath: when in wrath he would remember mercy for his oppressed people. Again, the prophet breaks forth under a wonderful sense of the dreadful majesty of God. "Art thou not from everlasting, O Lord my God, mine Holy One? We shall not die. O Lord, thou hast ordained judgment; and, O mighty God, thou hast established them for correction." Then the words are added, "Thou art of purer eyes than to behold evil, and canst not look on iniquity; wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?"

How often have the people of God been astonished, like the prophet, at the long-suffering of God in withholding the bolts of wrath from smiting those who seem to provoke and even defy his vengeance. They know that it is not because God looks complacently on evil, or that sin has be-

come less odious in his sight; that it must be from some inscrutable purpose that we do not understand. The prophecy of this subject looked down the vista of ages to the time when all the accumulated wrath of God against a stiff-necked and rebellious people should break forth in a most vengeful storm, in the great and terrible day of the Lord. Paul, when preaching at Antioch, referred to this prediction, and applied it to the carnal Jews whom he charged with having crucified the Lord of life and glory, and then resisted the testimony of his resurrection, and reviled and persecuted the apostles, saying unto them, "Beware therefore lest that come upon you which was spoken of in the prophets: Behold, ye despisers, and wonder and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."—Acts xiii. 40, 41.

The eyes of the Lord do not grow dim, nor are they subject to slumbering; they even see the end from the beginning, and vengeance is his, and he will repay; but all must be executed in his own time and way. As in the prophet's day, so we now see iniquities prevailing. Evil men and seducers are waxing worse and worse, deceiving and being deceived. The man of sin, the son of perdition, is being developed, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; and while in these latter days we witness the apostacy of many, who, departing from the faith, give heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron, are we not at times made to wonder in amazement that God, whose holy name is blasphemed, whose truth is ignored, whose ordinances are profaned, whose people are oppressed and persecuted, withholds his vengeance, when well we know that he can crush whole worlds to atoms, that he should suffer the vessels of his wrath to go on, as though he saw them not? But may not the answer of the Lord to Habakkuk apply also to his people now, "Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it, because it will surely come, it will not tarry."

"Behold the mighty angel
And hear what he doth say,
While lifting up the millstone
He casts it in the sea:
Thus shall proud Babel's kingdom
In utter ruin fall,
No more to oppress God's people,
No more be found at all."

REPLY TO SISTER DUVAL. (on page 40.)

We understand that the "Living God is the Savior of ALL MEN," in sparing their lives, and supplying all temporal things essential to their existence. While in a spiritual sense, he is *especially* the Savior of all who

believe.—1 Tim. iv. 10. But the temporal salvation of the ungodly was by no means procured by the atoning blood of Christ. It is true that it is for the elect's sake the world stands, and it is also true that Christ died for the redemption of his people. Incidentally the wicked are held in existence until all for whom Christ died shall be called by grace. But the very preservation of the ungodly is said to shew the wrath of God against them.—Rom. ix. 22; Jude 9.

The common salvation spoken of by Jude is that which the apostle applies to all of them who are sanctified by God the Father, preserved in Christ Jesus, and called. It is common to them all, whether Jew or Gentile, in the same sense in which the property of the primitive saints which was laid at the apostles' feet was had in common by them all.

INQUIRIES AFTER TRUTH

We are constantly in receipt of requests for our views on different portions of the scriptures, and so numerous are they that it is impossible for us to give our attention to but a small portion of them. We have therefore concluded to publish such as may accumulate, and request our brethren who may have light on any of them to present such views as they have.—ED.

BARNERVILLE, N. Y., Jan. 10, 1876.

ELDER BEEBE:—Please give your views on the third heavens, and 1 John v. 16.

From a poor unworthy brother,
PETER MOWERS.

DEAR BROTHER BEEBE:—If it is not asking too much, will you, or brother Durand, or brother Smoot, give your views on Matt. xiii. 44, particularly the last clause? What was the price paid for the field? I sometimes hope I have a saving knowledge of the treasure, and the price that was paid for it.

Your little sister, who is less than the least, if one at all,
R. P. HELM.

ELDER BEEBE:—When convenient, give your views on Matt. xi. 12, and oblige a poor old sinner saved by grace, if saved at all.

INSTRUCTION TO SUBSCRIBERS.

Our subscribers will confer a favor on us, and enable us to keep their accounts with more accuracy, by observing the following instructions:

HOW TO REMIT.

The most convenient and the safest way of sending remittances is by post-office money orders, but always enclose the order in the same envelope with the letter containing the information for what it is to be applied. When it is not convenient to procure a post-office order, the money can be enclosed in the letter, and registered, and it may then be considered safe. But we especially request our friends not to hand the money to post-masters to enclose for them, nor to send us postage stamps, as they are not easily disposed of, and soon accumulate to a cumbersome amount. We must also request that bank checks on distant banks be not sent, as they are subject to quite heavy discount.

RULES FOR ORDERING.

In making remittances be sure to give the post-office and state of each name to be credited. In ordering an address changed always give the post-office and state at which the paper has been formerly received, as well as the post-office and state to which it is to be changed. When ordering the discontinuance of a subscription give us the post-office and state as well as the name to be discontinued.

LOOK TO YOUR DATES.

Opposite the name on the slip pasted either on the margin of the paper or on the wrapper will be observed a date, this date denotes the time at which such subscription expires, and when a remittance is made to renew the subscription the date should be watched to see that it is forwarded to such time as the remittance pays to, and if neglected, by informing us, it will be corrected. By this method each subscriber has his own account, and can see that the proper credits are given for his remittances.

MARRIAGES.

In Nodaway County, Mo., at ten o'clock a. m., Jan. 30, 1876, at the residence of the bride's father, Mr. Jonathan Jones, six miles south-west of Maryville, by Eld. R. M. Simmons, Mr. Jonathan Evans and Miss Carloda I. Jones.

At North Berwick, Maine, Nov. 8, 1875, by Eld. Wm. Quint, Mr. James E. Guptill and Miss Emma A. Stoddard, both of North Berwick.

Nov. 15, 1875, by Eld. Thomas M. Poulson, Mr. John D. White and Mrs. Elizabeth Northam, of Accomac Co., Va.

Dec. 7, 1875, by the same, Mr. George W. Took, of Worcester Co., Md., and Miss Emma Cansy, of Wicomico Co., Md.

Dec. 26, 1875, by the same, Mr. Selby Hart and Miss Virginia Bull, both of Accomac Co., Va.

Jan. 9, 1876, by the same, Mr. George Taylor and Miss Mary A. Smith, all of Accomac Co., Va.

By Eld. L. Gass, at his residence in Barnersville, N. Y., Jan. 26, 1876, Mr. John H. Layman, of Cobles Kill, and Miss Rhoda E. Moore of Jefferson, Schoharie Co., N. Y.

OBITUARY NOTICES.

Deacon Samuel Dalrymple died at his late residence in Hopewell, Oct. 28, 1875, in the 77th year of his age. His last sickness was short; he was taken on Tuesday morning, and died Thursday evening of heart disease. Much of the time during his sickness he suffered greatly, but bore his sufferings with fortitude, without a murmuring word. His end was peaceful; he died without a struggle. He was born, I think, in the neighborhood of the Kingwood meeting house, on Feb. 9, 1799; was baptized by Elder David Bateman, in the fellowship of the Kingwood Baptist Church, Aug. 18, 1818. He never removed his membership from that church. He was chosen deacon by that church March 19, 1836, and held his office until called home. He was a good and orderly citizen, a kind and loving husband, a loving father, and a kind neighbor and friend. He was a devoted and exemplary christian, and a faithful officer in the church. When the division in the church took place, he stood firm with the Old School portion, and maintained his integrity as long as he lived. He was looked upon by the community as a good man, and we all feel that we sustain a great loss. He has left a widow (second wife) and five children, all settled in life, and several grand-children, to mourn their loss. May God sanctify this death to them and to the church of God.

The funeral was attended at our meeting house on Sunday, Oct. 31, 1875, and a discourse delivered to a very large and solemn congregation, after which his remains were deposited in the cemetery of the First Baptist Church of Hopewell, to rest till God shall bid it rise. "To die is gain."

P. HARTWELL.

DIED—At his home in Hancock Co., Ill., Nov. 28, 1875, Mr. Newton Grove, son of Samuel Grove, whose obituary appeared in the SIGNS about two years ago.

The deceased was born and raised in this county, on the farm on which he died. He was born Aug. 4, 1848, which made his age 27 years and 24 days. He was of an amiable disposition, beloved by all who knew him; but alas! the fatal disease, consumption, had marked him as an early victim. He was a great sufferer the last two years, but bore his affliction with great fortitude. He was able to be up the most of the time, and rode out in a buggy among his friends until about ten days before his death, when he was taken with great pain in the breast. His physicians were called in, who did what they could to alleviate his sufferings, and about four days before his death they drew with a pump three quarts of matter which had formed in an abscess in his chest, after which he gradually failed until his spirit left and went to God who gave it. He leaves one brother and three lovely sisters, together with many friends, to mourn their loss; but

we are not without hope, for he seemed to be reconciled to the will of God. May the Lord bless his bereaved brothers and sisters, is the prayer of the writer, who preached on the funeral occasion to a large and attentive congregation of mourning friends, who assembled to pay their last respects to their departed companion and friend. The Lord bless them for Jesus' sake.

ALSO,

Sister Tamer Preston died Nov. 22, 1875, aged about 74 years. She was born in Rockbridge Co., Va., and when young moved to Bedford Co., Va., where she was married to Isaac Preston, who died leaving her with a large family of children to care for, which she succeeded in raising in good credit, who with her moved to Hancock Co., Ill., some twenty-five years ago, where the writer became acquainted with her, and baptized her in the fellowship of Middle Creek Church of Regular Baptists, some ten or twelve years since, where she continued a faithful member until her death, which took place at her son-in-law's, brother Benjamin F. Tucker. By request of the deceased the writer preached at the funeral to a large number of her weeping children, grand-children and friends; but we have reason to rejoice in hope that her mourning is over, and her spirit is happy in the embrace of her dear Savior, and that at the resurrection of the just he will raise her up in his glorious likeness. May the Lord bless her many friends and relatives, and prepare us all for that happy state, is the prayer of the writer, for Jesus' sake. Amen.

JACOB CASTLEBURY.

PLYMOUTH, ILL.

By request of brother I. S. Lee, I send the obituary of his father, brother Samuel Lee, who died Dec. 16, 1862, in the 76th year of his age. He was born in Johnson Co., N. C., and married in that state Elizabeth Ingram, and had a considerable family. He was baptized in the fellowship of the Juniper Old School Baptist Church, by Eld. K. Barbor, in 1838. He moved to McNary Co., Tenn., and there united with the Concord Church; from thence he moved to Johnson Co., Ark., and joined the Cane Creek Church, and subsequently was in the constitution of the church at Paint Rock, Franklin Co., Ark., where he remained until his death. I am informed that he was a firm believer in salvation by grace alone, and that he bore his sickness and sufferings with christian resignation. He died without a struggle, and peacefully laid off his armor.

ALSO,

Sister Elizabeth Lee died Dec. 18, 1875, in the 78th year of her age. Her church connections were the same as those of her husband, up to the time of the constitution of Paint Rock Church. She then moved with her children to White Co., Ill., and there united with the Lick Creek Church, and remained there several years. Afterwards she moved with her son, Eld. I. A. Lee, to Hot Springs Co., Ark., and united with the Macedonia Church, in Dallas County. She was a devoted believer in the doctrine and order of the Old School Baptists. The writer was present at her death, and can say of a truth, I never saw any one more resigned to the will of God. She bore her sufferings with much patience. While I stood by her bedside, with her children and grand-children weeping, if I ever earnestly prayed it was for them, that if it was the will of God, those of them who had never been born of the Spirit be made savingly acquainted with the grace that bringeth salvation.

May we all be reconciled to the will of God.

R. C. HENSON.

DONALDSON, Ark.

Please publish the obituary of my wife, Anna Holly, who died Nov. 7, 1875, at 6 a. m., aged 73 years, 9 months and 2 days. She was born near Sugar Loaf, Orange Co., N. Y. She was a daughter of Wm. and Catharine Clark. We were married Feb. 5, 1819, by Eld. John Wintermount. We lived seven years near Deckertown, N. J., and then moved to Dundee, Yates Co., N. Y., and after seven years moved into Steuben Co., N. Y., near Hammondport, where we continued until the good Lord called her home. She received a hope in Christ when in her 21st year,

and was baptized by Eld. Z. Grennell in the fellowship of the Orange Church, in Orange Co., N. Y. She leaves with me nine children, three sons and six daughters, to mourn our loss of a dear companion and an excellent mother, besides many grand-children and great-grand-children. But we do not mourn without a good hope that she is now enjoying the presence of the God she worshiped here.

She was taken sick on Thursday at 10 a. m., and in about twelve hours her throat became so paralyzed that she could not swallow. She had been ailing for thirty years with complaints for which the doctors could not account.

Eld. A. St. John attended her funeral and preached from Psa. xxiii. a very comforting and appropriate discourse to a large assembly.

Your brother in affliction,

E. N. HOLLY.

DIED—In the town of Shandaken, N. Y., Miss Sarah M. Lockwood, in the 71st year of her age.

The subject of this memoir was born in the town of Shandaken, and moved to Delaware County, where she united with the Baptist Church. She was a faithful follower of the meek and lowly Savior, and a firm believer in the doctrine of salvation by grace. In the year 1872 she came to Michigan, and united by letter with the Old School Baptist Church of Columbia, Eld. Thomas Swartout being the pastor. But being discontented, she seemed to think she must return to her home in the east, where she arrived in the fall, and seemed to enjoy her health quite well for one of her age; but her time on earth was short. She lived until the 5th of April, when, as we hope and trust, the Lord called her to that home prepared for those that love him, and long for his appearing.

M. A. S.

Sister Patty Ann Robinson departed this life August 22, 1875. She professed faith in Christ upwards of thirty years ago, and was baptized by Eld. Reed Burrett in the fellowship of the Burdett Church, in 1850. She lived a consistent christian, was a firm believer in the doctrine held by the Old School Baptists, and would make no compromise with any doctrine that she had not learned of Christ. Her disease was cancer, which she bore for two years without murmuring. She was resigned to the will of God, and longed to be with her Savior. She requested Eld. K. Hollister to preach at her funeral. A large circle of relatives and friends mourn their loss, but not as those who have no hope, for she talked of her blessed prospect of inheritance of the crown of life laid up for all that love God. Brother Robinson, her husband, together with the church, will miss her in the solemn feasts of Zion.

HENRY AYRES.

DIED—On the 6th of September, 1875, at her father's residence in Knox Co., Ill, after a lingering illness, Miss Marena Kimber, aged 20 years, 6 months and 10 days. She was a daughter of Hampton and Mary Jane Kimber. She took a severe cold and cough, and from blooming health was soon hurried to her grave. During her last months she declined rapidly, but without murmuring or complaint. On the second Sunday in August she came before the Harmony Church at Elmwood and gave evidence of a saving change, and was received as a candidate for baptism, but her baptism was deferred until September; but when the time arrived, she was not, for the Lord had taken her.

By her request, Elder R. M. Simmons preached at her funeral, on the fourth Sunday in September, at her father's house, to a large assembly.

DIED—Near Neptune, Mercer Co., Ohio, at his parents' residence, Nov. 26, 1875, of croup, little Eddy Wright, son of Francis M. and Nancy I. Wright, aged 4 years and 1 month. His sufferings were short, but severe. He that cannot err saw best to pluck the flower in the bud, and take it to that heavenly clime where it will bloom throughout the endless ages of eternity.

ANN GORDON.

Miss Mary P. P. Cunard died July last, aged about 60 years. Sister Cunard was baptized by Eld. J. L. Purington, a few years ago, and united with us at Ebenezer, (Loudon Co., Va.) where she continued a worthy member until she was called to her inheritance above. A few weeks before her death she went to Ohio to see some of her relatives, but had not been there long before we received the sad intelligence of her sickness, and then of her death. Of her disease and the circumstances connected with her death, I am not informed, further than that she bore it with patience and resignation. Her remains were brought back to her native county, and according to an expressed wish she made when living, she was buried at Ebenezer. Elder Furr was present on the occasion of her burial, and spoke from the words, "For we must needs die," &c.—2 Sam. xiv. 14.

Sister Cunard was exemplary in her walk, and possessed "the ornament of a meek and quiet spirit, which is in the sight of God of great price."—1 Peter iii. 4. She left a large circle of relatives and friends, together with the church, to mourn; but our loss is her gain. E. C. TRUSSELL.

January 18, 1876.

Sister Eleanor Row died Dec. 9, 1875, at her residence in Albion, Oswego Co., N. Y., aged 71 years and 9 days. Her birthplace was Lexington, Green Co., N. Y. She was baptized by Eld. H. Pettit about fifty years ago, in the fellowship of the Lexington Church. Twenty-seven years ago she moved to Oswego. She had a letter from the Lexington Church, but finding no church of her faith she did not join any. She was firm in the doctrine as long as she lived. Her disease was dropsy and consumption. She was a great sufferer, but bore all with christian fortitude, often saying, "O Lord, how long? But I must wait patiently all the days of my appointed time." The SIGNS contained about all the preaching she had. She selected the text to be used at her funeral, Psa. cxvi. 15, and also the hymns, 562 and 1237, Beebe's Collection. We do not mourn as those who have no hope, for our loss is her gain. She has left one brother with a numerous connection to mourn her departure.

Your brother in Christ, LAMBERT GASS.

DIED—Near Moro, Lee Co., Ark., Nov. 9, 1875, with pneumonia, after an illness of three days, Albert Sidney Guynes, son of James S. and Cynthia Guynes. Our little babe at his death was 8 months and 18 days old. Our home is very lonely since his death, but we know he is in the presence of his Redeemer.

And is thy lovely shadow fled— Yet, stop those fruitless tears— He from a thousand pangs is freed, Yea, from ten thousand fears.

Though lost, he's lost to earth alone, Above he will be found, Amid the stars, and near the throne Which heaven-born babes surround. JAMES S. GUYNES.

DIED—June 8, 1875, at his residence in Washington County, Oregon, of congestion of the lungs, David McDonald, in the 57th year of his age. Brother McDonald was born in Scotland. He was baptized by Elder John Stipp, and joined the Mt. Moriah Church, about the year 1857. He was a firm believer in the doctrine of salvation by grace. He leaves a wife and two children, who mourn not without hope.

Your unworthy brother, W. M. TOWNSEND.

DILLY, Oregon.

Please publish the death of my daughter, Olive Guker, wife of Frederick D. Guker. She died of consumption, on Saturday morning, Jan. 15, 1876, aged 24 years 1 month and 20 days. In her last days she expressed a strong hope of happiness in Christ.

About four years since, the death of her sister, nearly the same age, was published in the SIGNS. The bereavement is great, but I believe salvation is of the Lord, and he will do all his pleasure.

WM. BRICKEY.

RED BUD, Ill.

APPOINTMENTS.

ELDER BEEBE—DEAR BROTHER:—Please give notice through the SIGNS to the brethren and friends at a distance who have a desire to visit us, that Eld. Balas Bundy will be with us on the 20th of February, and Eld. S. H. Durand on the 5th of March.

In behalf of the church, J. M. BOES, Clerk. UTICA, N. Y., Feb. 5, 1876.

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SECOND VOLUME.

Wm J Price Ten 2 30, S G Pace Miss 2 30.—Total \$4 60.

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DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE & SON,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 44.

MIDDLETOWN, N. Y., MARCH 1, 1876.

NO. 5.

POETRY.

THE HEART HEALED BY MERCY.

Sin ensnared me many years,
And led me, bound and blind,
Till at length a thousand fears
Came swarming o'er my mind.
"Where," I said in deep distress,
"Will these sinful pleasures end?
How shall I secure my peace,
"And make the Lord my friend?"
Friends and ministers said much,
The gospel to enforce,
But my blindness still was such
I chose a legal course.
Much I fasted, watched and strove;
Scarce could show my face abroad;
Feared almost to speak or move;
A stranger still to God.
Thus afraid to trust his grace,
Long time did I rebel;
Till, despairing of my case,
Down at his feet I fell.
Then my stubborn heart he broke,
And subdued me to his sway,
By a simple word he spoke,
"Thy sins are done away."

PRaise.

Hearer of prayer! Delightful name!
Who dost thy people's griefs redress,
Through all the earth I'd spread thy fame,
Who heard me in my great distress.

To thee I cried when in the deep,
And thou, O Lord, my cry didst hear,
And from the pit my soul didst keep,
When sunk in most distressing fear.

To thee my soul would give the praise
Of my deliverance from woe:
Dear Lord, how wondrous are thy ways,
And what a debt to thee I owe.

O never let me once forget
When thou for my discharge appear'd,
And I at liberty was set,
And pardon was on me confer'd.

Dear Lord, in memory of thy love
My heart would songs of praise indite,
And, till I see thy face above,
Would of thy goodness speak and write.

O grant, dear Lord, that while I live
I may be bless'd to live to thee;
For the chief blessings thou couldst give,
Thou freely hast bestowed on me.

THE LAW AND THE CROSS.

Dark, dark was the tempest without;
Keen, keen was the torture within;
By the terrors of hell I was compassed about,
I felt them already begin.
Despair was advancing to gnaw
The spring of my spirit away;
Each to my sight placed the curse of the law,
And my sins in their dreadful array.
Fear shook me! astonishment sat on my eye!
While conscience extorted the heart-rending
sigh.

When, lo! in that moment of fear,
Broke mildly hope's tremulous ray;
The accents of mercy fell soft on my ear,
And thus seemed the Spirit to say:
"O! see now thy crucified Lord!
"See where he lies bleeding for THEE!
"Hark! See! He has saved thee! I pledge
thee my word!
"Behold! His salvation is free."
I heard and I saw, for his love drew me on—
His love filled my heart, and my terrors were
gone!

Gospel Standard.

CORRESPONDENCE.

MATTHEW XXIII. 9.

"And call no man your father upon the earth: for one is your Father, which is in heaven."

In the SIGNS of January 15, 1876, among the "Inquiries after Truth," the above text is submitted by brother H. T. Nave, with a request for my views on its import. As it is my highest earthly aspiration to serve the afflicted and poor people of God with all that I have and all the light God has given me, at the risk of incurring the charge of presumption I will present such views as I have, with the desire that none having additional light on the subject should hesitate to write on account of the special submission of the text to me.

By reference to the commencement of this chapter it will be seen that this direction was given by our Lord in a public address to the multitude and to his disciples. From this fact it may be inferred that it has an application naturally to the multitude, which they as natural intelligent beings could obey and appreciate; but the important view of it to us is the sense in which he spake to his disciples. Evidently in neither a natural nor a spiritual application is it to be regarded as a literal direction. Special honor to parents is enjoined by the Mosaic law, and the duty is enforced upon believing children by the inspired apostle.—Ex. xx. 12, Eph. vi. & Col. iii. 20. Obedience and respect to parents cannot, therefore, be forbidden by our text. This is certainly correct as to one thing which is *not taught*, whether the true intent of the injunction is clear to our view or not. The Holy Spirit did not move Paul to record an injunction conflicting with the command of the Lord; and no construction or application of scripture can be correct which is in conflict with any other portion of the inspired record.

To apprehend the true sense of the text the circumstances under which it was spoken must be considered. Those addressed were Jews, whose boast and dependence for the favor of God was predicated upon their natural descent from Abraham. This was their religion, as thoroughly interwoven with their natural minds and inculcated in their traditions as is the idolatrous doctrine of human agency and meritorious human works among the devotees of popular religion now. Hence, they came with this qualification to John, and were rejected of him.—Matt. iii. So now, also, the same spirit prompts them to whose eyes the truth is hidden, to claim the right to a place in the

church of Christ in consideration of their pious parentage, their Sabbath School training, or other fancied or traditional good works or natural advantages. In the kingdom of heaven, the church of Christ, to which his law is applicable, all such reliance is prohibited; and in this sense the only relationship which can profit in the salvation of sinners is that which Jesus declares in this text. By creation man is no more entitled to claim God as his Father than are all other creatures animate and inanimate. Hence the necessity of that truth which our Lord declared to Nicodemus, "Ye must be born again." There is no other way by which children of wrath can become sons of God, but by "Being born again, not of corruptible seed, but of incorruptible, [that is,] by the word of God, which liveth and abideth forever." Children so born have exclusive right to call God their Father, and they are forbidden by the command in our text to call any man their father in the sense of depending on their relationship to aid in their acceptance with God. This is illustrated by the word of God recorded in Ezekiel xiv. 12-21. The three saints there specified were eminent subjects of divine favor, yet the Lord expressly avows their inability to "deliver" or *save* their children even from the temporal judgments incurred by their iniquities. Surely if any earthly parentage could secure the favor of God the children of these typical saints would have enjoyed it. But as "flesh and blood cannot inherit the kingdom of God," the saints are not to rest their hope on any earthly parentage. In this particular the children of God are clearly distinguished from all worldly religionists. Who but those who are led by the Spirit of God are found relying alone on their Father in heaven for salvation? This confidence results from the instruction received experimentally by the saints, and is that secret of the Lord which is confined to that peculiar people who fear him and hate evil. As well attempt to feed wolves on corn as expect carnal religionists to receive and rejoice in this discriminating doctrine of GOD OUR SAVIOR. The natural man can never receive this precious truth; and it is the natural man, the carnal mind, which causes the saints such continual warfare by its untiring enmity against the truth of God's electing love which is the sole dependence of our faith. Could we, in this sense, call some man our father upon the earth, and trust in some earthly relationship, or human works, for salvation, the exclusive credit of our

salvation would cease "to redound to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved." Such salvation gives the praise to the earthly means, condition, or relationship, and not to God our Savior. If we would yield this point the offense of the cross would cease; and "the world, the flesh and the devil" instead of opposing would become active assistants to us in our religious devotions. But when the Spirit of Christ moves us to walk in obedience to his law and ascribe salvation to his grace alone, these powers of evil, combined in their opposition, are always ready to beset our path and resist our progress in that direction. The natural man even in the saints knows nothing of our Father in heaven, and therefore that man cannot trust in him; but the new man, or Christ in you the hope of glory, has no other trust but in this spiritual relationship whereby the saints are sealed unto the day of redemption from the body of this death.

Although Jesus spoke the words in this connection publicly to the multitude just as the gospel is still preached in all the world, it was then, as it is now, only those who were born of God could hear and rejoice in the truth. Those who were of their father the devil would do his lusts then as now. They did not understand the speech of Jesus, because they could not hear his word. Isaiah recorded the plea of all the spiritual Israel, (lxiii. 19) "Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our Father, our Redeemer: thy name is from everlasting." Born of such exalted parentage, it would indeed be inconsistent and degrading to deny our pedigree and confide in earthly princes, even though with Paul we might trace our lineage in the most exalted line back to Abraham. Among modern professors it is common to hear salvation ascribed to the prayers of fathers, the devotion of mothers, or the conduct of some exemplary friend; can christians do this without violating this command of the Lord? Then,

"Let others boast their ancient line,
In long succession great;
In the proud list let heroes shine
And monarchs swell the state;
Descended from the King of kings
Each saint a nobler title sings."

In support of the view of the text herein presented, it should be remembered that filial reverence was far more marked and earnest among the Jews than it is among professed christians now. Indeed, in this particular we might profit by the pres-

ent customs of Asiatic heathen. Is this a mark of the last days, as recorded 2 Tim. iii. 2?

What is written is submitted for the consideration of brother Nave and any others who read it, with the desire that any who have light on the subject will not hesitate to present their views. In these perilous times those who fear the Lord will greatly strengthen each other by freely speaking together. To this end let every lover of gospel truth sustain the SIGNS OF THE TIMES, that we may thereby have correspondence with those who are scattered abroad.

As ever, in the love of the truth as it is in Jesus,

WM. L. BEEBE.

COVINGTON, Ga., Jan. 31, 1876.

ACCOMAC Co., Va., Jan. 17, 1876.

DEAR BROTHER BEEBE:—The following letter was sent me with permission to dispose of it as my judgment should dictate. It contains what I understand to be a christian experience, which I think will interest the saints generally, especially those of the church with which she is a member. I therefore send it to you for publication, if you think best.

THOMAS M. POULSON.

SALISBURY, Md., Dec. 24, 1875.

ELDER T. M. POULSON—DEAR BROTHER IN CHRIST—if one so unworthy as I feel may so address you: it seems to me that a sense of duty impels me to attempt to reply to your request to write you an account of my experience, which I will leave you to dispose of as you may think best.

I was born in Worcester Co., Md., in 1838, and brought up by strict parents, who taught me morality, but not religion; and from my earliest recollection I had serious thoughts on death and judgment. When I was a child my mother told me that when I died I should go to a world that was without end. The thought of this gave me great trouble at that time, but that trouble soon wore off, but would occasionally return. While still quite young, I began to attend Methodist meetings, where I heard those whom I regarded as great preachers, and saw many "getting religion," as it was called. I thought I would like to have religion too, but did not know how to get it. I had tried to pray, and went to the mourner's bench, as it was called, and tried to pray every night, thinking the Lord would give me religion. My mother was an Old School Baptist in sentiment. O how I disliked that. I thought if she had been a believer in works I would have a better chance to attend meetings, and to converse with her about religion; but she was not, nor did she attend their meetings very often, though they were near by. I thought it very strange that she went miles to Baptist meetings, where she could hear nothing worth going for. I went sometimes, but did not see any mourner's bench, and the preaching I thought could do no good.

I went on in this way until I was about eighteen or twenty years old.

Sometimes I thought I was not old enough, for I thought it required a great amount of good works to merit salvation. But, my dear brother, I have since felt that all my good works were but filthy rags, and that I can do nothing to merit salvation. I think every poor burdened sinner, after he has done all he can, is made to see and confess that salvation is of the Lord. For one, I can say I tried as hard for two years to work out a righteousness as any poor soul could, and found that I could do nothing. About eleven years ago, while listening to preaching by Eld. G. W. Staton, I felt that I soon must die. Why I felt so I could not tell, for I was not sick; but I think that then was the first time I felt the burden of sin. I then began to pray and work in earnest. I had tried to pray before, but had never felt the burden of sin nor the need of a Savior. I felt that if I died in that condition I must be forever lost. My constant cry then was, God, be merciful to me, a sinner; for at that time I felt that my sins were of the deepest dye. At this time I was married, and mother of one child, and of a lively disposition. When my husband would come in I tried to suppress my gloomy feelings and assume to be cheerful; but I could not conceal from him that I was troubled. He asked me if I desired to go to my father's, and I told him I did not. This gave him great anxiety, for he saw I was in trouble, but knew not the cause. I continued in this way nearly nine years, but sometimes would seem to lose sight of my trouble; then it would return, with the solemn thought, I am a sinner! I resolved to leave off sinning and try to do better; but as often as these resolutions were made, they were broken; for as soon as my alarm subsided I was as wicked as ever. I would attend meetings and abstain from such company as would encourage wickedness, but would soon find myself in the same company again. I would go with them lest they should discover the state of my mind, which I desired to conceal from them. Right here, a volume might be written, but I must pass on. I thought if I could talk with some of the members of the church, perhaps they could say something to relieve my mind. I went over to one of our neighbors frequently, where I heard much said about the goodness of God in saving poor lost sinners; but this did not satisfy me, for I felt that mine was an *outside case*; I could not see how I could be saved. This was in the summer of 1874, but on what day or week I do not know, for there were many days and weeks and months of trouble to me. One day while in the dark and desolate woods my distress became so great that I thought of leaving my family and traveling, I did not know where, but to get away from my trouble; but I trust the Lord kept me back. A few evenings after this I went over to see our dear sister Jane Morrice, praying that I might be relieved of my burden before I should get there; but I was not. After I got there a conver-

sation took place between Jane Morrice and Nancy Dryden, in which I received great comfort, though unknown to either of them. Nancy was telling of her troubles, when Jane said she thought none but a child of God ever felt this kind of trouble. This encouraged me to hope that I might possibly be one of that happy number. But O how could so great a sinner indulge such hope to be one of those whom I regarded as the excellent of the earth? Thus I continued, sometimes hoping there might yet be mercy for me, and at other times almost in despair. About this time something seemed to say it was all my own works, and I concluded I would not try to pray any more, but content myself with the world; but I found my trouble still remained. Again I tried to pray, but as before, found no relief. It seemed to me I was only adding sin to sin by taking God's holy name on my polluted lips. But I could not refrain from crying for mercy, when these words came forcibly to my mind, "My grace is sufficient for thee." Almost instantly something seemed to say, That is not for you. My trouble left me, in a measure, although I could not then think the words were for me; but I can since then look back and take comfort in the blessed promise. But my troubles were not over; for I did not feel fit to go with those I so greatly desired to be with, and to remain where I was did not satisfy me. For weeks and months the desire of my heart was that the Lord would show me what I was, and what I should be. These words came to my mind, "If ye love me, keep my commandments." I felt that I did love the Lord's people, but feared I was not one of them. Then this would rush into my mind, "We know that we have passed from death unto life, because we love the brethren." I thought all believers in Christ ought to follow and obey him in the ordinance of baptism, but I felt that the Lord's people did not feel so sinful as I felt. But I often feel the force of these words,

"Could I joy his saints to meet,
Choose the ways I once abhor'd,
Find at times the promise sweet,
If I did not love the Lord?"

I did feel that I chose the ways I once abhorred, for I now loved the people and doctrine that I once had no love for; but when I thought of what a christian ought to be, and of what I was, I was made to exclaim, Can it be possible that one feeling so ignorant and sinful can be a child of God? With these feelings I traveled for weeks, having a great desire to be with the church, if I could only feel that I was fit. But when you took the text in psalms, "He causeth the strong wind to blow," you described my feelings so clearly, far better than I could, it appeared to me I could stay away no longer. But it was with fear and trembling I could utter a word; and after I was baptized I was in such a gloomy state as almost sank me in despair, fearing that I was deceived and had deceived the church. This lasted about three days, when these words came to my

mind, "Let not your heart be troubled," and on to the ninth verse. These words gave me great comfort and peace of mind, and I could say, "I know that my Redeemer liveth." He leadeth me. O blessed thought, full of heavenly comfort. Where ever I go, his hand leadeth me. May I never be left to bring reproach upon the cause I so dearly love.

I will close. I have written a long letter, and you will probably find many imperfections in it. Please remember it is from one of the little ones, who feels that she is the very least of all saints, if indeed one at all.

PRISCILLA H. JONES.

CONN'S CREEK, Ind, Feb. 1, 1876.

DEAR BRETHREN BEEBE:—You have entered upon a new volume of the SIGNS, and with all my heart I wish you as our editors God-speed this year, and all the years of your pilgrimage. May this and each succeeding year of your arduous editorial labors be as well done as the last were. Most cordially do I express my approbation of your late clear and scriptural editorials upon the New Birth, the Adoption, and the Resurrection. And in saying this, I express the mind of many brethren, who have also been greatly cheered and strengthened by your sound and comforting articles. I say this because I feel that in your faithfulness and earnestness in contending for the truth of the gospel you need encouragement from those who know and love the truth.

Many evidences are given, through the SIGNS and otherwise, of the blessed reality of the holy religion of Christ, and that the Maker and Redeemer of Zion is surely performing his good work in the heirs of salvation, in making them meet to be partakers of the inheritance of the saints in light. It is truly wonderful to read letters from persons quite young and untaught in the knowledge of the world, which are full of precious gems of wisdom and truth, which would do honor to the head and heart of the oldest and most advanced saint on earth. But then this is according to the new covenant which the Lord makes with the house of Israel: "For they shall all know me, from the least to the greatest." It is worthy of notice that the Lord himself mentions the *least* first. So the first charge of the chief Shepherd is, "Feed my *lambs*." How commendable and desirable is this little child-like and lamb-like spirit and feeling in a saint, which so richly adorns many of the "little children" in the Father's house, making them so much like the holy child Jesus, who was, and is, "meek and lowly in heart." Indeed, it is in this way only that the SAINT is seen and known. "God resisteth the proud, but giveth grace to the humble." The beloved Son of God said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive

one such little child in my name, receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea."—Matt. xviii. O, should not one and all heed this solemn, fearful sentence, which the Lord pronounces against every offender of his little ones! For such offenders are in a fearful state, and shall not escape. It is too sadly true that some there are who seem not afraid to offend and afflict a brother or sister. But the tears of anguish which they cause are in God's bottle, and he will hear the sighing of the poor and needy.

When any one is otherwise than "as a little child," he is not Christ-like, but worldly and carnal, and he will be ready to judge his brother harshly and uncharitably, as the world would judge him. And when one is so putting on the old man, and sowing to the flesh, there will be a tendency in him to speculate and theorise upon the simple and profound principles and truth of the gospel of the Son of God, which can be received and enjoyed only by simple, child-like faith, which questions not, but believes. Moreover, when the old man is not put off, and the new man, or child Jesus, is not put on, there will be a disposition to sharply criticise the brethren, to say, "Stand aside, for I am holier than thou," and to display the wisdom of the world, or the knowledge which puffeth up. But "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." How precious a grace is charity! It is called in scripture "The bond of perfectness." It is love, the love of God, the perfect love which casteth out fear. The first fruit of the Spirit is love; and the new commandment of the King of saints is love. The apostles, too, have enjoined it upon the disciples of Jesus to love one another. Yea, one affirms that God teaches his children to love one another. Another testifies that "Love is of God, and whosoever loveth is born of God, and knoweth God." But he adds, "He that loveth not, knoweth not God; for God is love." A man may possess many other religious endowments, but if he has not charity he is nothing.

Many of the Lord's little ones are sorely exercised because they feel so small, ignorant and dependent, and look upon their more gifted brethren as more highly favored; but such poor, little, weak ones, who are ready to weep at the feet of Jesus, Mary-like, *love much*, and these are truly the highly favored and blessed of the Lord—the converted sinners, who, as little children, truly enter into and inherit the kingdom of heaven. How much better to be down at the feet of

the forgiving and compassionate Jesus, abased in the dust, and full of contrition, sorrow and tears, like poor weeping Mary, than to sit in the seat of Simon, who both despised and reproached her. For, though she were a sinner, and weepingly confessed it, yet she was a forgiven and saved sinner; but Simon viewed himself as quite correct, and felt no need of asking to be forgiven; therefore while Mary loved much, Simon (with all his supposed advantages) loved not at all. So, after all, his state were mean, compared with hers. Many a poor humbled one who is down where sorrowing Mary was, does not realize how richly he or she is blessed in having a heart to love much, although feeling so small and despised. My hope is that some afflicted and poor one may receive some comfort through this poor little letter from one who writes out of a bruised and sorrowful heart. To such it is a comfort to remember that the meek and lowly One was a man of sorrows and acquainted with grief, and was despised and rejected of men, afflicted, reproached and persecuted, even unto death. Yet, O behold his exaltation now at the right hand of God! Through his death and resurrection I hope to soon be there with him. Now I would patiently *suffer* with him.

D. BARTLEY.

FRANKLIN, Ind., Feb. 1, 1876.

ELD. BEEBE—MUCH ESTEEMED BROTHER:—Having received a letter some time ago from a dear brother, Eld. J. M. Demaree, which contains a condensed narration of his experience of grace, and having been requested by dear brethren and sisters to send it for publication in the SIGNS, and as it was and is edifying to myself, I now send it to you, and submit it to your more mature judgment.

When we read or hear persons tell of their troubles, trials and conflicts in the world, and their comforts, joys and assurance in Christ our Redeemer, it begets a fellowship for them; and not only so, but there is no subject more interesting to the children of the Most High, the God of our salvation, than a relation of one's experience. We are eager to compare their experience with our own, that we may know, if possible, whether ours is genuine or not. Often when I listen to or read a relation of the experience of a child of God, it seems so clear and unmistakable, and their assurance so satisfactory to me, that I am made to doubt the reality of my own. Whether I am what I profess to be or not, I do feel to say, with an honest heart, that I rejoice to hear converts tell what great things the Lord hath done for them, and not what they have done or are doing for the Lord, but rejoice in Christ Jesus as an all-sufficient Savior, and have no confidence in the flesh; for they express my feelings. O how our hearts are drawn out at times in love and gratitude to God for what he has done, in that, as we humbly hope, he has taken us up out of an horrible pit, out of the miry

clay, and placed our feet upon a rock, and established our goings, and put a new song in our mouth, even praise to our God.

With love and esteem to the household of faith, yours in hope,
G. R. RIGGS.

PLEASUREVILLE, Ky., Jan. 17, 1875.

G. R. RIGGS—VERY DEAR BROTHER:—My former excuse I can no longer plead for a delay in complying with your request, but a feeling of incompetency almost constrains me to lay aside my pen and beg you to excuse me altogether; but as I have promised, I shall try to proceed, with brevity.

It was in the summer of 1853, when in my twenty-fourth year, that I was brought suddenly to see myself a poor helpless sinner, as helpless as an infant in its mother's arms. From a strong man, and one who had before felt to be able to do many meritorious deeds, I was instantly converted to the weakness and helplessness of a little child, and that by a power transcendentally higher than man, and I trust it was the effectual power of God. The result was, I struggled as hard, perhaps, as ever a poor sinner did. In my heavy laden condition I labored for peace and rest as only those do who feel their case to be desperate. I was made to weep and mourn, and to cry out in the very depth of my agony, like the publican, "God, be merciful to me, a sinner." Thus matters went on, and my case became more desperate. My former boasted merits now profited me nothing; with them I could neither procure bread nor water, and my doom seemed to be to perish in a barren and thirsty land. In the final struggle, which I always thought occurred about midnight, the fourth Sunday in August, 1853, and which was the darkest hour in my despondency, I was as one in the very death throes of despair; but all my efforts availed me nothing. The very heavens appeared as brass, and as sealed above me, and my prayers seemed to rise no higher than my head; and what, if possible, added to my desperation, my heart seemed hard as a stone of adamant. Thus I was brought to the end of my own strength, or the law as a covenant of works, as I trust. In this condition I ceased from my labors, as a matter of necessity, and felt mine a lost case, that I was truly without God and without hope in the world. But at this point, and most unexpectedly, too, my downcast eyes were raised, and O wondrous! that new and living way was opened up which Jesus consecrated through the veil, that is his flesh, and I was made to rejoice in him with joy unspeakable and full of glory. The heart of stone seemed to be taken away, and now with a new heart, a tender heart, with what gratitude and tears of joy did I praise the God of all grace for his mercies thus bestowed. After a time I fell asleep, and on awaking next morning I felt a peace and quietness of mind, though inferior in degree to that of the night previous, and this actually made me fearful

that I was mistaken after all. I tried to get my burden back, that I might be more assured when it was taken away. But notwithstanding my fears, I had much peace of mind successively for several days. Inanimate creation seemed to wear a different and transcendentally brilliant aspect. All seemed to vie in praising God as his handi-work. But poor man, alas! seemed dead to the praise of God, and I seemed as one alone among my friends. This made me wonder; and though I carefully concealed my feelings, there was an impulse in me

"To tell to sinners round,
What a dear Savior I had found?"

or rather, as I would invert, who had found me. I then realized what I have since been confirmed in, that the dead do not praise him; that it is only quickened sinners who can praise him in spirit, and such only will hear and rejoice in the proclamation of the gospel of the grace of God. But I must not digress. Soon I was deeply grieved, in realizing that there was a law in my members bringing me into captivity to the law of sin which was in my members, and that when I would do good evil was present with me. This made me cry, "O wretched man that I am!" &c. This source of trouble often made me weep like a child, and made me fear that all I had experienced was in vain. This had much to do in keeping me back from making a public profession. And when I did, after passing through a long and very dark season, in 1862-3, and had been confirmed in what I now understand to be the doctrine of God our Savior, I found those with whom I became identified (especially their teachers) ignorant of what I had experienced, and hence, with a few exceptions, I was as one alone. I have often upbraided myself for a spirit in me which could not receive their teachings. Though a Presbyterian, in name, and a ruling Elder, I went among other denominations, to try to hear the truth, but alas! their doctrine became to me more and more corrupt. I got completely sick of their protracted meetings, and when convinced that it was only the work of the devil, it became a great source of trouble to me to think that so many intelligent and clever people were deceived. The language of John in Revelation was deeply impressed on my mind, "I heard a voice from heaven saying, Come out of her, my people." I thus, in a measure, became reconciled on this point, feeling that God had a people even in Babylon, and would in his own time bring them out. I hope that at that time he was leading this poor wanderer out. This was in the summer of 1867. I had, during this season, become interested enough to go and see if "the sect every where spoken against" preached the truth; and my interest increased, and on the third Sunday in April, 1868, I was enabled through great tribulation to present my case to the Mt. Pleasant Church of Regular Baptists, and was received. Great as was the trial of

breaking off from former associations, even of near and dear kindred according to the flesh, and even suffer the bitter reproach to have my motives misrepresented, this, I trust, the Lord enabled me in some degree to bear, with a meek and quiet spirit. Like Paul, I trust I can say, "None of these things move me." I would here add, that if one of the Lord's children, and especially a ministering servant, the matter is clear to me, that the Lord led me through all these meanderings for my good and his own glory. If I have a work to do in the ministry, I felt the impulse in my earliest love, as I have already intimated. After passing through the dark season to which I have alluded, in 1862-3, and becoming confirmed in God's predestinating purpose and electing love, and the final perseverance of the saints, I again became deeply impressed on the subject of preaching, but often tried to put it off as presumptuous; but it more or less followed me for four years before I joined the Baptist Church; but had I possessed the power of exercising a free will, I doubtless would have got clear of it. In my mingling and participation in prayer meetings I spoke by way of exhortation, and talked, when with any degree of liberty, according to my experience, and some of the more zealous professors revolted against it. Thus you see I suffered reproach before I came out, as well as after. One professor went so far as to call it the devil's doctrine. If they would call the Master Beelzebub, much more will they call them of his household. But after I came out and joined the church, (for I do not believe I ever was in the church, in a visible sense, until I joined the Baptists) I was urged forward by my brethren, some of them at least: but O how incompetent I felt to minister in holy things, and more than once I excused myself and actually refused, and O how wretched I felt. If the woe which Paul felt, if he preached not the gospel, was a wretched and troubled conscience, I certainly could fellowship his sufferings. But when I was enabled to go forward and speak as with the ability that God giveth, I felt the reward of a peaceful and quiet conscience; and instead of darkness, my mind at times became fruitful, and the glories of the kingdom were opened to my understanding in some measure, so that I was made to wonder. And now I would say, in conclusion, though it has been through much weakness, poor and trembling, I have continued, but often making failures, which seemed to convince me that I ought not to try farther; yet I have had some very cheering evidences at times that the Lord was with me, and stood by me; and far beyond what I could have expected, I have had the forbearance and even the approval of many precious brethren and sisters.

May God bless you, my dear young brother, with all the household of faith. Yours in gospel bonds,

J. M. DEMAREE.

CARROLLTON, Ky., Jan. 27, 1876.

BROTHER BEEBE:—The promises contained in the New Testament were left on record by the blessed Jesus to comfort and sustain his people while surrounded with cares, sorrows and afflictions in this world. The sorrowing child of God is often made to say, in the language of the apostle, "In me, that is in my flesh, dwelleth no good thing." But he is comforted when he is enabled to realize that Jesus is made unto him wisdom and righteousness, sanctification and redemption, and that salvation does not depend upon his works; that it is not by works of righteousness which we have done, but by the washing of regeneration and the renewing of the Holy Ghost. It is thus that we are brought to realize our poverty, our nothingness in ourselves, and made to know that every good and perfect gift cometh down from the Father of lights, with whom there is neither variability nor shadow of turning. It is then we inquire with the deepest solicitude as to those promises. But our anxiety is fully satisfied when we read the promise recorded Luke xii. 32, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." We see and know that in that gift is embraced all we need, and all that is necessary to sustain us while here below, and give us a place among the redeemed and glorified millions in the upper and better world. Daniel says, "In the days of these kings the God of heaven shall set up a kingdom which shall never be destroyed." The prophet says, "A King shall reign in righteousness, and princes shall rule in judgment." Then, that kingdom was set up by the God of heaven, and the reign of the King is in righteousness. John, in that glorious vision on the distant isle, saw a people standing on a sea of glass mingled with fire, and crying out, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." They were standing, not on their own righteousness, but upon the righteousness of the Lord Jesus Christ; and the fire was consuming their dross; for he sets as a refiner's fire and as fuller's soap, to purify the sons of Levi. Yes, they are sons of Levi, for they are made kings and priests unto God. As the sons of Levi wore the priestly robes under the shadowy dispensation, so will every one of the regenerated sons of the Most High be clothed with the priestly robe, and make their offering, which is a broken spirit and a contrite heart. They that will live godly in Christ Jesus shall suffer the fire of persecution; but when they realize that these light afflictions work for them a far more exceeding and eternal weight of glory, it is then they cry out, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." Yes, it is marvelous in their eyes when they behold the work of redemption wrought out by the blessed Jesus. When they realize that he gave himself for them, that he might redeem

them from all iniquity, then his work was great and marvelous, for they are made to realize that he redeemed them from all iniquity; not a part, so as to leave them to remove the balance by their own works. No, he did not leave a stain upon their robes; he made them white and clean in his own blood. And he gave them a kingdom; not a kingdom sustained by the sweat and toil of the subjects; not a kingdom in which the king may be compelled to abdicate by other powers, or the rebellion of his own subjects; not a kingdom in which the king's person is protected by royal guards, and his dominions protected by his royal legions clad in the paraphernalia of war. Oh no! but it is a kingdom in which every subject is redeemed from bondage by the King. Yes, they were led captive by the devil at his will; but now they are made willing in the day of God's power. Isaiah, looking through the long vista of years that were to intervene between his day and the coming of the blessed Jesus, beheld his mighty works, and asks the question, "Who is this that cometh from Edom, with dyed garments from Bozrah, traveling in the greatness of his strength?" Yes, he beheld him coming from the bloody scenes of Calvary, and the weeping and mourning of Gethsemane; but he comes in the greatness of his strength. He had trodden the wine-press of his Father's wrath alone, and of the people there was none to help. He says, "Mine own arm hath brought salvation." But let us turn our thoughts to that kingdom, and gaze upon some of its glories. David says, "Thy throne, O God, is forever and ever: the sceptre of thy kingdom is a right sceptre." And again, "Hearken, O daughter, and incline thine ear; forget also thine own people and thy father's house; so shall the King greatly desire thy beauty; for he is thy Lord, and worship thou him." That kingdom is forever and ever. While earthly kingdoms rise and fall, and are marked by wrongs and oppressions, that kingdom which is given to the saints is an everlasting kingdom, and the sceptre that is swayed by the King is a right sceptre. The subjects of earthly kingdoms are ignorant, and are held so by the power of their kings. In reference to this kingdom Jesus says to his disciples, "Unto you it is given to know the mysteries of the kingdom of God." How do they know the mysteries of his kingdom? The King says, "I will write my law in their hearts, and will imprint it in their minds; and I will be to them a God, and they shall be my people." Then the King makes them to know the glorious mysteries of his kingdom, by writing his law in their hearts. Ah, yes, he is made unto them wisdom. His sceptre is a right sceptre, and he is made unto them righteousness. Then, in this glorious kingdom the subjects know the laws of their King, and they love his sceptre because it is the sceptre of righteousness. His reign is a glorious reign, for he reigns in his sub-

jects; he is formed in them the hope of glory; he does so of right, for they are a royal priesthood, a holy nation, a purchased possession; for he gave himself for them, that he might redeem them, and having redeemed them they have secured to them every thing pertaining to that kingdom; for they are made heirs of God and joint heirs with the Lord Jesus Christ; heirs to an inheritance which is incorruptible and undefiled, and that fadeth not away. And they are kept by the power of God, through faith unto salvation, ready to be revealed in the last time. Then, they can triumphantly sing,

"Thy throne, O God, forever stands;
Grace is the sceptre in thy hands;
Thy laws and works are just and right;
Justice and grace are thy delight."

Their King is the King of kings and the Lord of lords. John says, "I saw heaven opened, and behold, a white horse, and he that sat upon him was called Faithful and True. And in righteousness he doth judge and make war: and he hath on his vesture and on his thigh a name written, King of kings and Lord of lords." He has all power in heaven and on earth, and his reign is in righteousness, and in righteousness he doth make war. The great and glorious victory that he obtained over death secured the everlasting exaltation of the subjects of his kingdom. The apostle says, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God who giveth us the victory through our Lord Jesus Christ." Then, he gives them the victory over death and the grave; for he is their life and their resurrection. The prophet says, "He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed." Then, let the subjects of that kingdom rejoice, and give glory to God in the highest; for their King hath received in his own glorious person the stripes that their sins and iniquities merited, and they are healed, and are made like their exalted King. John says, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is." Yes, and they shall receive a crown of glory. Peter says, that when the good Shepherd shall appear ye shall receive a crown of glory that fadeth not away. They shall be made kings and priests unto God, and shall reign with Christ. The angel said to Mary, the mother of Jesus, "He shall be great, and shall be called the Son of the Highest. And the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Thus a messenger from the eternal world portrays the character of this exalted King, who is King of saints, and in whose likeness shall the whole redeemed family appear, when he shall come the second time, without sin

unto salvation, to receive his kingdom in its redeemed, regenerated and resurrected state, to reign with him throughout the ages of eternity. O may we be like him and see him as he is.

H. COX.

FRANKLIN, Ind., Jan. 28, 1876.

ELDER BEEBE—DEAR BROTHER:—I feel as though I would like to address you and all the dear brethren and sisters once more, but feel incompetent and unworthy of such a high privilege as to write to those I esteem so much better than myself. I have never but once tried to write for publication. I feel now as though I would like to say something about the power of God, and the weakness of man. "All things were made by him, and without him was not any thing made that was made." Just think for a moment of his great power; there is none that can stay his mighty hand. He worketh all things after the counsel of his own will. He made all things to the praise and honor and glory of his holy name. After we poor sinful creatures have been made to feel and see our weak and helpless condition before the just, pure and holy God, we know our weakness, and also know his mighty power. It was through his power, and his great love that he had for his people, that he sent his only begotten Son into the world to suffer and die, that they might live. The Lord God is that great potter that hath power over the whole lump of clay, to make one vessel to honor and another to dishonor. He is the potter, and we are the vessels. He can preserve a vessel or cast it away into outer darkness. He has all power in heaven and earth. Now, we are as destitute of spiritual life in Adam, as Adam was of natural life before the breath of life was breathed in his nostrils. None can give the dead sinner life but the Creator of all things. He it is that can make us to mourn on account of our guilt and sin, and he can make us to rejoice when we are cast down under heavy and grievous burdens. Yes, the Lord can do all these things. We are as dead to spiritual life before we are regenerated, as Lazarus was to natural life when in the grave. But when our Savior says, "Come forth," he makes the dead sinner alive. He has but to speak, and it is done. The subjects of grace are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. These are they which believe in his rich, free and sovereign grace. We must be brought to Jesus' feet, and made to feel entirely helpless, and then we are made to cry, Lord, save, or I perish. I think I have experienced something of this. I was for many long years made to mourn over my sins, and was burdened with heavy, grievous burdens, which would follow me wherever I went. If I would go to some lonely field to work, they were there, and tears would steal down my cheeks with sorrow of heart. I would often think of my dear old father and mother, and brother and sisters, who

are dead. I would think of them when they were in good health, with cheeks like the rose; but now they, like the green grass and the gay flowers, have faded away, and are seen no more on earth forever. I thought that surely it would be my turn next, and felt that I would be forever lost. But when in my deepest trouble, Jesus revealed himself to me. I viewed him as hanging on the cross in all his agony. Then, just after, I saw him draw nigh to me, in his white, shining garment, that glorious robe of righteousness. There I trust my hope is; not in the puny arm of flesh; not by any thing that I had done; not of works, lest I should boast; but it was all of his free grace that he has shown me this. "We know that we have passed from death unto life, because we love the brethren." What a great change for us to love the things we once hated: the society we once enjoyed, we no more appreciate, but feel like we are out of our place, that we are not at home, that we are among strangers, that our friends have all forsaken us, that we are lost, and are in a waste howling wilderness and a desert land. We try to find our home, but we do not know where to go. We cry aloud, but hear no answer. Our friends are all gone, and we are in a strange land. But we hear a small voice saying, There is bread enough in my Father's house for all his servants; but how shall we find the way to our Father's house? How can we travel through this wilderness? Our Friend, the good Shepherd of the lost sheep of Israel, comes to us and carries us home on his shoulder, and there we meet our friends, and there is joy. We meet those we once thought were our enemies. We have mourned over our lost condition, but now we rejoice with joy unspeakable and full of glory. And now we feel satisfied that we have found our friends. We go and tell what great things the Lord has done for us, and ask for a place in our Father's house; and we are granted it, and our friends give us the right hand of fellowship, and we go where there is much water, and are buried in baptism, and enjoy full fellowship with the brethren and sisters. Then we are at home with the dear people to whom we trust the good Shepherd will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." The angel said unto Mary, the mother of Jesus, "Thou shalt call his name Jesus; for he shall save his people from their sins." We believe he is able to do it without the help of mortal man. But we are told by all conditionalists that there is something required on the part of a sinner, in order to gain eternal salvation; that by their good works they are helping the Lord finish his work. They boast of what great things they are doing for the Lord, and that they are adding stars to their crown. But I tell you, dear brethren, if I am saved it was when our Savior said, "It is finished." He said, "I came not to call the righteous, but sinners to repentance."

Dear brethren, contend for the faith once delivered to you, and be not carried away by false teachers. I will say in conclusion, dear brethren and sisters, Farewell; for we know not how long we are to be spared in these low grounds of sorrow and affliction. I wish you all well, and when this mortal life shall cease I hope we will fall asleep in Jesus, and awake in his likeness, and see him face to face, and be forever with the Lord, to sing praise to his holy name.

Brother Beebe, may you be spared long to publish your valuable paper, the SIGNS, which is a welcome messenger to me. We would be glad to see you at our Association next fall, if the Lord will permit.

From a very little brother, if a brother at all. Yours with respect,
H. KERLIN.

ASHLEY, Ohio, Feb. 15, 1876.

ELD. BEEBE—DEAR BROTHER:—The inclosed letter has been handed me to send to you, with the desire to have it published in the SIGNS. It is from one of the little ones, who is filled with fears, and has very strong opposition from without, so that she is very much tried to know what is best for her, being so closely connected with the despisers of the truth, and she fears the cold charities of the world. To the best of my memory, she was one of the first of the crusaders of her place on the whisky saloons, and in that position her troubles commenced.

Your as ever,

B. MARTIN.

ELDER BEEBE—DEAR FRIEND:—I have had a great desire to write to you ever since I have had the privilege of reading your precious paper, the SIGNS OF THE TIMES, which has been one year. It has given me great satisfaction and comfort for my hungry soul; for I live where I can hear nothing but "do and live," or the doctrine of salvation by works. I once fed upon and was full of that kind of religion, but it has ceased to be food for my hungry soul.

I will now try to tell you what I hope the Lord has done for me. I was brought up in the Lutheran Church from a little child, until I got married, when I became dissatisfied with them and tried the Methodists. There I went to the mourner's bench and got religion, as I supposed. I lived with them until a little over a year ago. I tried to live as near a christian life as I could, thinking in so doing that all was right. But now came a trial to my heart: it pleased the Lord to take from me a lovely little babe. A few days after the death of my child, I was sitting and meditating on my trouble, and it seemed as if something asked me the question, "If you were called to die, would you be prepared to meet your child in heaven?" My pen cannot describe my trouble and sorrow I then felt. My sins arose like mountains before my eyes, and all my good works were gone. All that I could do or say was, Lord, what shall I do?

I was ignorant of what ailed me. I told my Methodist friends how I felt, and they said I must pray and exercise my faith. I thought, O how dare I approach the throne of grace, I who had been living a hypocrite all my life! So I found no comfort there. I felt as though I had no friends on earth, and it seemed to me that the Lord could not have mercy on such a sinner as I was; but the breathings of my soul were to the Lord for mercy, and to show me the right way. My husband told me that I was wrong, and that it was the devil that was tempting me. My trouble lasted nearly three weeks, and it appeared to me that I could not live much longer. I thought I must die and be lost forever; but once more I must plead for mercy. So I went up stairs and fell on my knees, once more to pray to the Lord to have mercy on me, a helpless sinner, when, all at once, my burden was gone, and such joy sprang up in my soul as neither tongue nor pen can describe. No, it cannot be told. With David I could say, "Praise the Lord, O my soul, and all that is within me praise his holy name." I then went to meeting and told them how I felt, but it was an idle tale to them. Then again I was in trouble, and knew not what to do. I prayed to the Lord that if there was a people on earth that felt as I did, I wanted to be directed to them. One day a woman came in from the country, of whom we had been buying our produce for about three years, and I thought a great deal of her. I told her my trouble, and she told me it was the work of the Lord. She said she was an Old Baptist. She told my feelings better than I can tell them myself. I never had heard an Old Baptist sermon in all my life. So she said to me, "Come and go to our meeting, and hear for yourself." So I went, and if I am not deceived I heard the truth preached by Eld. John H. Biggs. My hungry soul was fed while hearing that which I had never heard preached before. O that I could have the blessed privilege of meeting with the dear people of God in that place. My heart is drawn out to them in love, believing that I have passed from death unto life, because of the drawings of love that unites me with those whom I believe are the people of God. O that I could say, "Brethren!" But I am still in Babylon. My companion opposes me, and says there are as good people in the Methodist Church, as there are in the Baptist Church. But the Lord tells me, "Come out of her, my people, nor fear what man can do unto thee, and I will receive you." I have a great desire to be baptized. The Lord has shown me plainly what is my duty, and my prayer is for strength, and a way amidst my opposition, to take up my cross and follow my blessed Lord and Master. I am not at a loss where to go, for I believe the Lord has directed me to that people, and not man. I have received great satisfaction from your paper, the SIGNS, for the writers tell my feelings better than I can. The Lord alone did lead

Jacob, and there was no strange god with him.

I have related some of my feelings, of what I believe the Lord has done for me.

"Though friends forsake and turn to foes,
And all the world my way oppose,"
yet I have naught whereof to fear;
for the Lord has promised that he will be with his little ones; yet, if I am a saint, I am the least of all, and if saved, it is through grace, and grace alone; it is not for any thing that I have done, or can do. My good works are all swept away, and instead of being good, they are become exceeding sinful. My Methodist friends tell me that if I do not pray in meeting I quench the Spirit of God. Now, Elder Beebe, I wish you, or some of your correspondents, would write concerning women praying in public. Pray for an inquirer after truth, and remember me at the throne of grace.

A POOR SINNER.

(Reply in next issue.)

DICKSON COUNTY, Tenn., March 21, 1875.

ELDER BEEBE—DEAR BROTHER:—Little and unworthy as I feel myself to be, being alone this Sunday evening, I have concluded to try, by the help of the Lord, to write a few lines for the consideration of the readers of our family paper, if they be thought worthy of a place in its columns.

Dear brethren and sisters:—In reading the experience of God's little ones, which I do hope has comforted my poor soul, I feel like I want to put in my little mite; so I will try, the Lord being my helper, to tell some of the way in which I hope and trust the blessed Lord has led me.

I had many serious impressions about death, and what would become of me after death, when I was very young; but these feelings would wear off, and I would enjoy myself in young company. I went on in that way for several years, until I changed my situation from from a single to a married life, which was in the year 1841, being at that time about twenty-three years old. These feelings were still with me, sometimes heavy, and at other times not so heavy, until the fall of 1842, when my burden became so heavy that I thought I could not live long, my body being sorely afflicted, as well as my mind. During all this time I would try to pray the Lord to save me, a poor sinner; but my prayers seemed nothing more than a chattering noise. Many have been the nights that I would go out alone to try to ask the Lord to have mercy on poor me, but would be frightened, and hurry in the house, fearing I should be seized before I could get there, by the devil. But I would go in as calmly as I could, so as not to disturb my companion, for I did not want her to know that any thing of that sort was pestering me. Thus time passed on, my burden growing heavier all the time, until one day, on a Sunday never to be forgotten by me while I have my reason. My body being afflicted, as well as my mind, I thought my time had come, and that I was gone, for-

ever gone. My parents and neighbors came in, and thought I should die before night; but my father told me he did not think I would. O memorable day with me! While I was on my bed I could read the scripture, it appeared to me, much faster than I could have done if the book had been before my eyes. All the precious promises in Jesus were presented to my mind, but I thought they were for somebody else, and not for me. I thought I was gone, yet my constant cry was, Lord, save poor me. I saw myself justly condemned by God's holy law, yet I could not cease to cry for mercy. At length night came on, and my father told me to try to go to sleep. I told him I was afraid to go to sleep, fearing I never would awake any more; but my bodily strength being overcome, I fell asleep at last, and the next morning I felt some better in body, but still suffering in mind. I continued thus, I think, until about the middle of the week, when I went to a certain place where I had often resorted, and, as I said before, had often been hurried away through fear; but that morning, when I got up from my knees to try to go to the house, I felt like I should never reach there, though it was but a short distance. The load I had seemed to be crushing me to the earth. At that time, I reckon, there was a little space I know nothing about. All at once, or the first I knew, the load was gone. I felt so light, and so full of love and praise, it appeared to me that every thing looked lovely and beautiful, although I did not cry out vocally. I felt that I loved every thing. The whole creation, even the trees and twigs, appeared to be in love and praise. I reached the house and sat down in the door. My companion saw that something had taken place with me, and asked me what was the matter. I told her I did not know, but I felt mighty good, or strange. But these feelings soon left me, and I was afraid that I was deceived. My prayer then was, "Lord, if I am deceived, undeceive me, for Jesus' sake." And that same prayer is with me to this day. Sometimes I was hoping, and sometimes fearing. The duty of going to the church lay with heavy weight on my mind. I was fearful that I was deceived, and did not want to deceive that people that I thought were the Lord's, nor bring reproach on his holy cause. I felt that I loved them, and desired to be with them above all people; yet I felt myself too unworthy, and that I had nothing on which they could receive me.

Thus time passed with me, having many sore conflicts to encounter, for about the space of three years, when I went to the church and tried to tell them what I hoped the Lord had done for my poor soul. What I said that caused them to receive me, I have never known; but I was received, and a few days after was baptized by a man who was in good standing with the Baptists then, but who is now with the Missionaries. I hope I felt the answer of a good conscience

in my baptism, and I never have felt condemned for it. Unworthy as I feel myself to be, I have been trying to live with the Baptists from that time (1845) to the present.

Dear brethren and sisters, all, remember at the throne of grace poor me and the little band that I have a name with, that we may be kept by the power of God, through faith unto salvation, ready to be revealed in the last time; and the few remaining days we may have to stay here, may we do nothing to dishonor God or his cause, but spend them to his praise.

Brother Beebe, I have tried in my poor, blundering manner to tell of some of the way I hope the Lord has been pleased to lead me; if you see any thing in it worthy of a place in the SIGNS OF THE TIMES, publish it; if not, cast it aside, and all will be right with me. If there is one thing in it that shall comfort any of God's little hidden ones, I shall be more than paid for my trouble. Let me say, in conclusion, that if I am saved I am a poor sinner saved by grace alone.

Unworthily, yours in hope of a better world,
W. R. DANIEL.

MONTRESOR, Va., Feb. 12, 1876.

I have been communing with Paul to-day. His writings have been, for the most part, very clear and particularly comforting to me. I have felt in my experience that "Christ liveth," whose life is the light of the world, and whose communion with our spirit bears testimony that he is our friend. This we know by the light and sweetness we enjoy in meditating upon the things pertaining to his kingdom. Paul says, "In this tabernacle we groan, earnestly desiring to be clothed upon with our house which is from heaven." Do we groan, earnestly hoping and looking forward to that time when we shall be done with this earthly house, and be clothed upon with our heavenly house? If so, our meditations are lit up by the power of God and made sweet by the sufferings of Christ. If so, we are assured that "He that wrought us for the self same thing is God, who also hath given unto us the earnest of the Spirit." Wrought by God, and given the earnest of the Spirit. It is not derived by manufactory, change, or remodeling, or by any effort of ours. It is given. Boasting is excluded. Our God is a jealous God, and will not divide his glory with man. If the Lord of hosts hath purposed, who shall disannul it? If "his hand" be stretched out for the execution of gracious designs, "who shall turn it back" before the end is accomplished? As he thought, so shall it come to pass; and as he purposed, so shall it stand. It cannot be any thing but the pride of man that could wish to detract from God's prerogatives as a sovereign ruler; it is the foolishness of man that would rest his soul's salvation upon any thing save saving grace. Why is it that the great religious desire of the world is to bind upon us a covenant that cannot be kept, which Adam

(created perfect) could not keep, and the requirements of the gospel do not demand? Does it not exemplify the exceeding sinfulness of the heart? They would rather sink all to hell, than that God should save a remnant according to the election of grace. Let all the ends of the earth rejoice that there is not power enough in all the world and hell combined to break that covenant made with Israel, which is ordered in all things, which is pregnant with heavenly blessings, which is full of substantial comfort and everlasting joys, and absolutely sure; which demands nothing, but promises all. "They shall be my people, and I will be their God. And I will give them one heart and one way, that they may fear me forever; for the good of them and of their children after them. And I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me." That this everlasting covenant was made, that it must subsist to the end of time, none can gainsay. God's dear Son is the guarantee of it. His blood confirmed it. Now, what is the constitution and laws of it? "For this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws in their minds, and write them in their hearts; and I will be to them a God, and they shall be to me a people; and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, [all the house of Israel] from the least to the greatest; [babes, idiots, heathen—all Israel] for I will be merciful to their unrighteousness, and their sins and their iniquities I will remember no more." It is evident that this covenant does away with the old. "A new covenant, he hath made the first old." Because the first was imperfect. "For if the first covenant had been faultless, then should no place have been sought for the second." This must establish the fact that the above is the covenant we now have, and will subsist to the end of time, and is binding; because the testator, the confirmer of the covenant, has died. How then can this covenant be annulled? It must forever stand. How, I ask, is there a syllable in this covenant requiring any thing at our hands? Does not God positively declare in every word what he will do? And are not his promises full and sufficient? If the old covenant was imperfect, this one must be perfect; and it is all that the house of Israel can desire. Man is the same sinful creature he ever has been. "By one man sin entered into the world, and death by sin; so death passed upon all men, for that all have sinned." This same sin rests upon us, and the same law condemns us. I do not observe that man is a more angelic being now, than immediately after the fall, but rather waxing worse and worse. There is no evasion of the law which says, "The soul that sinneth it shall die." Du-

ring that long period extending from Adam to Moses, death reigned, because death passed upon all men. Hence the child at its mother's breast, and the idiot, whose mind is all chaos, die as others die. Behold the mercy, love and wisdom of God in making a new covenant, based not upon the works of man, as the old was, but upon rich, free and sovereign grace, wrought out from first to last by the Lord from heaven, whose mission upon the earth was to redeem them from under the law, to make them free from the curse and condemnation thereof. And the covenants, notwithstanding all the devices of Satan, notwithstanding all the weakness of human nature, the legatees in this covenant, whether they be old or young, sane or insane, are sure to receive a crown of immortal glory. God has promised it to the house of Israel. There is no condemnation for them. Their life is hid with Christ in God. How precious must be the treasure! Too valuable indeed to be lost. It is under the guardian care and protection of Christ, in God, in the bosom of the Almighty. Is not this a soul-ravishing truth for poor worms of the dust, to think of being carried all the days of old? Is it possible that this union can be dissolved? Where is the power to reach it? It is not only guarded by Jesus, in whom is all power, but it is hid in the bosom of God. None but the omniscient eye of God can find it. Hence Paul was persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord. To prevent the least doubt, the apostle uses the sweeping declaration, "Nor any other creature." My dear brethren, do we want any other covenant? Why is it that men are so anxious for a covenant that our federal head could not keep? He was given a law, but he failed to keep it. How much easier for him to have kept it, than we in our fallen, depraved, carnal nature. Yet, had he kept it, and performed all the requirements, he would have lived; not as a gift of grace, but as a reward of debt. But with us, I can see no hope by the deeds of the body. For we are born in sin and shapen in iniquity, and the law is perfectly holy. Then what an amazing work the incarnate Son completed when he died on the cross, filling all the requirements for our justification before the heavenly tribunal. We are made righteous by the obedience of Christ, and justified and cleansed from all sin by his blood. Christ's blood being shed, all the requirements of the law being satisfied, we are certainly no longer bound by the law, but are made free by the washing of regeneration and renewing of the Holy Ghost. We are washed and renewed, if indeed we suffer with him; for "If we suffer with him, we shall also reign with him." This washing must be a personal matter. Does our experience

teach us that we suffer with him? O how inconceivably great must have been his sufferings when he rendered satisfaction for the sins of his people! And how inexpressible his love, when he imputed his righteousness unto them, and presented them as a lamb without spot or blemish before Jehovah's throne! Ought not the remembrance of his sufferings, and the realization of his love, humble us in the dust, and cause us to cry unto him day and night for grace to keep his commandments and to obey his ordinances? Unquestionably we all come short. There is none that doeth good. But are there not some cases of flagrant and persistent disobedience toward him who spared not his own life for them, who have felt the love of God shed abroad in their hearts, who have experienced a love for the brethren, who know that the things they once loved they love no longer, and the things they once hated they now love, and who have at times felt Christ exceedingly precious to their souls, and would not exchange the little hope they have for all the world, still refusing to take his yoke upon them and learn of him? There is no home for the children outside of the church. There is no unalloyed joy outside of Jesus' precepts. Did he not suffer himself to be baptized? How then can you keep away, if you desire his fellowship? We must learn of him, and we can learn of him in no way except obedience. To obey is better than sacrifice, and to hearken than the fat of rams. Hear the promise: "If ye be willing and obedient, ye shall eat the good of the land." This, I am sure, is true in the experience of every baptized believer. Baptism is not the putting away of the filth of the flesh, but the answer of a good conscience toward God. It is only intended for believers, and it is only to them (some of whom I think I know) that I would appeal. For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of those who obey not the gospel? While I know that none for whom Christ died can perish eternally, I know also that he will visit our transgressions with stripes. Then I would say, Children, come home.

E. V. WHITE.

LONDON, W. C., Jan. 18, 1876.

ELDER GILBERT BEEBE—DEAR BROTHER IN THE LORD JESUS CHRIST:—My mind has been exercised for several days, or perhaps weeks, on the subject of writing to you; but the old complaint troubles me, and no amount of doctoring with either physic or theology will cure the disease. Sin has so deeply rooted itself in my flesh and poisoned all its parts, that body, soul and spirit are perverse, ignorant, vile and base, and not worthy to communicate or associate with the dear children of our God, and yet I cannot rest contented in any other company; and I can say that their God is my God, their experience of trials, hopes, fears, expectations, joys and desires are mine,

yea, and also their trials of soul, of circumstances, of the flesh and of the world. And yet with all the tribulations and trials, the scoffings of the professing world, and their having their names cast out as evil, still they are my chosen and my most highly prized companions; and I can say of Zion's children,

"There my best friends, my kindred dwell,
There God my Savior reigns."

A few days ago I stood on the spot of ground where many of the dear servants of our God suffered death at the stake for the testimony of their faith in the finished work of our dear Redeemer. There is a tablet of polished stone in the wall of St. Bartholomew Hospital, Smithfield, with this inscription on it: "Within a few feet of this spot, John Rogers, John Bradford, John Phillipot, and other servants of God suffered death by fire for the faith of Christ, in the years 1555, 1556 and 1557." Near this place is erected a church edifice to the memory of these martyrs. As I stood making a memorandum of the inscription in the crowded thoroughfare, some laughed outright, and jeered at me; and the thought came with force to my mind, These are the descendants of those that laughed and jeered at the burnings of these servants of our God in their distress, and their children would do the same now, if the power that lets or hinders was removed; for notwithstanding our boasted civilization and progress in so-called christianity, the same spirit is in the world now as then. While meditating on these things, and as I walked from the spot, a very solemn feeling came over me. I wandered for several hours about the streets, examining my hope in Christ, feeling alone among the thousands that were in the streets; and the thought came with force to my soul, Have you a faith that would bear the test of fire? O, brother Beebe, what a test! Why, it means to be ready to give up wives, children, property, and be hated by men, scoffed at by the world and professors, and die a painful, lingering death. And all for what? Why, the testimony of Jesus, "I tell you my hope of eternal glory was in the balance, and being carefully weighed," the foundation on which it rested. And what about its remaining on the foundation? Was the foundation safe? Are you sure your hope is a good one? O, my dear brother, it was a solemn time. I could get no satisfaction from being sound in the doctrine of God my Savior, or of having the name of being a preacher, or of being esteemed by the brethren as worthy to have my name recorded with them; and yet all these things were helps toward comforts. But nothing but a precious Christ revealed in the soul can satisfy a soul as mine was then and is now placed. But I was enabled by divine grace to conclude that all that earth could afford, whether of popularity, pleasures, wealth, comforts, friends, or a comfortable nest to live in here, all, all was vanity, and less than nothing compared to my hope in Christ, and

of a blessed immortality to come. And now, what if God could change? What if Christ has not finished the work of redemption, as many are now declaring? O, how precious the doctrine of God's sovereign, everlasting love to his people now, his eternal purpose to save in Christ, his accomplishment of the work; and then the Holy Spirit of our God revealing these glorious truths to such poor, unworthy, hell-deserving sinners as I feel myself to be, and speaking peace to my poor soul through the merits of that precious blood shed for me, yea, and all his children. I was not afraid then that the dear Lord would forget them in the day when he made up his jewels, or that grace and strength would be withheld when needed for any coming trials. But when the Lord speaks in the soul of a dear child, as he did in mine then, "I have loved thee with an everlasting love," O, this love is better than wine. O may our God keep his dear children from the many snares that are laid for them, and prepare them for the events that are surely coming on the world. The Euphrates (Ottoman Empire) is about dried up. The nations here are all preparing for war; about seven millions of men are in array in Europe, and armed with the most destructive weapons the world has ever known. But our God reigns, and decides battles, and if he has declared war, who shall declare peace? Does he not do whatsoever he will at this time in the armies of heaven and among the inhabitants of the earth? Who can stay his hand, or say unto him, What doest thou? My hope in an unchanging God is worth more to me than a shipload of theology. O, may God bless his dear children in America, and I hope they will feel like bearing my worthless name before the throne of grace. I felt a little drawing out of soul last night at prayer meeting for his dear ones at home, and others also felt to pray for his dear children in America, and for this wanderer up and down the earth, and also for his dear family and his safe return to them. O, may God bless you and yours, and all of his, especially those with whom I am personally acquainted.—May the peace of God be with you. I am your fellow servant.

S. DANKS.

VANDALIA, Ill., Feb. 10, 1876.

DEAR BROTHER BEEBE:—Inclosed find Post-office Money Order for four dollars, for the SIGNS for the past and present years. Pardon me for not sending it sooner. Times here are hard, and taxes are high; but still I must have the SIGNS, as I have been taking them about thirty years, and feel as though I cannot do without them; for I often find in them some one piece that is worth more than the subscription price for a year. They bring me good tidings from the heavenly kingdom. Such to me are your editorials and the communications of brethren T. P. Dudley, J. F. Johnson, S. H. Durand, D. Bartley, F. A. Chick, Wm. M. Mitchell, and very many others; they all cheer my

soul by the way, by their good and wholesome doctrine, and make me feel a desire to say something also, through the SIGNS, to my kindred in Christ Jesus our Lord. We see that not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen; yea, and things which are not, to bring to naught things that are; that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. I sometimes feel thankful that God has chosen a few, whom he has made wise unto salvation. "For we are the circumcision which worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh." "For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." "For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake." Glory be to God, for he worketh all things after the counsel of his own will. We are saved and blessed, according as he hath chosen us in Christ Jesus before the foundation of the world, that we should be holy and without blame before him in love. Having predestinated us unto the adoption of children, by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace, wherein he hath abounded toward us in all wisdom and prudence. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will."

Brethren, we all had our conversation with the world in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus.

Dear brethren, what abounding grace is here displayed in the salvation of lost sinners, and the love of God to his people in Christ, what tongue can tell? He has loved them with an everlasting love, and who or what shall separate us from the love of God.

May grace, mercy and peace be multiplied to you, and to all the saints, is the prayer of your unworthy brother,

ELKANAH SMITH.

WHEATLEY, Ark., Jan. 29, 1876.

ELDER BEEBE—DEAR BROTHER:—I will inform you that we are deprived of hearing any Old School Baptist sermons. There is no church or minister near, in my knowledge. I am much pleased with the SIGNS. I hope the good Lord will send us a good minister here, if consistent with his will. I am often brought low in my feelings—feel like God has almost if not altogether forsaken us. We live in a thinly settled part of the country, and most of the people care but little for any thing except the present life, and the pleasures of sin.

I was born in North Carolina, and moved to Mississippi. My father died when I was fourteen years old. Although I had no religious training, I was made to feel serious on the thought of death and judgment, and would often try to pray, and to live according to the rule of doing as I would be done by. I went to hear almost all kinds of preachers, but especially the Missionary Baptists, and became a true inquirer as to what I must do. I was told to believe on Jesus, and I should be saved. I tried with all my powers to believe, but no relief came to my troubled mind. I lost confidence in my instructors and in myself. I felt that my condemnation would be just, but could not refrain from saying, "Save, Lord, or I perish." I was in this situation for about two years, when, at an unexpected time and place, relief came, but not such relief as I was praying for. But I asked myself, Is this religion? I felt that old things had passed away, and all things had become new. But doubts almost came with my joys. I did not feel as I had heard others say they felt, and as I saw them act; so I concluded I must be mistaken, and tried to find my old burden, but could not; so I was in a worse condition, if possible, in my own feelings, which I cannot describe. Finally I joined the Missionary Baptist church, if I may so call it. I then felt relieved, and thought all was well. I attended the meetings regularly, and tried to do my whole duty. My teachers said, "Do and live." But soon I felt an aching void within. There was more to do than I felt I could do, and things were left undone that I felt should be done. I became very restless, but did not know what to do or where to go. I blundered along in this way for several years, thinking that probably the fault was all in me; for I felt so little, and so unworthy to be called one of the children of God, I had nothing to boast of. I felt that I was only a poor sinner saved by grace, if saved at all. Very unexpectedly I heard brother Morris (a Primitive Baptist) preach from Jeremiah vi. 16, and I was completely captivated, and felt that the Primitive Baptists were contending for the true faith, as once delivered to the saints; so, without asking myself any further questions, I freely and voluntarily offered myself, desiring a name and place among them, and to my astonishment and surprise I was received, and I hope to live

and die with them. I feel as one of old said, that their God is my God.

Your brother in hope,

J. H. FREEMAN.

GRIFFITHSVILLE, Lincoln Co., W. Va., }
January 14, 1876.

ELDER G. BEEBE—DEAR FATHER IN ISRAEL:—Inclosed you will find five dollars, which you will credit to me for the SIGNS OF THE TIMES. I want one of Elder J. F. Johnson's books, when published. I have often been delighted and received much comfort in reading his communications.

Brother Beebe, I have one request to make of you. I have heard much said about what some term the "Two Seed" doctrine, and some call it Parkerism. Yourself, J. F. Johnson, T. P. Dudley, and others, are accused of advocating that so-called heresy. Now, I have the circular written by Eld. T. P. Dudley, and have read and re-read it, and carefully examined all its contents, about the "Warfare," and have compared it with the writings of the apostles, and with my own experience, and if there is a wrong sentiment upon the "Warfare" I have not been able to detect it; and I have read it to several of our order, in our churches, and they all see as I understand Elder Dudley. I am informed that this circular seemed to be the first trouble in the churches and associations of our faith; but this seeming difference of opinion has never been agitated in our churches or association, and I hope it never will.

I have never read the writings of Daniel Parker, and therefore am little acquainted with his doctrine. The request I make is this, that you (or some of your able correspondents) will give your understanding of the doctrine maintained by Daniel Parker, and wherein it differs from the doctrine of the old order of Baptists.

I have often been solicited by very precious brethren to write for the SIGNS, and I made the attempt once, but it never appeared in the SIGNS, I suppose because of its imperfection. I never made the attempt again, feeling my weakness and inability to write any thing that would be calculated to edify or comfort the dear children of our all-wise and covenant keeping God.

Dear father, if you see cause to comply with this request, either privately or through the SIGNS, you will confer a great favor on one of the least of the saints, if one at all. I must close, lest I weary you.

Yours to serve, in the tribulation and patience of the kingdom,

JOHN BYRNSIDE.

(Editorial reply on page 59.)

CHANGE OF RESIDENCE.

Elder John Byrnside desires his correspondents to address him hereafter at Griffithville, Lincoln Co., W. Va., instead of Upper Falls of Coal, as formerly.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 1, 1876.

PREACHING TO THE SPIRITS IN PRISON.

Brother W. S. Simmons, of Texas, has, through brother Harvey, desired our views on 1 Peter iii. 19.

"By which also he went and preached unto the spirits in prison."

We have, on a former occasion, written and published such views as we had on this text and its immediate connection; but as many of our present readers cannot have access to our former volumes, we will briefly repeat in substance what we have before expressed, with such further light as we may now be favored with on the subject.

In exhorting the saints to steadfastness in the faith, and a patient suffering, if needs be, for Christ's sake, the apostle would encourage them to arm themselves with the same mind which was evinced by Christ when he suffered for us in the flesh. "For [says Peter] Christ also hath once suffered for sins." Not for sins committed by him personally, for he was holy, pure, immaculate and just; yet he hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened in the Spirit. By which also he went and preached unto the spirits in prison.

We observe that the Spirit which quickened and raised up from the dead the crucified body of Christ, is the same Spirit by which he went and preached unto the spirits in prison. Three points of inquiry are suggested. First, the identity of the Spirit by which Christ was raised from the dead; second, the imprisoned spirits unto whom he went and preached; and thirdly, what he went and preached unto them.

The Spirit is identified in the scriptures as the Spirit of the Lord God. This Spirit was given to him as the Mediatorial Head of the church, without measure; for all the fullness of the Godhead dwelt bodily in him. God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. This Spirit is most clearly described and identified, Isa. lxi. 1-3. "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called Trees of Righteousness, the planting of the Lord, that he might be glorified." (Read also Luke iv. 18.)

Second. The scriptures quoted from Isaiah and Luke to our mind clearly show who were the prisoners unto

whom Christ went and preached, and by the minute description given of them we cannot doubt that they were spirits of a heavenly birth, for they were meek, broken-hearted, mourners in Zion, oppressed with the spirit of heaviness, such as none but those who are born of the Spirit have ever known or felt.

These, although they were prisoners, yet, being the children of God, were prisoners of hope. They were, in a spiritual sense, the children of Abraham, as they possessed the faith of Abraham, and by that faith looked forward in joyful anticipation of the day which Abraham saw and rejoiced in with gladness, as the day when these scriptures should be fulfilled in their ears.—Luke iv. 21. These prisoners of hope alluded to by Peter were those children of God, members of Christ, and heirs of immortal glory, which under the old dispensation and before faith came, were kept under the law, “*shut up* unto the faith which should afterward be revealed.”—Gal. iii. 23. “Now I say, that the heir, as long as he is a child, differeth not from a servant, [or prisoner] though he be lord of all; but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage, under the elements of the world. But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.”—Gal. iv. 1-5. “These all, having received a good report through faith, received not the promise; God having provided some better things for us, [under the gospel dispensation] that they without us should not be made perfect.”—Heb. xi. 39, 40. These prisoners, though children, and heirs of the kingdom of God, could not come into the liberty of the gospel until the time appointed, or until Christ should come in their flesh and redeem them from under the law. Only to him as their Shepherd could the porter (Inflexible Justice) open; for he only had the key of the house of David, and power to open in such manner that no man could shut, and shut so that no man can open. His great commission and anointing with the Spirit of the Lord God was that he should open the prison to them that are bound, and bring the prisoners out of their prison-houses, out from under the law, and say unto the prisoners, Go forth. He only can proclaim liberty to the captives; and unto him only was it said, “As for thee also, by the blood of thy covenant, I have sent forth thy prisoners out of the pit wherein is no water.” And he alone can say with authority, “Turn ye to the strong hold, ye prisoners of hope: even to-day do I declare that I will render double unto thee.”—Zech. ix. 11, 12. The apostle Peter refers to these prisoners as far back as when they were suffering reproach from the ungodly while the ark was a preparing for their deliverance, and of their salvation from the

persecution of the ungodly, in the ark, as a *like* figure of salvation by grace, like the figurative import of christian baptism, which as a like figure to that of the ark as emblematic of our salvation by the death and resurrection of Christ, wherein the saints are buried with him by baptism into death, that like as he was raised from the dead by the glory of the Father, or by the Spirit of the Lord God, we should walk in newness of his resurrection life and immortality. Jesus, by this Spirit, went and preached to the spirits in prison, under and throughout all the legal dispensations. “In all their afflictions he was afflicted, and the angel [spirit] of his presence saved them; in his love and in his pity he redeemed them, and he bare them and carried them all the days of old.” In the Spirit of the Lord God by which he was anointed as our Prince and Savior, and by which he was raised from the dead, he went and preached to the imprisoned spirits, which were born of the Spirit, through all his holy prophets; for they sought diligently to know what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand of his sufferings and of the glory that should follow.

Observe, that Peter does not say that this preaching to the spirits in prison was subsequent to his resurrection; but that he was quickened or raised from the dead by the same Spirit by which he went and preached to them. And that he did by this same Spirit preach to them, as imprisoned spirits under the former dispensations, we have shown by the scriptures already referred to; and that by the same Spirit he still preaches to those who are called by grace under the present dispensation.

We have now to consider, Thirdly, What Christ by the Spirit preached unto the spirits which were imprisoned under the law. All that was preached by the prophets, all that was prefigured by the Levitical priesthood, signified by types and shadows to the faith of his people, from the creation of the world, was addressed, not to the flesh or carnal understanding of men, but to the imprisoned spirits of God's people. Holy men were raised up, and spake as the Spirit of Christ gave them utterance. God by this spirit spake to the fathers by the prophets. Christ went and preached in the lambs which were by faith offered by Abel, by Abraham, and by Israel on the night of their deliverance from Egypt. Christ preached to them by the mouth of Isaiah, saying, “Behold the Lord God will come with strong hand, and his arm shall rule for him; behold his reward is with him, and his work before him. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.”—Isa. xl. 10, 11. He by this Spirit preached good tidings to the meek, proclaiming liberty to the captives, and the opening of the prison to them that were bound, proclaiming to them the

acceptable year of the Lord, and the day and vengeance of our God, comforting all the mourners in Zion. “Behold the Lord hath proclaimed [or preached] unto the ends of the world: Say ye to the daughter of Zion, Behold thy salvation cometh; behold his reward is with him, and his work before him. And they shall call them The redeemed of the Lord; and thou shalt be called, Sought out, A city not forsaken.”—Isa. lxii. 11, 12. “Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold thy King cometh unto thee. He is just, and having salvation; lowly and riding upon an ass, and upon a colt, the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off; and he shall speak peace unto the heathen; and his dominion shall be from sea even unto sea, and from the river even unto the ends of the earth. As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn ye to the strong hold, ye prisoners of hope; even to-day do I declare that I will render double unto thee; when I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. And the Lord shall be seen over them, and his arrow shall go forth as the lightning; and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south.”—Zech. ix. 9-14.

All this preaching is but a small part of what Christ by his Spirit went and preached to the Old Testament saints while they were, as prisoners of hope, shut up unto the faith which should afterward be revealed. The days of waiting while the ark was a preparing were typical of the time God's people should serve under the yoke which they were unable to bear, and until the Deliverer should come out of Zion and turn away ungodliness from Jacob. Yet in all this time Christ by his Spirit went and preached to them of the approaching Jubilee of their deliverance. And the salvation or deliverance of Noah and his family from the deluge was like baptism, a *like figure* of the salvation of God's chosen people, by being buried with Christ by baptism into death, and the immortality which he brought to light in his resurrection. (Not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ; who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject to him. All the children of God when quickened, have felt that they were arrested, tried, convicted and justly condemned by the law, until Christ their great Mediator has come to them (not in the body of flesh, for henceforth we know him no more after the flesh) by his Spirit, and preached deliverance to them from their prison houses. He proclaims with his mighty voice,

“The year of Jubilee is come, Return ye ransomed sinners home.”

MOODY AND SANKEY.

We have hitherto said but little about the great excitement and commotion produced in England and America by the two modern revivalists, whose names have become so familiar in the religious world of late; but as the flame of fanaticism is spreading, and vast multitudes are being engulfed in the wide spreading delusion, we can hardly feel justified in withholding our solemn protest against the maddening infatuation which sweeps like a raging pestilence over the length and breadth of our land.

We propose to copy from the “Gospel Standard,” published in England, some extracts from strictures published in that paper, exposing the course pursued by these two revivalists while operating in that country; which however are quite in keeping with their movements on this side of the Atlantic.

We agree with the “Standard,” that the spirit and doctrines displayed by these men, are not new; that the same substantially are exhibited by all the will-worshippers throughout the world, still we can detect, if we mistake not, some new deceptions in these modern magicians, particularly, their protestations that salvation is wholly of the Lord; that they are opposed to excitement; that it must all be the work of God, &c., while at the same time they undertake to get up revivals to order: appoint the time and places for converting sinners, and when they have made the arrangements; while they tell their hearers that the work is wholly of God, they represent that God greatly desires their salvation, but cannot save them until they take the first step in the work by consenting to God's saving them. The following extracts will show to those who have eyes to see, and hearts to understand, the gross deception and blasphemy in which they manage to deceive their thousands:

“We now come to Messrs. Moody and Sankey. Never, by possibility, could a greater mass of contradictions and erroneous sentiments be promulgated by any one than is by these Americans. We have not only scanned the public political papers to be made acquainted with their utterances, but have also carefully looked over those periodicals which are avowedly in their favor, and have also *heard for ourselves*, which is the most important of all; and we unhesitatingly declare that the whole is a delusion, from beginning to end. The great attraction is Mr. Sankey's singing. This is most studied and theatrical, and is exactly in accordance with the baits laid in the Romanist and Ritualist churches. * * * * It is only another proof that “the wisdom of this world is foolishness with God.”

Now we have called the promulgations of these men a mass of contradictions; but they are neither more nor less than those which are preached regularly in all the Free-Will and Duty-Faith chapels in the kingdom. Listen to the prayers of the Primitive Methodists, and you will often find them confessions of sin, professions of deep repentance on account of sin, total inability to do anything to please God, and so forth; yet, when they come to preaching, the power to save their own souls is entirely put into the people's own hands. “Have you saved your soul?” is a common question amongst them. “O delay not! Now is the accepted time.” Just so with these Americans. They have brought no new doctrine, nor even a new dress for old doctrines; but they draw together their thous-

ands by a melodious voice, a well-played harmonium, and a lot of sensational, and, in some cases, ridiculous anecdotes. Their calls to the people to come *at once* and escape the terrors of hell are not new. Their invitations to "seekers" to meet them in an adjoining room are not new. These and a host of other things are only Richard Weaver and other "Revivalists" over again, with the addition, as we have said, of some flesh-pleasing soft and swelling music, and a number of American eccentricities. Yet where is Richard Weaver now? Who has heard of him since a certain event took place, a short time after he had held forth in the Metropolitan Tabernacle? Where are his "converts"? Who ever hears of them? Especially in Scotland, like those of Messrs. Moody and Sankey, they were said to be by thousands; but where are they? Have they been converted over again by Messrs. M. and S.? If not, if they all remain steadfast, and these new ones are added to them, what a highly-favored country Scotland must be! Well may a certain semi-infidel paper call Scotland "the most righteous nation in the world." Where is another great sensational revivalist, whose name we forbear to mention, but who was followed by thousands? What became of his backsliding, pigeon-matching, betting, &c., if reports of him were correct? True, he professed repentance, and, as was stated at the time, sang his hymns as lustily as ever:

"The devil had me once, but let me go.
Glory! Hallelujah!
He wants me again, but I won't go.
Glory! Hallelujah!

Can anything more profane be well imagined? Yet Messrs. M. and S.'s performances are part and parcel of the same thing. Sometimes there are hearty "Amen!" sometimes "bursts of laughter," and sometimes, even at the prayer-meetings, "clapping of hands." Yet this man was equally earnest as these Americans appear to be; equally earnest as were the priests of Baal, when they leaped upon the altar and cut themselves with lancets, and exclaimed, "O Baal, hear us!" The only difference is that these Americans add to Richard Weaver's and this man's orations a fine tenor voice, solo and a number of good singers to join in the chorus. Some, we are told, have been moved to tears while Mr. Sankey has been singing; and we can believe it; for we can well remember shedding tears in days gone by on hearing a Mr. Hunt sing "The Death of Nelson." And we declare most solemnly that we should think it a less sin to go and hear that song over again than to go again to hear Mr. S.'s profanity.

We have called Messrs. Moody and Sankey's services a mass of contradictions. Listen:

Prayer: "Grant that those who have not yet laid hold of Christ may do so to-night."

Sermon: "God stretcheth out his own almighty arm, and treats us to lay hold of it. Lay hold of his strength and he will lift you to the skies. We are adapted with power, and will, and intellect; and he offers himself to us all. Christ tasted death for every man,—for me, for you, if you will consent to submit to his authority."

Prayer: "Let us have this night such a shower of blessings that not one shall go out of this place without having consented to lay hold of Christ."

Sermon: "Will you consent? Will you be saved to-night? Will you be justified to-night? Will you be saved *here* to-night? A number last night *did* consent to receive the Lord Jesus Christ. Don't postpone. Don't wait. Receive the Lord Jesus Christ *now*. He waits to be gracious. Be wise to-night. Lay hold of eternal life to-night."

Prayer (Mr. Sankey): "Help us all to realize that thou art ours."

Mr. Sankey then, accompanying himself upon his American organ, or harmonium, sang most melodiously that hymn, "Jesus of Nazareth passeth by." Not a breath was to be heard but his amongst those twenty thousand people.

"Ho! all ye heavy-laden come!
Here's pardon, comfort, rest and home.
Ye wanderers from a Father's face,
Return, accept his Father's grace,
Ye tempted ones, there's refuge nigh:
'Jesus of Nazareth passeth by.'

But if you still his call refuse,
And all his wondrous love abuse,
Soon will he sadly from you turn,
Your bitter prayers for pardon spurn.
'Too late! Too late!' will be the cry—
'Jesus of Nazareth has passed by.'

Many wept, and we wept. Not because of the words; for we knew they were false—contrary to such scriptures as John. vi. 65; Rom. viii. 30; Psa. cx. 3; Acts xiii. 48; nor yet because of "that fine tenor voice; for we knew the singer had worked it up in the finest theatrical style. But we wept at the awful profanity of the whole affair, and to see so many being drugged with opium, and, grace not preventing, being quietly led down to perdition in a state of stupefaction."

Prayer (Mr. Moody): "O God! Make this audience wake up and come to Jesus Christ. Make this audience escape for their lives!"

Sermon: "Wake up, and come to Jesus Christ. Some, like the rich man, who refused the offer of mercy, cannot have it when they would." "Man! Go home, and make glad the heart of your wife by telling her you have accepted of Christ, and that you have started for heaven and will make her sad no more; that her Savior is your Savior." "If you will accept of the Lord Jesus Christ you will be saved on the spot."

"The blood of Christ will redeem and save every soul here to-night, if he will be saved." "He wants to redeem you to-night." "The Son of man wants to save you to-night."

Prayer: "Help each one of us to accept of it. O! Spirit of God! Come upon us *now*! We ask for the careless. Before it is too late, may they escape the damnation of hell. Now, Lord Jesus, breathe upon us all. Speak to every heart. May the dead find life!"

Sermon: "There is no reason why thousands may not be converted to God in this building to-night. You are a sinner. Do you believe it? Christ died for sinners. Will you believe that?" Then believe Christ died for you, and you are saved on the spot." "You each have at this moment the power to receive or accept of the salvation God offers you." "Feelings must be left out of the question. Do not stay to feel. Believe! Believe!! Believe!!!"

"What does the devil care about our feelings, our experience? He can play on our feelings."

Prayer: "O, blessed Jesus! See of the travail of thy soul, and be satisfied. O may all be drawn to thee to-night."

Sermon: "He will put you upon the heights of glory, if you will let him. Young man! Come at once! Christ will *now* write your name in the Book of Life, if you will let him."

So here, as in so many other extracts, the power of Christ to save is made subject to the will of poor sinful man!

Sermon: "A little girl asked an infidel, 'Why don't you love Jesus?' He could give no reason. He read John iii., and before morning he entered the kingdom of heaven. I don't see why every man here should not love Jesus. No reason in the world. He is compassion, &c. Ask all in earth, ask all the fiends in hell, ask all the damned spirits, if there is any reason why sinners should not love Jesus. They could not find a reason. And the saints and angels in heaven would not care to find a reason. Come to Christ, and take him to-night. How shall I come? Just make him a personal friend. Come as you would to any other person."

"After some strong sayings about the necessity of regeneration, in one of the leader's addresses, the question was put, 'How is this change to be attained?' And the speaker answered the question by saying, 'You believe, and then you are regenerated;' and in confirmation, he referred to John i. 12, forgetting the verse which follows! Faith regenerates! If it does so, as the act of a living soul, then the soul could not have been dead in sins. If it was, whence came the life put forth in believing? If that regenerating faith was the act of a dead soul, then a dead man, by his own act, breeds himself alive!"

Mr. Leigh bears testimony to the same sad fact:

"Mr. Moody urged all present to make room for Christ in their hearts." "Such doctrines as universal redemption, salvation for every one, depending entirely upon man's free-will, are Messrs. M. and S.'s stock-in-

trade." "They make salvation the easiest thing in the world, merely the assent and consent of the mind. 'Only believe! Receive Christ *now*. To-morrow may be too late.'"

"Mr. Moody said he was at Liverpool the preceding evening, where many had been converted, and where thousands were praying for the conversion of London."

In another paper we read that there were thousands also in Glasgow praying for the conversion of London.

So, while the Londoners are sending their missionaries to convert Jews and others, missionaries have to come from America to convert the Londoners. Mr. M. said "he believed there would be a general awakening in London, and that there were hundreds and thousands just waiting for some one to go and tell them what they must do to be saved." What are all our parsons, our "evangelists," our city and town missionaries, our Bible-readers, our lecturers, our Bible Societies, our Young Men's Christian Societies, our house-to-house visitors, our tract distributors, &c. &c., all about? All waiting for Mr. Mobby! How humiliating! They must all, as Mr. Popham says, eat "humble pie."

"Mr. Moody said he believed there was not a man or woman in London whom Christ had not sought at one time or other."

Now, we call upon Mr. Moody to give us a single instance, in all the New Testament, where Christ sought any man, and that man did not come to him.

"It is just as easy to lay hold on Christ for salvation as it is to put the hand to the pocket to see that one's watch is safe."

A more blasphemous sentence was never read.

Speaking of Zaccheus, Mr. M. said, "Some people don't believe in sudden conversions; but Zaccheus was certainly not converted when he went up into the tree, but he certainly was converted when he came down. He (Mr. M.) believed he was converted between the branch and the ground. He was a publican; and that was a stamp above ordinary sinners. Yet he made restitution; and that surely was a sign of conversion."

"What we want is, to look right away from man, right straight up to God. If God's going to work in London, he must work in his own way, and all we're going to do is to mark out channels for the Holy Ghost."

"The wages of sin is death, but the gift of God is eternal life.' Who will have it to-night? I say to you, young man, will you have that gift to-night? Suppose I was going over London Bridge, and saw a poor miserable beggar, barefooted, coatless, hatless, with no rags hardly to cover his nakedness, and right behind him, only a few yards, there was the Prince of Wales with a bag of gold, and the poor beggar was running away from him as if he was running away from a demon, and the Prince of Wales was hallooing after him, 'O beggar, here is a bag of gold!' Why, we should say the beggar had gone mad, to be running away from the prince of Wales with the bag of gold. Sinner, that is your condition. The Prince of Heaven wants to give you eternal life, and you are running away from him."

The hymns used by these men are, for the most part, of the lowest Arminian class. Indeed, we should hardly be wrong in calling them semi-Socinian; for only in four cases is the Holy Spirit mentioned; and some of these contradict the others:

"The spirit calls to-day. Yield to his power. O! Grieve him not away. 'Tis mercy's hour."

And in another,
"Knocking, knocking! What! still there,
Waiting, waiting, grand and fair?
Yes, the pierced hand still knocketh,
And beneath the crowned hair
Beam the patient eyes, so tender,
Of thy Savior waiting there."

Again:
"Almost persuaded, come, come to-day;
'Almost persuaded,' turn not away;

Jesus invites you here,
Angels are lingering near,
Prayers rise from hearts so dear:
O wanderer, come!

"Almost persuaded, harvest is passed!
'Almost persuaded,' doom comes at last!

'Almost,' cannot avail;
'Almost,' is but to fail;
Sad, sad that bitter wail,
'Almost,' but lost!"

"To-night lift up your hearts to God. If the Spirit is drawing you, just let him draw you. Don't resist the Holy Ghost. Open your hearts and let him in."

"The Spirit still strove; but the man lacked courage lest he should be laughed at; and then the Spirit strove no longer."

"A touching picture was drawn of two characters. 'The one,' said the speaker, 'will be lifted up to heaven and the other cast down to hell, unless meantime he accept salvation.'"

"Mr. Moody preached in the evening, and in the course of his sermon said, a mother came to London a few weeks since with a cancer in her breast. She came up to see a physician, who told her that she could not live but thirty days. A friend gave her a ticket to come to one of the meetings at the Agricultural Hall, where she heard the proclamation of the gospel, and accepted salvation. Her little daughter came to her, and the mother said, 'O! I shall never hear you play the piano again.' 'O, yes, mamma,' said the child, 'I will play the piano for you in heaven.' And the day before (Saturday) the mother started for heaven, where there was no more sorrow, pain, or woe. A poor soldier in Russia was sitting one day in his barracks in deep despair, for he owed a great deal of money, and he knew not where to get it. He got a piece of paper, and made on it a list of all his debts, and underneath wrote, 'Who shall pay these debts?' He then felt asleep, and, while in that condition, the Emperor of Russia passed by, and, taking up the paper, read the question. Having read it, he took up a pen and signed his name, 'Nicholas,' at the bottom. When the soldier woke up, he could not believe it; he thought it was too good to be true; but in the morning the money came round, the debt was paid, and the soldier was free. He could not have a better illustration. Let them take a piece of paper, and write thereon all the sins they had ever committed, and then let them write at the bottom, 'The blood of Jesus Christ his Son cleanseeth from all sin,' and that would be the plan of salvation simply placed before them."

Mr. M. told them at Birmingham he was afraid many of them would go back when he was no longer amongst them. No doubt of it; and would probably be like the sow that had been washed (2 Pet. ii. 22), or the man whose house had been garnished, &c. (Matt. xii. 44, 45.) Nay, we go farther, and say that this movement, when the excitement has passed away, is more likely to leave regiments of sceptics and hypocrites than anything in the mock-form of religion we ever before heard of.

Rethren, you who believe God's word, that God's people were chosen in Christ before the foundation of the world, predestinated to eternal life in Christ, that none can by possibility pluck them out of God the Father's hand, being saved in the Lord with an everlasting salvation, this is no time for compromise. Lift up your voices like a trumpet. Spare not. Try the spirits, whether they profess to be friends or not. What is the power of the Holy Spirit worth, if man has the power to resist it? Where is spiritual conviction of sin, under a sense of God's holy law? Where are David's sighs and groans on account of sin? Where is the poor publican's cry, "God be merciful to me, a sinner?" Where is repentance? Where is *waiting* for God? Where are crying and shouting, and God shutting out our prayer? Where is every mark of a truly-convicted soul, if thousands can "give themselves to Christ" and be saved "on the spot?" Call this the gospel! It is awful delusion.

We maintain that all for whom Christ died shall infallibly be saved; that Christ's blood could not possibly be shed in vain; that all for whom Christ died, the Holy Ghost, in his own time, quickens, sending an arrow of conviction into their souls, causing them to deeply repent of and forsake their sins, and earnestly seek for pardon; that it is through much tribulation of soul that they must enter the kingdom; and that where God gives grace he will crown his own work and give glory. The Arminians believe that Christ died for

all men alike, and that the salvation of all is in their own hands; and the Baxterians, far more dangerous than the Arminians, believe that all the elect will be saved, and that the rest have a chance if they will accept of it. This doctrine is held by some who are not honest enough to own it, knowing that, if they did, their game of creeping into churches would be up.

Take forth "the precious from the vile" (Jer. xv. 19), preach doctrine as Christ did (John vi.), insist upon a vital experience in the heart, and take away Mr. Sankey's singing, and a smaller room than the Agricultural Hall would be large enough for Mr. Moody. How true is what Dr. Kennedy says:

"Where there is no wounding, there can be no healing, of conscience. The doctrine, that can do neither, can only do deceiver's work. A sinner, having peace without knowing, or caring to know, how the law, which he has transgressed, hath been magnified, how the justice that demanded his death hath been satisfied, how the name of God which was by him dishonored has by Christ been glorified, and how what availed for these ends can be a ground of hope to him, in the presence of the God with whom he hath to do, may have enjoyment, may be zealous, may be active, but cannot have 'a good hope through grace.'"

Whatever of seeming, or even real sincerity may be accredited these men, cannot divest their preaching of its pernicious and blasphemous tendency. We are admonished and forewarned by an inspired apostle that, "Heady, high minded" men, should in the last days come, who should assume a form of godliness, but denying the power thereof, and that such "Evil men and seducers shall wax worse and worse, deceiving and being deceived. Our Savior characterized them as the blind leading the blind, and adds, they shall fall into the ditch together. Moody and Sankey in saying that the Lord wants to save sinners, and is not able to do so without their consent, do most certainly deny the power of God, and godliness. And most truly does Paul affirm, that of this sort are they which creep into houses and lead captive the silly, and that they are ever learning and never able to come to the knowledge of the truth. 2 Tim. iii. 1-4, 7, 13.—"They are of the world, therefore speak they of the world, and the world heareth them," while only they who are of God, and who know God, hear the apostles, and by this we know the spirit of truth, and the spirit of error, 1 John iv. 6, 7. No matter how popular error may be, or how generally embraced by the world, nothing but truth before the throne of God will avail us, and that truth must agree with the scriptures, or it will not stand in the trying day,

INFORMATION WANTED.

If Robert Evans and G. Evans will give us their post-office address, we will comply with their request.

If we should spend a day or two to look over our whole list of five or six thousand names, scattered throughout all the states and territories, we might find several of the same name, and still be unable to decide which were the parties intended. Robert Evans desires us to discontinue the copy now being sent by mistake to Robert Evans, and continue the copy now being sent to G. Evans.

REPLY TO ELDER JOHN BYRNSIDE

(on page 56.)

We have read some of the publication of the late Eld. Daniel Parker, on what is called the "Two Seed" doctrine, and many years ago we published a pamphlet in refutation of his theory; but that pamphlet has gone out of print. The prominent positions taken by Eld. Parker to which we object, as we have understood him, may be thus briefly summed up:

First. That the devil is self-existent, and not a creature of God in any sense—that he arose from the bottomless pit, and goeth into perdition.

Second. That the bottomless pit signifies a place not included in the dominion of God.

Third. That all the human family which were originally created by God, are children of God. Elected, redeemed subjects of grace, and heirs of glory, and all of them will ultimately reign in glory.

Fourth. That the non-elect were not created in Adam, but are literally children of the devil—that they were put forth by the devil into the world and among the human race, by the multiplication of the conception and sorrow inflicted on Eve for the transgression of the command of God.

Fifth. That the non-elect are not properly of the creation of God, but are children of the devil.

These are what we have understood to be the peculiar views originally published by Eld. Parker, but that those who at this time profess to hold the Parkerite two seed doctrine, have enlarged on the theory, and now deny the doctrine of the resurrection as held by all Regular Old School or Primitive Baptists.

Those who have charged that we, or Eld. T. P. Dudley, or J. F. Johnson have ever advocated that doctrine, have grossly misrepresented and slandered us, as the back volumes of the SIGNS will clearly show. Any position that controverts the universality of the creation and dominion of the Eternal God must be speculative and awfully presumptuous, as God has informed us that "By him were all things made that were made."

MISCELLANEOUS.

Providence permitting, Eld. S. H. Durand will preach at Utica, N. Y., on Sunday, March 5, 1876.

Every person editing a religious paper in the United States will please send a specimen copy to

E. JOHNSON,
Pleasanton, Texas.

I see by the SIGNS OF THE TIMES that there are some Old School Baptists in Dakota Territory. Will they please write me a few lines? Address

ASENATH ENGLISH,
Sioux Falls, Minnehaha Co., Dakota Territory. (A lone wanderer.)

OBITUARY NOTICES.

DIED—At her residence in Morgan County, Ga., Nov. 9, 1875, **Mrs. Jane Davis**, wife of George C. Davis. She was the eldest daughter of Eld. David F. Montgomery, who died in 1831. She was a most devoted and affectionate wife for more than sixty years; her care and attention to her husband, who has been paralyzed for some years past, was unabated to the last. The only regret she expressed in view of her departure was that no one could care for him as she had done. Her whole life was spent in the discharge of her duty; her disposition was kind and charitable. She left five children, two in this state and three in Alabama; several preceded her to the tomb. Her anxiety was great to see them all once more before she left the shores of time. A few weeks before her decease, but while suffering greatly, she went back to her first experience, which occurred at the early age of nine years, told in a most happy and impressive manner of the Lord's gracious dealings with her up to her 85th year, and of her faith that he would be present to sustain and soothe her in the dying hour. She had been a Baptist for seventy-five years, and a member of Harris' Springs Church for fifty years. From youth to extreme old age her conduct and conversation was such as became her profession. She had many doubts and fears during her pilgrimage, and felt great unworthiness, but as she approached the invisible to mortal eyes her faith seemed strengthened, her hope confirmed, and no doubt she had abundant entrance into the presence of her blessed Redeemer.

Out of a large circle of brothers and sisters, only two now remain, D. F. Montgomery and the widow Elizabeth Hurst, both old and feeble.

The deceased leaves a husband in his 87th year, who refuses to be comforted, and is anxious to follow "Jinnie" (as he called her) to the tomb. They were one in life, one in objects and aims, and he wishes to join her above.

The lives and characters of these remarkable persons in all the relations of life are fit subjects for thought and reflection, and worthy of imitation by all.

ALSO,

DIED—At the same place, Dec. 27, 1875, uncle **George C. Davis**, husband of the above, in his 87th year. He had suffered but little, though unable to walk alone for some three or four years past; yet on the death of his wife he became a great sufferer; had no appetite for food, became gloomy and desponding, never was cheerful after, and had no desire to live, saying there was nothing now to live for.

He settled in this country when it was almost a wilderness, endured all the hardships pertaining to pioneer life, in close proximity to the hostile Indians, from whom he, at one time, had to take his then young wife and flee for their lives, leaving every thing behind. He was a gallant soldier in the war of 1812.

Few men have lived more peaceable, quiet lives, than uncle George. His love and sympathy ran out to his suffering fellows; he had a kind word for all, and relieved all in his power. He was one of whom it might truthfully be said, "He would swear to his own hurt and change not." Good and kind as he was to all, yet in the home circle, among his relatives, in his own family, as husband and father, he had no superior; he was of the purest models.

He had never connected himself with any church, though he was firm in the faith, and expressed great delight in that preaching that humbles man in the dust, and crowns the Savior Lord of all. He told his sister-in-law, a few days before his death, that a sense of unworthiness, and a fear that he might wound the cause, had kept him away from the church. We all confidently believe, from his love to the brotherhood, his daily walk and general deportment, and above all his great solicitude for the prosperity of the church, that uncle George died the death of the righteous, and that he and his dear aged companion are not parted in death.

It is meet that we should sorrow at the loss of the aged pair. Their precepts and examples are a rich legacy for us all, in all

the varied scenes of life, from youth to extreme old age, and from poverty and hardships to an abundance of this world's goods accumulated by honest industry. Peace to their ashes.

WM. S. MONTGOMERY.

James McLean departed this life at his home in Bradford County, Pa., Oct. 26, 1875, in the 68th year of his age. Those who were in the habit of attending the Chemung Association will remember him well, on account of his wonderful familiarity with the scriptures, especially of the New Testament, and his clear and decided views in regard to their teaching, which he expressed with great force upon all suitable occasions. He came to this country from Ireland, in September, 1849, with his wife and family. He had been a member of the Baptist Church about thirty-five years when he died, having united in Ireland with his wife. Soon after their arrival in this country they lost a child and sent for Eld. Joseph Beaman, the nearest minister, not knowing that they should find any one who believed as they did. When Elder Beaman began to preach, they heard the certain sound, and brother McLean's mother was so rejoiced to hear it in her new home that she went and took his hand while he was preaching. They united with the Columbia and Wells Church, where they remained until the death of Elder Beaman, in 1872, when he with the remaining members of that church united with the newly formed church at Canton, which then took the name of Canton and Columbia. He was often at the meeting, although twenty-five miles distant, and was a most profitable member, his communications being instructive and comforting. The little Testament which he carried was always in his hand when he spoke or conversed, and to that he constantly directed attention. At the last meeting he attended, in October, the brethren observed an unusual solemnity and spirituality of mind. I had much conversation with him then, and saw that his mind was wonderfully engaged in divine things. He was taken sick on his return home Monday evening with congestion of the lungs, but was not confined to the bed until the following Monday afternoon. He thought he should get well, until within two or three hours of his death. When the doctor told him that he probably could only live two or three hours, he said calmly, "I am ready to go." When asked by his weeping children for advice, he repeated some passages of scripture and said, "That is good advice." "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "Christ is the Rock and sure foundation stone." He folded his hands, closed his eyes and peacefully breathed his last.

He left a wife and seven children. May the Lord lead them to the fountain of everlasting consolation. Some of the children manifest an interest in the truth, and none of them appear to hate it; so their mother can still meet occasionally in the assembly of the saints, where her heart is.

SILAS H. DURAND.

Mrs. Philena Scott, wife of Abram Scott, of Black Rock, Baltimore Co., Md., passed away from earth on Friday afternoon, Dec. 24th, 1875, aged 49 years and 3 months. Her disease was consumption. She had been in feeble health for a number of years, but was confined to her bed only a few days before her death. Many of our friends will remember her, and hear of her decease with regret. At our associations and meetings at Black Rock many have received the hospitality of herself and husband at their home, and will recall the kindness and warm welcome given them by the deceased. By all who knew her, of her relatives and neighbors, she is deeply lamented, and the loss is felt to be great. In her last sickness she manifested a full and perfect resignation to the divine will, saying that her trust was in the Savior. Once she repeated the words, "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his," saying that was comforting to her. I did not see her in her last illness, but I have known her ever since my coming to this section, and have long believed that she knew the power of the word by heartfelt experience. I believe she is at rest.

It was my sad privilege to attend her funeral, when I briefly endeavored to speak to the comfort of the friends from the words, "Now he that hath wrought us for the self same thing is God, who also hath given unto us the earnest of the Spirit." May the God of all grace comfort the bereaved family in their need, for he has taken away a loving companion, a tender mother, and a constant friend.

F. A. CHICK.

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FIRST VOLUME.
A T Winstead Ky 2 30, John Brown Ore 2 25, H B Powers Tex 6 90, James Wells Miss 2 30.—\$13 75.
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H Eubanks Ark 3 50, John Brown Ore 2 25, R L Barrantine Miss 2 30, Samuel Beyea N Y 2, Dr G A Emory N Y 2, P J Powell Ala 2, Jas Wells Miss 2 30.—\$16 35.

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We are constantly in receipt of requests for our views on different portions of the scriptures, and so numerous are they that it is impossible for us to give our attention to but a small portion of them. We have therefore concluded to publish such as may accumulate, and request our brethren who may have light on any of them to present such views as they have.—Ed.

ELDER BEEBE:—If it will not be taxing your time too much, please give your views on Eccl. i. 4. "One generation passeth away, and another generation cometh; but the earth abideth forever."

S. E. FRANCIS.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 44.

MIDDLETOWN, N. Y., MARCH 15, 1876.

NO. 6.

POETRY.

THE HEAVENS DECLARE THE GLORY OF GOD.

BY ELDER THOMAS HILL.

See heaven's high dome with glittering armies shine,
Whose bright array speaks majesty divine;
The broad expanse God's wisdom brings to view,

And rolling orbs declare his glory too.
On the blue parchment of the ethereal skies
I read his name, the ever bless'd and wise;
In bold projection see each letter stand,
Writ by his own almighty, skillful hand.
And yet, in smaller type a rich display
Of Godhead pure along the milky way;
Both day and night bear witness to his name,

While fiery comets blaze around his fame.
In every clime their mighty voice is heard,
Proclaiming forth the wonders of the Lord;
Yea, clouds, and suns, and systems all conjoin,
In one grand song, to praise the King divine.

One beauteous object yet attracts my sight,
That radiant bow serenely fair and bright,
Set in the cloud with one majestic span—
The symbol of God's faithfulness to man.
Yet fly, my thoughts, beyond the vast concave,
A subject there awaits thee, still more grave;
Leave nature's kingdom for a while, and trace

The greater glories of stupendous grace;
And while attempting these great things to sound,

Remember well the place is holy ground.
'Tis not the province of the nat'ral man
To understand those mysteries to scan,
The pleasing wonders of redemption's plan;
But to the new born sons and heirs of heaven,

In part this favor by rich grace is given.
'Tis theirs in sweet amazement to review
The scheme profound eternal wisdom drew.
Come, then, ye saints, survey those crystal skies,

Where truths unsullied meet your raptured eyes;

Behold that brighter sun whose dazzling rays

Strike life, and light, and love, through endless days.

See here the fullness of the Godhead shine;
Here wisdom, mercy, love and power combine;

From this grand source those stars in God's right hand

Derive their light, and move at his command;

And in their course Immanuel's name resound,

Bearing glad tidings to the nations round.
A system here complete, the most sublime—
God's handi-work is seen in every line.

The cloudy pillow and the covenant bow
Protect and comfort all the church below.

Here Jesus dwells—the centre of all grace—
In Zion's midst reveals his lovely face;

His tabernacle here forever sure,
Whose mighty walls shall nature's wreck endure.

Then strike your harps, ye angels round the throne;

Ye saints, awake and make his glories known.

Let songs of joy burst forth from every heart:

Both saint and angel well perform their part,
From thorough bass of God's eternal love,
To glory's alto in the courts above.

UTICA, N. Y.

CORRESPONDENCE.

DAVISVILLE, Bucks Co., Pa., Feb. 18, 1876.

MY DEAR BROTHER BEEBE:—I have desired for a long time to visit you, and have a long talk upon certain subjects; but matters have so transpired that I have been prevented from visiting your section; and, judging from present indications, I shall not soon see you; therefore I feel to write you a letter, in which I shall attempt to express some of my thoughts relative to some of the things connected with the publication of our excellent paper, the SIGNS OF THE TIMES; for I am satisfied that it has been a blessing to the church of Christ; and I am also fully aware that the editor, during the forty-three years which have passed since he issued the prospectus, or stated *clearly* and *fully* what would be advocated, and what would be opposed, through its columns, has not escaped censure, criticism and rebuke, from openly professed lovers of the truth and followers of Christ, as well as secret enemies, and openly avowed haters of the bible doctrine of the absolute predestination of all things; the eternal, personal, unconditional election of every member of the church, or body of Christ; the special, definite and complete atonement made by Christ for the church; that in due time each one for whom Christ died is manifested by a fleshly birth, and at the appointed time is called by the grace of God to a knowledge of his (or her) interest in that finished and glorious work of Christ; and that being thus called, is an evidence that they are embraced in that blessed number to whom the promise is made. I feel, dear brother, that, notwithstanding the opposition you have had to encounter from all quarters, as it were, the Lord God of Israel has made you fearless and bold in the defence of bible truth, that you have neither sought the favor nor feared the frowns of the carnal, religious world of mankind; and I am satisfied that the Shepherd of Israel has enabled you to feed thousands of the weak, tried, tempest-tossed and afflicted lambs of the flock; and now, as your sun of life is far down the western horizon, and will soon set in the night of death, may our God grant you grace, strength, patience and holy fortitude, to bear the trials and afflictions of this life, until you lay your armor off and enter the glorified state, where no care, no anxiety, nor any sorrow can ever disturb any more!

I have been a reader of the SIGNS about thirty-five years, and am yet

to be convinced that there has been any deviations from the principles announced in the prospectus, admitting *willingly* and *freely* that sometimes there were certain numbers of the paper more interesting to me than others; but probably that was owing, in a measure at least, to my dull and stupid frame of mind. I have read communications from the pens of able correspondents, containing remarks, the force of which I could not understand; yet I dared not say that the positions taken were not true, and there had to leave the matter; also, I have read remarks in communications which were not true, because they could not be sustained by the written word of God; and the strictures made by the editor upon many articles, during the years I have been a reader of the SIGNS, have been to me, in many cases, interesting and profitable. Doubtless, in many instances, the editor has refused to publish articles containing very objectionable matter, and in other cases concluded to publish the communications, over the signatures of the parties writing them; and most certainly he has an undoubted right, in my judgment, to do so.

In writing you this letter, my dear brother, I shall not attempt to elaborate any portion of scripture, for it seems best for me not to make such an attempt through the SIGNS any more, because I fail to make myself understood; but, with due deference to all the dear brethren and sisters, as well as friends, who read the SIGNS, I wish to refer to some things in a "sort of general way," and not confine myself to any particular portion of scripture; and what I am about to say I sincerely hope will be received in the spirit which I think I write it—love. I desire to be a learner in the school of Christ, (if I am a child of God) and never get into that condition to feel, "What I don't know, is not worth knowing," but would be a little child amongst my brethren, ever ready and willing to receive instruction.

I think I am immovably fixed on that foundation principle declared by Christ, "Except a man be born again he cannot see the kingdom of God;" also, that I cordially believe and receive the truth contained in the following words: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit;" and, if an individual should memorize a large amount of scripture language, and be very skillful in the use of terms, that it would not be a *certain* proof that such one would be in possession of spiritual life; but because

such might be the case, it is no excuse for God's children, who are blessed with natural faculties, to neglect the reading of the scriptures, and, so far as they can, familiarize themselves with the letter of the word; but the assertion is made sometimes, "No need of that, because the Holy Ghost dictates all that is said." That the blessed Comforter unfolds the glory and beauty contained in the scriptures, is true; for said Jesus, "He shall take of mine and shall shew it unto you." In gone-by days I have listened to remarks made in the pulpit, that the Holy Ghost did not dictate, *no, never*; but the carnal, fleshly mind was the cause of such declarations, which had no relevancy to the text, neither did they feed the children of God; but let error be openly and plainly exposed; but it is important that the arrows be neither *pointless* nor *misdirected*; otherwise the effort is vain. The more sublime, plain and decisive the truth is set forth, the better the heaven-born and heaven-taught will be instructed; and the more plain, simple and candid the manner error is exposed, the clearer the lovers of truth will see the difference; and it should ever be borne in mind that truthful arguments will do what sneers and invectives never have done, and never can do; for they do not convince.

The gospel of God our Savior is perfect in every principle contained in it; but no servant of the Most High, in our day, can justly claim perfection in the proclamation of that blessed gospel; and the lovers of truth, when in the proper frame of mind, look not for perfection in worms of the dust; but when listening to the preaching of the gospel, will look beyond the watchman; for he is only an earthen vessel, subject to the same imperfection as his brethren; but if we are under the influence of a detracting spirit, we can, yea, *do* misconstrue the most "innocent words" ever put together. Our object in listening to a gospel minister, when preaching the word, should be to particularly notice the general tenor of his remarks, and not watch for every *lapsus linguee*, or slip of the tongue, he may commit while arguing the subject; for, by so doing, we "make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of naught;" but should the brother take an unscriptural position concerning any branch of truth, such course should be, at the proper time, and in the manner plainly pointed out in the scriptures,

reproved, and if need be, sharply rebuked; for we are to watch over each other in love, not in malice; because none are perfect. The apostles, as men, in their personal conduct erred; but in preaching the divine Word they were fully inspired; and the scriptures, as indited or sanctioned by them, are not the words of man's wisdom, but the words of the Holy Ghost; and the most awful *anathema* is accordingly annexed to the *prohibition* either to add to or take from the record thus made. The precision with which the scriptures are written ought to convince the children of God that the apostles had that degree of inspiration given them that none have had since they were called away from the warfare in this life; for they have left a record from which there is no appeal; therefore if any now were living inspired in the same degree they were, such ones would need no written word to make reference to; but such is not the case with any now in the visible church; for *malum est ex defectu* may be justly written upon our best deeds, because sin is mixed with all we do—our actions are sinful *because* imperfect. John says, "If we say that we have no sin, we deceive ourselves, and the truth is not in us."

In expounding the scriptures, or in elucidating any passage, there are cases when it seems very necessary, if the person has liberty given him of God, to quote other portions, as proof of what is being set forth, and also references are made; but when quotations are made, it is important that they should be *verbatim*; and references should be in harmony with what the passages contain, so as not to conflict with the *verbatim* words of such texts. In No. 15, Vol. 43, of the SIGNS, the following words are recorded: "For we had much excellent preaching during our meetings; but there were some expressions that I did not approve, because I do not find the fact declared in the scriptures; such as, 'The church was created in Christ Jesus before the world was;' and again, 'The Spirit received by those who are born of God is the new man; and again, 'That the man that is born of the flesh is all flesh, body, soul and spirit.'" Now, with the kindest of feelings, I have to say that the *incoherent* manner in which those sentences are put together is well calculated to produce (as they have, in some instances) a very wrong impression. We certainly ought to be very careful when we state any thing of as grave importance as that which is involved in the sentences now under consideration, that no mistake be made.

I certainly think that the error was caused, in the first declaration, by confounding two passages of scripture, and therefrom deducing but the one idea. While I was attempting to show, last May, at the Baltimore Association, the scriptural difference between the Mediator and the body he took, the difference between the eternal, spiritual life of the members of Christ's body, and the sinners of Adam's fallen race that he came into

the world to redeem, I stated no scripture could I find which showed to me that the eternal life of the church, given her in Christ, ever sinned, but in Adam we all did fall; and to sustain the position I quoted the following: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." After making the quotation, I stated that our brother from the "West" had charged us all to let the scriptures speak, and never give our opinion in the matter, and that was *exactly* what I desired that portion of scripture to do, in proof of what I was then advocating. Then said I, "How would it sound to read it thus: According as he hath chosen us in him, *in purpose*, before the foundation of the world? Would not that be adding to the scriptures, instead of receiving the declaration with a child-like spirit?" Then, in a few minutes afterward, while dwelling upon the finished work of Christ, I stated that the truth of God, when cordially received, *always* produced effects corresponding to its own nature; and, as a sustaining proof of that declaration, I quoted the following: "For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast; for we are his workmanship *created* in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Now we can find, or have, the words, *created in Christ Jesus*, in the quotations I have made from Ephesians; and we have the words *before* and *world*, in the first chapter, and *created in Christ Jesus*, in the second chapter; and the balance of the words which make up the declaration, "The church was created in Christ Jesus before the world was," can be found in the New Testament; but no such sentence can be found, couched in words, in the bible; neither have I ever heard a minister of the gospel use it. Now I will pen down a declaration, the words of which can all be found in the bible: "Choose you this day whom you will serve: if the Lord be God, follow him; but if Baal, then follow him." I presume no one conversant with the scriptures will deny but that every word in the preceding sentences are bible words; but do they stand in that order in the bible? No! but I have just as much authority to thus write those detached phrases, and make up a declaration to suit my carnal notions, as I have to use the declaration copied from the SIGNS, and now under consideration. How careful we ought to be in our representations, and be certain, before we make public announcements, that we are correct.

"And again, The Spirit received by those who are born of God is the new man." It is evident that this declaration is intended to show that a gross error is contended for by

some of our brethren. We will notice what inspired penmen have to say upon the important subject. Paul says, "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." Now, if language means anything, the child of God is a complex being—an old man and a new man. Does not the same apostle say, "For I delight in the law of God after the inward man?" "And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Now take away the blood, the will of the flesh, and the will of man, and how much is there left? If we admit the force of language, is not the phrase, *but of God*, elliptical? Most certainly; and we cannot dispose of it properly without placing between the words *but* and *of God*, "*which were born*;" therefore it is, *but which were born of God*. Now, shall I so trifle with these awfully solemn words as to represent or hold forth in my remarks that they do not really mean a birth, although it says so; but that it means a great change in the principles of the old—a sort of metamorphosis accomplished by the almighty power of God? I hope I may never wander so far from the positive truth of scripture as that. But are you about to leave the man out! Leave the man out! No; but see what the scriptures teach concerning the new man. I think no one is more anxious to hear the majesty of Jehovah dwelt upon than I am; but I am equally anxious to hear about the glorious Life of the church in Christ, and that spiritual seed; for whenever those all-important subjects are passed by, in an argument, there is no "salt" in the discourse for me. "He shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." "As for me, this is my covenant with them, saith the Lord: My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy SEED'S SEED, saith the Lord, from henceforth and forever." "Now to Abraham and *his seed* were the promises made. He saith not, And to seed, *as of many*; but as of one, And to thy seed, *which is Christ*." If these quotations do not prove that the ZERA EL, seed royal, or holy seed, was given the children of God in Christ, and that it is not Adam, while he remains in this present carnal

state, *changed, remodeled*, or made into a *spiritual man*, then I will not attempt to prove that the word *seed* is to be found in the scriptures; and the apostle emphatically declares *that seed* is Christ. I am willing that the apostle Paul shall decide the matter, and not our carnal reason.

"And again, That the man that is born of the flesh is all flesh, body, soul and spirit." I am not aware of having ever used language concerning man in such a loose manner; and I do not now recollect of ever hearing any one; for this illustrates the matter badly, and is essentially deficient. Most all of us use expressions which are not sustained by evidence; but I think there should be as little vain speculation indulged as possible, relative to the component parts of man; for some of the most subtle metaphysicians who have ever lived have attempted to separate and define the parts and powers of man; but they have never succeeded. Our only safe rule is to abide by what the scriptures teach; and there it is declared that "The Lord God formed man (of) the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." The careful reader will notice that the particle *of* is supplied. But after man's fall, God said unto him, "For dust thou art, and unto dust shalt thou return." When all the life is taken, the dust returns to the earth as it was. (See Eccl. xii. 7.) "That which is born of the flesh is flesh;" and all the ingenuity of carnal men to train, discipline and improve the mental powers, leaves the person a fleshly man; and in that birth of the flesh is embraced *all that constitutes* the being *man*—some with more powers of mind and more physical strength to be developed than others. How would it sound to change the words of Christ and read them thus: That which is born of the *dust* is *dust*? but, lamentable to contemplate, that is just the meaning attached to it, when the position is taken that the term *flesh* means simply our corporal frame. Would it not be the better way for us to let such an important subject rest just where the scripture declarations leave it? I forbear saying any more on the subject.

I am aware that I have been rather prolix in my remarks, and have used some words not found in the bible. I know that I have been admonished recently to "Hold fast the form of sound words," and that "short, pithy articles are more acceptable, and such are more generally read," &c., but I have found by experience that it is much easier to prescribe rules and regulations for others, than to set the proper example ourselves; and if a communication in the SIGNS be interesting, though lengthy, I cannot understand why it is not read as readily as a short one; for I have listened sometimes when the sermon would consume two hours, or that time would be occupied in the delivering of it, and not always very interesting to me either. I have not occupied much space in the SIGNS for two or three years past with my

"prosy platitudes." I am willing to acknowledge that, owing to my weak mind and dullness of comprehension, I am generally tedious in my remarks, whether written or oral; and they who have been blessed with strong minds, acute intellects and quick perceptions, and can express themselves, or set forth what they wish in few words, are wonderfully favored. I should be glad to hold fast the form of sound words, but I am aware that I make gross mistakes; and I find that some of our sound brethren use words and phrases not in the bible; such as, "arminians," "human nature," "sovereign God," "great Head of the church," &c.; but so long as I think I understand what they mean, I shall find no fault with them for so doing. I have taken the liberty, when I felt the subject demanded it, to give the meaning of a word by analyzing it, and showing *its root*, &c., and I probably shall pursue that course while I am permitted the use of my powers of speech and retain my reason. I do not know how any lover of the truth can find any fault with brother J. F. Johnson's article in No. 4, current volume of the SIGNS, and he there gives us the English of a number of Hebrew names.

WILLIAM J. PURINGTON.

HERRICK, Bradford Co., Pa., Feb. 24, 1876.

DEAR BROTHER BEEBE:—I have an opportunity to write this afternoon, and the portion of scripture found in Isaiah ii. 6-9, is upon my mind; therefore I will try to write some of my thoughts upon it for the SIGNS. If I should put this away and force myself to take up one of the subjects upon which my views have been requested by kind friends I might not be able to write at all to profit. I know that no one, and I least of all, can write or speak profitably upon spiritual things except the Lord direct the mind.

In the first verse of this chapter the coming of Christ is foretold; and the powerful and comprehensive figure which is used tells much of his character and work. In the time of Israel's greatest desolation, represented in the last verse of the preceding chapter as the cutting down of the thickest of the forest with iron, when the lineage of David, whose kingdom was to be established forever, was as a tree cut down, having no more apparent prospect of the fulfillment of that promise than of power and fruitfulness from the stump of a tree, then, "There shall come forth a rod (power and majesty) out of the stem of Jesse, and a branch (beauty and fruitfulness) shall grow out of his roots." The next four verses tell of his preparation for the wonderful work that was before him by the spirit of the Lord resting upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and of his performance of that work in infinite wisdom, not judging, as earthly kings must, after the sight of his eyes, nor reproving after the hearing of his ears; but judging the poor with righteousness, and reproving

for them with equity; smiting the earth with the rod of his mouth, and slaying the wicked with the breath of his lips. Essentially different in all this from the kings of the earth, who must have officers to carry out their will, working by means. The Savior's word executes his will, never returning unto him (Isa. lv. 11); and the breath of his lips is a devouring fire upon the wicked. "And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." His people cannot meet the law with the righteousness which it requires, therefore they must fall under its stroke. But the Savior steps before them girded to the battle; girded with righteousness obtained by his death, in the strength of which he meets the law and delivers his people forever from its curse. Faithfulness in the everlasting covenant was the girdle of his reins, the strength by which his tenderness and love overcame sin and death to reach and be enjoyed by his people.

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned-child shall lay his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Some look for the literal fulfillment of what is here declared in some far off future period they call the millennium. But it appears to me that the Lord's people see its fulfillment within themselves after they are brought into his holy mountain, raised up from under the condemnation of the law, to rest their hope upon the finished work and perfect righteousness of Christ, which is a mountain infinitely above all the hills and mountains of human merit. Here in this mountain is the church of God; here the heavenly places. How goodly is this mountain in every view that we can take of it. And can it be that I have been brought here to dwell; I, who feel so poor and unworthy, so full of vileness and all evil? I remember well when I received that comfortable hope in the dear Savior. My soul was exalted above earthly things; above fear and trouble; above the power and dominion of sin; and peace reigned sweetly within me. I thought (if I thought any thing about them) that the evil propensities of my heart were destroyed, or forever put out of my way, or changed and made good and holy; for I had no fear of being troubled by them any more. I felt that my sins had been forgiven, their painful weight removed entirely from my mind, and that the love and inclination to sin had been destroyed; and that now I was to go on in the holy enjoyment of heavenly things undisturbed by this terrible and

loathsome enemy; my time being sweetly passed in the delightful service of my Savior, worshipping God in the assembly of the saints, conversing with the brethren about his salvation, meditating upon his goodness and wonderful works, and drinking continually more and more of the river of his pleasures. For some days this state of peace and heavenly enjoyment continued almost unbroken; though not absolutely so, for there were some faint warning indications even then in the wilderness of my carnal nature, which I did not then know was still a wilderness, that made me jealously careful and watchful of this wonderful peace and joy: as a traveler who had escaped from a waste howling wilderness, and was now journeying through a beautiful, inhabited region filled with delights, might see now and then a trace, or hear occasionally a faint sound in the distance, indicating that the wild beasts from which he had escaped were still at large and might come even upon this beautiful land, and putting him upon his guard.

I had been twenty years in the wilderness without ever having had a glimpse of a hope that could satisfy my soul; nor had I ever seen, that I can remember, one thing in my heart or life that I could contemplate with satisfaction in the light of that law which requires holiness. Now I had hope, and joy, and faith, and peace, and meekness, and love, and the fear of the Lord. These fruits or graces of the Spirit were shown to me, not all at once, but within a few days, as their manifestation and exercise opened the scriptures to my mind, which in return threw light upon them; and how choice and careful and jealous I felt of them as they appeared to my glad sight within the fold of my heart, as though they were my own pet lambs and kids, and I was their guardian. I had the almost undisturbed enjoyment of a child, but I had also the ignorance of a child concerning myself. Even then I think that pride was within me like a wolf, stealing along towards this spirit of meekness, this lamb, with which I had been so delighted when I discovered it within my haughty heart. I think that even then pride was mingled with the feeling of complacency with which I regarded these spiritual graces, though disguised to me until some time afterwards. If I remember rightly the first open attack I experienced was from a fierce passion which had crept stealthily along unperceived by me, until it suddenly sprang like a leopard upon my tender, cherished kid. I thought that my sweet hope was destroyed, that the love of God in my heart was killed or driven quite away. But the words came, "He is the end of the law for righteousness to every one that believeth," and the effect was wonderful. Comfort returned, though tremblingly; meekness nestled like a lamb still more closely in my heart; hope and love were still there; and peace returned like a dove that had been frightened away, and rested once more upon my

soul. But there was something else came, and that was knowledge. I knew more of myself, and received my returning peace with more trembling self-distrust and more gratitude. I did not then look upon this experience in the light of this scripture, for it has but very lately been opened to my mind. I merely felt when I found that I was a sinner yet that my hope was gone, and I stood still in amazement, trembling as it were for a moment on the verge of despair; when the words above mentioned occurred to my mind with power and brought relief, showing me that my hope was in my Savior, and not in myself. I thus began to learn that sin was still within me, that my nature was still a wilderness inhabited by the wolf and the leopard. I was not now deceived into thinking they were destroyed. They had only lain down.

Since then, O I can never tell the bitter experience in which every evil propensity that exists in fallen man has been one after another manifested within me; and so varied in their malignant appearance that every wild beast and venomous serpent would be necessary to name and describe them. Often these evils of my heart have taken in my imagination the appearance of various obnoxious denizens of the forest. Sometimes anger or jealousy has sprung upon me like a tiger and held me so powerfully that for a long time I could not get away from its fearful embrace. Sometimes a sly fox, or a disgusting toad, or a creeping, coiling, twining serpent, or a ravening and roaring lion, has seemed to be doing its evil work of defilement and destruction in my heart, and exciting my fear and loathing. Why is it that I have seen within me, since the light of truth first began to shine, what I never did before? And even since I had a hope that I had been brought into the mountain of the Lord, there have appeared evils within me, temptations, depths of vileness, which I did not see or feel while under the condemnation of the law. It is only in this holy mountain, when brought to rest in the finished work of Christ, that we can fully see what we are even in our best estate. Here our best works and best natural attributes are shown to us in their true character, as altogether evil, and we need the aid of no commentator to understand the apostle's words, "When I would do good, evil is present with me." "I know that in me, that is in my flesh, dwelleth no good thing." Pride, ambition, anger, how terrible they look to us sometimes. I have sometimes awakened in the night and found myself looking steadfastly at some feeling I had indulged during the day, or some word or action, which at the time I had regarded quite complacently, but which now seemed to have changed its character in my view, inspiring me with terror and self-abhorrence. Instead of meekness and holy devotion in some religious exercises, perhaps, I saw pride and vanity staring coldly upon me, and exulting over me as a deceived wretch. Instead of

righteous indignation I saw murder looking me fiercely in the face out of my own heart. The zeal of which I had been secretly proud was now only selfish ambition, with envy and jealousy on either side. Words of self-depreciation took, in this transforming light, the appearance of self-praise, and kind words of admonition and even of commendation appeared now as the points of spears and arrows, while the wolfish face of revenge looked at me out of many a feeling that had hitherto appeared as a lamb, and as such had perhaps expressed itself in word or action. O how much can be suffered in an hour under such an experience! Yes, there have been times when the Lord has made darkness, (by withdrawing his sensible presence) and it was night; wherein all of the beasts of the forests have crept forth; and the young lions have roared after their prey. And for weeks, yes, and months, this dark and hideous and terrible night continued at one time. But blessed be the name of the Lord, the sun arose again, and they gathered themselves together and laid them down in their dens.—Psa. civ. 30. And thus the Lord has helped and delivered me hitherto; and in every deliverance I have learned some more concerning my own depravity and helplessness, and concerning his glorious goodness and power and grace. And yet to-day I see more clearly my ignorance than ever before, seeing measureless depths beyond my power to know, in both the mystery of iniquity and the mystery of godliness.

Thus I have indicated my view of the application of these figures in a general way, and how I learned that the wolf, the leopard, the young lion, the bear, the lion, the asp and cockatrice, or adder, representing the powers, affections, passions and "desires of the flesh and of the mind," are not destroyed, but still existing in the child of God; and also how I learned, to my unspeakable joy and gratitude to God, that the lamb, the kid, the calf and fatling, the cow, the ox and the weaned child, representing the feelings and manifestations of the new man of grace, those sweet and blessed emotions, desires and heavenly powers and passions, which are named the fruit of the Spirit, could not be destroyed by these opposite principles, because the Lord had declared, "They shall not hurt nor destroy in all my holy mountain."

I have no doubt a special meaning attaches to each of the beasts named, and also that the order in which they are named and the order in which they are contrasted, are significant. I have had only a glimpse of this, and it may be my fancy, and may not appear to others as it does to me. I will only express some of my own thoughts, and leave it with the reader to judge how far they are warranted by the text. I have already indicated that the lamb may represent meekness, which is one of the first manifested characteristics of a child of God. Also it may represent one or more other graces or effects of the

Spirit. The kid may represent love, and other spiritual graces, as faith and hope. And very appropriate does the figure appear to be: for very tender do these heavenly principles appear as they are manifested in the new born child of grace, needing to be carefully cherished, and shielded, like the lamb and the kid, from the chilling atmosphere of this wintry world, and from the malignant principles of the carnal nature which prowl about to destroy. The calf and fatling we know are used to represent the Lord's people in some respects (Zech iv. 2); and is it not in the spirit of obedience and reliance upon the Lord which characterizes them, their gentle and submissive looking to the Lord as their teacher and guide, and their willing and glad reception of the sincere milk of the word by which they grow and thrive? The wolf may be any evil passion or propensity, the opposite of meekness, as pride and self-complacency, which often come in a deceiving way under cover of the night. The leopard is calculated to represent any fierce passion, as anger, wrath, malice, the opposite of gentleness and love. How many a trembling child of grace has felt almost ready to give up in despair at witnessing such direful conflicts within him, anger springing like a leopard upon love, doubt grappling with faith, and fear apparently almost successful in destroying hope. But faith, hope and love still abide, for they are not of the flesh, but of the spirit.

The lion I shall hereafter more particularly speak of as representing the natural mind or intellectual powers. The young lion differs from the old in being more destructive. It is, I believe, the case with him as with the young tiger, that he will kill for the sake of killing, while the old one seldom destroys more at a time than he requires. This may be the reason that he is here placed between two of those animals which naturally would be his prey. "The carnal mind is enmity against God." The intellectual powers cannot understand the things of the Spirit of God, but in pride and self-confidence opposes them when under no controlling power. "The wisdom of the world is foolishness with God." This self-assertion and pride and confidence of the natural mind stand opposed to the gentle submission, child-like reliance and teachable disposition of the spirit of Christ in his people, and would destroy it if possible. But in the christian, when enjoying the presence of Christ, and walking in obedience to him, these opposing principles cease their open conflict. The natural powers of mind and body, and even ambition, pride and the like, are all cast down, and brought into captivity, with every thought, to the obedience of Christ. 2 Cor. x. 5. A little child, the meek and lowly spirit of Christ, leads the christian, with all the conflicting principles of flesh and spirit, gently forward in the path of obedience.

The cow would appropriately represent charity, kindness, tenderness,

the desire and qualification to help and nourish others, to minister to the comfort of brethren, and watch over them for good. The bear is of the nature of the hog, yet more savage and destructive. Should we say it represents the selfish principles of our nature, the natural sympathies and affections would all be included; for the tendency of all these is to destroy the discriminating tenderness and care which is felt only for the chosen and manifested people of God, whether relatives or strangers in the flesh. There is a sense in which the followers of Christ, and especially the one called to minister to the brethren, must forsake all natural relatives, turn away from the calls of natural sympathy and affection. The love of God is the distinguishing element in all that spiritual affection and tenderness represented by the cow, and whatever is produced by those heavenly principles will be of the same nature. But there is no divine element in natural affection, nor in anything produced by it. All the acts of kindness and self-sacrifice which are caused by it come from a corrupt source. The principle is worldly and for the world, and can produce nothing spiritual. "But the cow and the bear shall feed: their young ones shall lie down together." When we minister to a brother under the impulse of heavenly love and fellowship, both the natural and spiritual affections and sympathies appear to be engaged, and can only be distinguished from each other by the discerning spiritual eye. Both natural and spiritual feed together, that is, enjoy this work and are nourished by it, and yet they are kept distinct, as are also their product, though they lie down together. How thankful we feel when it pleases the Lord to engage all our powers in his service and quiet the voice of opposition within us, though we know that the natural is still natural, and that if left to ourselves the bear would soon develop her savage disposition against the cow; and the lion which now eats straw like the ox would discover his propensity to devour flesh. To the laboring ox, straw is the natural and desired food. But there must be some strong controlling power to make the lion stand quietly at the crib. Wherever the intellectual powers of man have been left to work unrestrained by grace they have manifested the haughty, ravenous disposition of the lion towards the patient, submissive, laboring spirit representing by the ox, and if allowed would destroy it, and take the one who is called to labor in the word and doctrine of God away from that work to one in which self could be displayed.

The lion is called the king of beasts. So the intellect towers proudly over all the passions and affections of our nature, holding them under its control, and it is the greatest enemy to our spiritual peace when not itself controlled, bringing its proud wisdom and learning and philosophy to bear against the humble and trustful acceptance of the truth revealed to our

faith, which are our treasures of wisdom and knowledge. Often in the child of God this lion-like power will disturb the sweet confidence and simplicity of faith by insisting upon investigating the deep mysteries, and acknowledging as truth only that which can be arranged into some system to its understanding. But faith acknowledges the glimpse of the sky though it cannot see all for the clouds; or, like the ox, takes the food presented to it and goes on to its labor, instead of roaming about like the lion, seeking something to gratify the ceaseless craving of its greedy appetite. But in this mountain the lion cannot display his proper nature. When the word is preached, the intellectual powers of the preacher are fully engaged, and yet we know that they have no power to understand spiritual things, nor to cause that the word shall go with power, and can only engage in the work when moved by the spiritual life. When we hear, also, the whole mind appears to be engaged, and we cannot now distinguish faith from reason, the spiritual from the carnal mind, either in hearer or speaker. The lion eats straw like the ox. The whole affections of our being also are aroused, and tears flow from our eyes. The cow and the bear feed. And yet at another time the mind cannot take hold of the precious comforting truths, nor the feelings be touched by them, but we find the bible a sealed book, which would not be the case if the power of spiritual understanding lay in the intellect, and if the love of the truth were in the natural affections.

Who that has known the love of God does not remember seasons when his whole being seemed to be engaged in praising God, when his mind appeared to see all the blessed truths as clearly as the sun, and his affections without reserve seemed to be fixed upon heavenly things? Could he think that now there are wolves and leopards and lions and serpents there, if he had not learned it as Peter did? While walking in the path of wisdom we experience the power of simple faith over all the oppositions of reason and natural affection, over the world, the flesh and the devil. The poison of the adder and the cruel venom of asps is then powerless to hurt this little child, this faith which is born of God and overcometh the world.—1 John v. 4. Tender, gentle, unobtrusive and apparently weak, even when it is as a weaned child, exercised upon strong spiritual food, yet it lays its hand upon the hole where the asp hides, and the den of the adder, in our vile nature, and receives no hurt from all the venomous principles of error with which our heart is full, even though the deadly poison come to the tongue in the expression of false doctrine, malice and deceit.—James iii. 8. It is by the power of faith that they who believe shall "take up serpents, and if they drink any deadly thing it shall not hurt them."—Mark xvi. 18.

"They shall not hurt nor destroy in all my holy mountain." Love, and

joy, and meekness, and hope, and all these tender lambs and kids shall abide in perfect safety, though dwelling with such deadly enemies. These enemies are powerless to destroy them. He who has felt one thrill of heavenly love and joy shall dwell forever in the presence of the God of love. The earthen vessel cannot destroy the gospel treasure.

"For the earth shall be full of the knowledge of the Lord as the waters cover the sea." This knowledge of the Lord is life eternal.—John xvii. 3. And in its full and glorious experience in our seasons of refreshing from the presence of the Lord, it fills these earthen vessels. Far down beneath the waters of the sea we know there are hills and valleys, rocks and quicksands, terrible monsters and slimy, creeping things; but they do not appear. So we know there are still deformities and all evil in our carnal nature, but they are hidden now, and we are permitted to rejoice in the Lord while we rest in this holy mountain.

I cannot answer the questions I could ask about the mysterious connection between this eternal life and the natural man in whom it is manifested. I cannot explain even the union of the natural life and the natural body. The life acts upon the body, a thought of the soul produces a thrill in the frame, and there is enjoyment. Shall I ask in which this enjoyment is, the life or the body? Soon they are parted, and the body lies there perfect in all its parts. Can I answer the question? The spiritual life, which is the gift of God through Jesus Christ our Lord, acts upon the mind, the natural, intelligent life or soul, and moves it. It acts also upon the body and moves it. A token from the Lord, which only faith can receive, will cause the natural powers of the soul to be exercised upon spiritual things; will also cause the body to move in obedience to the will of God, will move the affections, cause the heart to beat rapidly and tears to flow from the eyes. I cannot explain. But I know that the effect of the spirit upon the soul or natural intelligence no more proves it to be spirit, than does the effect upon the body prove that to be spirit. I know that in all our experience the word of God divides between the soul and spirit; one the life received in our natural birth, and the other the life received in our spiritual birth, and shows the spirit to be the source of all spiritual action, whether of mind or body. I know that we who possess this life have hope and joy and comfort and knowledge and pain and ignorance and fear, and that one is from the spirit and the other from the flesh. I know that by this spirit we are raised above the law, for it is the manifestation of our union with the risen Savior; but not changed in nature, for when the Savior withdraws his manifest control, and this spiritual life is not in exercise, we find the heart and mind still vile, prone to evil, going after the world. But we are sealed by the Spirit unto the day

of redemption. Then "we shall be changed, in a moment, in the twinkling of an eye." I do not know how, nor am I curious about it; but I know that it will be satisfying, that sorrow and pain and sin and death will then forever cease to be known by us, and mortality will be swallowed up of life.

SILAS H. DURAND.

ROME, Ga., Feb. 17, 1876.

DEAR ELDER BEEBE:—A sister, of New Interest, Va., has lately requested my views through the SIGNS on Jer. v. 31, which reads as follows: "The prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so: and what will ye do in the end thereof?" The verse preceding this says, in description of these facts, "A wonderful and horrible thing is committed in the land." These are the words of the living God, concerning the Jews as a nation, to Jeremiah; and they are fearful words, but not to them at that time. They would not believe the true prophet of the Lord; for had they not their false prophets and priests of their own, who prophesied more to their liking—more congenial to human nature and reason?

But I cannot guess the difficulty of any one in understanding this scripture, unless it be in the fact that a prophet *could* and *would* prophesy falsely, and priests could bear rule accordingly; and above all, that *God's* people should *love to have it so*—should *love to have things*, declared by God to be horrible, to exist as facts. But the facts are before us today. But to clear up this, we must understand that all professed prophets are not God's prophets, and that all priests and people are not, strictly speaking, that is in spirit, God's priests nor people. True, the Jewish nation was at that time God's favored nation, and were nationally his people, but not spiritually, as the end thereof did eventually show. Jeremiah himself regarded certain characters (those filling the legal capacity) as prophets, and replied to the Lord when he denounced them, "Ah, Lord God, behold the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place." Then the Lord said in answer, "The prophets prophesy lies in my name: I sent them not, neither have I commanded them: they prophesy unto you in false visions and divinations, and a thing of naught, and the deceit of their heart." This shows there could be, and were, false prophets, who, in the name of the Lord, prophesied lies. These are still plentiful in this day. This day concerns us, and so to know these prophets of that day, and their true heart and design, and their effect on the priests, and these on the people generally, will be a profitable lesson; for, be assured, they have their perfect anti-type now, in self, work and result; and this scripture written aforetime, is for our learning, comfort and hope.

"Therefore thus saith the Lord, concerning the prophets that prophesy in my name, and I sent them not, yet they say, sword and famine shall not be in this land: By sword and famine shall those prophets be consumed. And the people to whom they prophesy shall be cast out in the streets of Jerusalem, because of the famine and the sword: for I will pour their wickedness upon them." So there were false prophets prophesying lies in the name of the Lord at that time, and the priests were bearing rule by the means, and the people generally loved to have it so. The Lord said of the people, "My people." That is, the Jews nationally. The same sense in which the Gentiles are now his people, till their fullness be come in. To the Jews then was every advantage; selected and highly favored of God above all other nations; chiefly unto them were committed the oracles of God. But at this time the people had become rebellious and disobedient, and came nigh unto God only in their lip service, while their hearts were far from him. The whole legal service had merged into a pharisaical, hypocritical form of external ordinances, and internal mockery, the whole so pleasing to themselves and so lovely to priest and people, but a horrible, wonderful abomination to the Lord, a thing of naught, according to their own deceitful heart a lust. The single contrite tear and groan of one that trembled at the word of the Lord were worth it all, were a thousand fold more acceptable and efficacious than their combined service, after traditions and doctrines of men, and is so to-day.

This was the situation just before the great captivity. God had sent his prophets and warned them, but they would not hear. As the prophet that dared cry destruction sword and famine upon their hypocritical forms of worship was abused and rejected, while the louder and louder they cried, "Peace, peace; no sword nor famine;" and that while there was no peace, nor any base for peace or safety. And they were then just about as they were when Jesus came. Jesus came not to send the peace they caviled for, but sword and fire. And so these same prophets, in spirit, and these same priests, bearing the same priestcraft rule from false premises, and all the people loving to have it so, treated Jesus just as they did Jeremiah. Jesus told them of the awful consequences of their idolatry and abominable lip and form service, and the destruction of their legal Jerusalem and temple, and their own dispersion, &c., but they believed him not nor heeded him, but the more clamorous cried, "Peace, peace; no sword nor famine. Away with him; crucify him, and I will give you assured peace in this land." This same people, under the delusion and in the love of false prophets, hated and persecuted Jeremiah in that day; and they hated and persecuted Jesus; and to-day they hate and persecute the Primitive Baptists, and will ever do so to all who represent the princi-

ple of salvation by grace without the deeds of the law. The same causes always produce the same effects. This false prophecy was congenial to human reason and honoring to human nature.

But few then trembled at the word of the Lord, nor loved this false doctrine. The masses loved the very burdens placed upon them, as the people do now the heavy responsibilities of saving their own and the souls of others. How hard they toil! How willingly they give! It is pleasing to the flesh and the carnal mind to *work* out salvation. They prefer it to the unbought salvation of Jesus Christ, from the fact that this last debases human nature and honors God; and being securely and willingly under this refuge of lies and delusion of false prophets, they hug the refuge the closer, and bind the delusion about them, and love to have it so. And so nature ever will. "What *good* thing must I *do* to inherit eternal life?" is ever her cry, is ever the cry of the legalist. Naturally every man is a legalist, and nothing will convince him of his fallacy that he must do some great good thing to inherit eternal life, but a *trial* under the *spiritual* application of that law. This is the lone school-master, directed by the Spirit and power of God, that can teach him the lesson; and then a man must work himself to death, so to speak, before he can learn it; and he loves to have it so; it seems to give him a chance, a good chance, he thinks, till he has tried it as above; and then, and not till then, as when left, like the poor man who went *down from Jerusalem to Jericho* and fell among thieves, robbed, wounded, stripped, helpless and half dead, is he converted from love of these former things, and mainly from the error of human merit. "Except ye are converted and become as a little child, ye shall in *no* case enter into the kingdom of heaven." In this conversion one naturally becomes as a little child, helpless and entirely dependent on others. And this alone changes his loves and hates. He is now enabled to see these former things in all their hideous, destructive tendencies. Does he love to have them so? No. He hates them as false and God-dishonoring. God's people, in this spiritual, gospel sense, can never love these horrible delusions. He has seen the end thereof. The word of God has been fulfilled in him: he has come to sword and famine, as cast out in the streets of legal Jerusalem, and been consumed. This was the literal doom of that people then; and of that people in the last literal destruction of Jerusalem, which is a figure of the final end thereof of all legalists, who cling to the Jerusalem that now is, and is in bondage with her children. All who reject Jesus Christ, and depend on deeds of the law for life and salvation, await the sword and famine and fire that shall consume this fatal city. This is the written word of God in the hands of every one, and still the masses cry, "Peace, peace." O how

strong is this delusion of lies in the face of the word of the Lord! For all this the prophets prophesy falsely, and the priests bear rule by their means, and the people love to have it so: and what shall be the end thereof? How they do boast and glory in these things, horrible to God and to all whom he has given spiritual vision. What is more pleasing to the masses than their religion and all its attendant means, institutions, &c?

The prophets (the leading great ones) prophesy in the name of the Lord the conversion of all the world, the millennium, if the priests (lesser lights and leaders) will bear rule by the means of these lies, and get the people to title them, and give them a great salary, and send them forth; yes, they will evangelize the world; they will give assured peace to the land, despite Jeremiah, Jesus Christ, and the primitive doctrine of salvation by grace, through faith alone; despite the sword, or word of God, saying, "Not by might, nor by power, but by my Spirit, saith the Lord;" despite the famine, or dearth of spiritual life in nature, leaving man dead and incapable; despite the doctrine of election, and the blood of the everlasting covenant sealing a remnant accordingly; despite the cry of danger, (total depravity) destruction and death to legal Jerusalem. Yes, give them money, and "peace and reconciliation to all the world." And so congenial and glorifying is this to human nature, that the priests bear rule by the means. They demand the means and money necessary, and the great systems operate, and the cry of "Peace, peace," comes resounding, "Salvation spreading! Millennium looming! Support the mission Boards, Schools, &c., and the world is saved!" And the people love it. "Our glorious works. Our beloved idols." They labor, and toil, and give. They *must* give; the priests bear rule. Whoever in this day refuses to give in sacrifice to their false gods, is prescribed and marked; and this is so potent in effect on "society" and all the world, that few, if any, have the moral courage to risk it by refusing to give. For take away the name and merit of their religion, and you rob them of their standing and respectability.

How perfectly this agrees with the same false worship in Jeremiah's time, and the time when Jesus was on earth; and so also will the end of it be. How strange that they love to have it so, seeing the word of the living Lord is against them, and that he has said they shall be consumed. Surely they are totally blinded by the strong delusion, and deceived thereby. There is a way that seemeth right unto man, and the end thereof is death. How widely they differ from the Lord! All those religious inventions and institutions, looking so grand, good and glorious to them, are horrible things to the Lord. All their wonderful works, as doctrines and commandments of men, and so loved by them, are an abomination to the Lord. They know

not that simply to hearken and obey is better than the fat of ten thousand beasts, or rivers of oil, or all their boasted beautiful works. These shall fall by the sword, or word of God, which hath declared from the beginning that all such shall be consumed. (And not a jot or tittle shall fail till all be fulfilled.) And who has not that living bread from heaven, and water of life abiding, shall die of famine. And then at last, in the day of revealing by fire, when every man's works shall be so tried, their combustible matter shall be consumed—wood, hay, stubble, every thing contrary to Christ and his gospel law, shall burn up. Gold, silver and precious stones shall pass the ordeal of fire; and these alone, as pure gospel works, shall come forth all pure. O what a fearful thought! to think of this last great burning, when even the works of the children of God, when tried by fire, shall leave them destitute! How many shall suffer loss!—some the loss of all, and they themselves saved, yet so as by fire. And if the righteous *scarcely* be saved, where shall the ungodly appear? What shall be the end thereof of all their horrible works? Their works and systems so beautiful to them, so plausible to the world, yet are things wonderful, (in their unscriptural presumption) and horrible, (in their blasphemous pretensions in setting up above God) and abominable to God.

This subject is fraught with much more vital interest than I at first saw or thought. Primitive Baptists, we that claim to be the righteous, come and let us examine ourselves, and see if we be in the faith or not. And notwithstanding our boasted standing as aloof from these horrible things, as works and inventions of men, are we in the faith of the Son of God, walking blameless before him in love? Are we loving one another, forgiving one another, esteeming one another better than self, joying in tribulations, persecutions and distresses for Jesus' sake? Do we consider the position of the true believers in Jeremiah's day, how few, how persecuted, and how he, as the leading prophet of God, was smitten and put in stocks, bearing and enduring all things? Yet God was with him, and that while even denouncing that massive body of legalists, whose modes and means of worship were so pleasing to the world, as sacrificing in all high places—those high hills and mountains answering to the high places in spiritual wickedness of to-day, as in, of and on the highest capacity of natural man, as imagination and intellects, that as high hills and mounts raise above the face of the earth's level, so do these rise above the animal. Are we willing to occupy a low place, as counted fools, to be found in Christ? Do we fully know that to "tremble at the word of the Lord" is worth all their works combined, ten thousand times told? That to obey is better than all sacrifices? That to have simple faith in Christ, hidden in, and known only to the favored heart, has

a force and power unmeasurably far beyond the power of all the modes and systems in all the world? O happy, thrice blessed people, saved of the Lord, and only believing and obeying him!

But when we come, as in individual self-examination, to this close, home, heart searching, I do wonder if it causes you to fear and tremble and doubt, as it does me. I wonder if it causes you the hating and loathing of self, from beholding the inward depravity and vileness, where should be (so I reason) the purity and holiness of place, for the emissions from that pure, holy faith claimed, and that should be there, if born again. Do you ever start up, alarmed, from the investigation, with the cry of pain and grief, How could the pure principle dwell in so mean a place, or rest and abide here within this polluted temple? Then loathings, and bemoanings, and fearings and doubtings seize you? Have you wanted in vain to find some good works, as a proof of having Christ? And because you found them not, have you concluded you have not him, nor faith? Some years ago, in making this same self-examination, and applying this same test, I learned a sweet and profitable lesson. I hunted some good works purely for *Christ's sake*, to rest the assurance of the presence of faith upon, and from which to claim all that faith brings. I looked over all the past, all works were weighed and closely scrutinized, as whether for Jesus' sake, or prompted by selfish motives. Alas! I found none apparently so. A shuddering feeling of horrified alarm came over me. Nothing was done for Jesus' sake! But surely, thought I, I was baptized for Jesus' sake, because he commanded it. But no; I was baptized because I could not rest or find peace of mind without it. It was to bring ease and peace to self. The motive was selfish, as were all my works. And O! I was miserable. It was proved that I was no child of God. I had no good works in proof. How I did crave to lay hold on some good deed. For about two weeks I was utterly wretched, till one night I felt that I could bear no more, and prayed that if there could be relief, might I find it ere I sank. I took the bible, and it opened, as if by accident, at Matt. xxv., and I began to read as if drawn by force. Toward the last I read, "When the Son of man shall come in his glory, and sit upon the throne, and before him shall be gathered all nations, and he shall separate them one from another; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when

saw we thee an hungered, and fed thee, or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in, or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?" And the King answered, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Then to the party on the left he said, "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." And he then goes on to tell them wherein they had failed in all the above particulars. But they answered, "Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" And he answered, "Inasmuch as ye did it not to one of the least of these, [the above] ye did it not to me. And these shall go away into everlasting punishment, but the righteous into life eternal." This was enough for me; I was relieved, happy, rejoicing. I found myself identified with a class that had *no knowledge* of ever having done one good deed. O! I was so glad I could find nothing good to claim—that I felt altogether unprofitable. "Lord, when did we ever?" They were just as I was. And I had been so distressed because I could not find that I had done one good deed for Jesus' sake. If I had found myself where I had wanted, I should have been with the accursed party. O what assurance and joy of soul was mine.

But notice the assurance and boldness of this other party to face the very God of heaven at his bar of judgment, in the merit of their works. In another place they said, "Lord, have we not prophesied in thy name, and cast out devils, and done many wonderful works?" Surely these are not so much hypocrites as deceived persons. And this is the same class. Their prophets have prophesied falsely, and the priests bear rule by their means, and my people (the Gentiles now as being the nation favored with the gospel) love to have it so, and what shall be the end thereof? Yes, the prophets prophesy that souls can be saved with money as a means, (this is to cast out devils in his name) the priests bear rule, and the people led captive by their own will, love all these wonderful works. I wonder these wonderful workers do not study this chapter. Here is the end thereof of all their boasted works: "*Depart. I never knew you.*" If we tell them the Lord does not know them, nor their works, they count us enemies and hate us. But O! brethren and sisters, let us rejoice that we feel as unprofitable servants, with no good deed to boast of; and let the fact that *we* do not love to have this priestcraft rule, and these horrible things so, cause us joy. We love JESUS CHRIST, and one another, and to suffer tribulations in this world, knowing the end thereof will be to awake in Christ's likeness, and to an inheritance of enduring substance, and to all the fullness of God, by JESUS CHRIST, to whom be all the glory.

Before I close, I wish to say of dear brother Chick's letter in the SIGNS, on that "fearful looking for of judgment and fiery indignation," that I indorse it fully, and found a strong answering witness within. After reading it, I was forcibly reminded of the words of the woman of Samaria, "He hath told me all things that ever I did." My dear brother, you told me of things felt within that I never told, nor had told me before. But my husband more particularly derived great comfort and assurance from it; so much so that he says, (with me) surely he will not be so distressed from that like mental pain and grief again; and he wishes you to know what a joy it was to his soul, and we thank the Lord that you wrote it. All other brethren reading it here have so expressed themselves.

Also, I see in a late letter from dear brother Slawson, that he intimates there might possibly be unkind feelings between Elder Beebe and myself. I wish to say for myself, that I can say in truth that I find in my heart no feeling for Elder Beebe but pure, strong love, grown fervent in my appreciation of him as a long and well-trying servant of Christ. I thank the Lord that I entertain not the least unkind feeling for any member of our order. I hate my own self, and love them so, that if they will let me stay at their feet, and love and take care of me, for Jesus' sake, it is all I ask. And as for forgiving an error in one, it is always already done; for I have always two to their one.

Under the pressure of infirmities and trials, and the sweets of love and fellowship,

R. ANNA PHILLIPS.

THE CHURCH AT EPHEBUS.

ELDER BEEBE—DEAR BROTHER:—I have not written much for the SIGNS recently, not because I feel less interest in its success than heretofore, nor a less regard for its readers and the cause of truth; but I have kept silence for some time because I have felt my incompetency to instruct and edify the Lord's children with my pen, and because you still appear to have sufficient matter to fill your columns.

Among other requests I have received for my views, I have one from brother Wm. Griffiths, Jun., of Saline County, Missouri, for my views through the SIGNS on Rev. ii. 1-6, embracing what John wrote to the church at Ephesus, and I shall attempt to do so very briefly.

The church of Ephesus was, in the days of the apostles, the metropolis of Asia Minor, and celebrated for its trade and commerce, arts and sciences, and was the site of the famous temple of Diana, one of the seven wonders of the world. Paul visited the city first in about A. D. 55, and staid a short time, reasoning in a Jewish synagogue.—Acts xviii. 19. The next year he came again to Ephesus, (Acts xix. 1) and preached for the space of three years, (compare Acts xix. 8, 10, & xx. 31) during which time the twelve disciples who

had been improperly baptized were rebaptized, and the disciples who believed on Christ were separated from the multitude, and became a church, and held their meeting in a schoolhouse.—See Acts xix. 9, 10. The apostle met with opposition and discouragements in his preaching here, like the true ministers do yet when they preach Christ the only Savior of sinners, and shun not to declare all the counsel of God; and especially is this so now, as it was then, in populous cities where wealth, pride and idolatry prevail. Divers were hardened, and spake evil of that way, and when Paul wrought mighty miracles, in the name of the Lord Jesus, certain wicked Jews attempted to do likewise, but signally failed. So confounded were those who used curious arts and enchantments that they burned their books of falsehood and deception in the sight of all me. (I presume there were some premium tracts among them.) But as Paul taught the citizens "that they be no gods which are made with hands," the worshipers of the great goddess Diana, and her craftsmen, raised a great tumult against the apostle and his doctrine. Paul, soon after this, departed from Ephesus, after having called to him the disciples and affectionately embraced them. This seems to have been in the year 60, and we see nothing as yet said against the church there in her faith or practice. The reader is referred to Acts, beginning with chapter eighteen, verse eighteen, and including the nineteenth chapter, for the very interesting history of the planting of the church at Ephesus, and then turn to chapter twenty, and begin at verse seventeen, and read the solemn address of the apostle to the Elders of this church, and his very affectionate and pathetic language on parting from them. On this occasion the apostle, doubtless by inspiration, said to these Elders, "I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." In view of which danger and trouble he solemnly exhorted them, saying, "Therefore watch, and remember," &c. This solemn prediction of false teachers coming in and rising up among the brethren at Ephesus was made in the year 60, and the church then, so far as we can learn from the sacred records, was standing fast in the faith of the gospel, and walking in love; and in the year 64, when Paul was a prisoner at Rome, he wrote to the Ephesian brethren, who were chosen, predestinated, adopted, forgiven, and called to be saints, and he finds no fault with them yet, but acknowledges their faithfulness and love.—See Eph. i. 15, 16. But away at Rome, a prisoner of Christ in bonds, feeling a deep anxiety about their welfare, and knowing by the Spirit that perilous times awaited the brethren when these grievous wolves should enter in, and perverse teachers should rise up among them, he again solemnly exhorts them to love,

obedience and faithfulness in their church relations. Read, brother Griffiths, the faithful and solemn admonitions and exhortations of the apostle to this church, in chapter iv. 1-3, and verse 22, to the end of the chapter. In the fifth chapter he exhorts them to walk in love; to let no man deceive them; to have no fellowship with the unfruitful works of darkness, &c. In the sixth chapter he gives them instruction in all the domestic relations of life, and exhorts them to put on the whole armor of God, and to pray always, and also to watch and persevere.

It will be seen by the foregoing brief sketch of the church at Ephesus that she was established in about the year 56, and that she was standing firm in 64, when Paul wrote to her from Rome. When John was in the isle of Patmos, in about 95 or 96, where he received revelation from God, through Jesus Christ, of, perhaps, the entire history of the church till the end of time, and also embracing some of her past history, he was commanded to write to the church at Ephesus among others, and this is what the brother in Missouri wished me to write about.

Having briefly noticed the church from her establishment up to about 64, I will further state that two years later, (about 66) Paul writes his second epistle to Timothy, who was the first Bishop, or Elder, of the church at Ephesus, and charges him most solemnly to discharge his ministerial duties, and forewarns him of the apostasy of the future, and of the false teachers that should arise, agreeing with his prediction in Acts xx. 29, 30.—See 2 Tim. iii. & iv.

John says, "These things saith he that holdeth the seven stars in his right hand;" that is the seven angels, or ministers of the seven churches; "who walketh in the midst of the seven golden candlesticks," or churches.—See Rev. i. 20. "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil." He had not only seen and known, but approbated their outward walk and conduct as a church. "And thou hast tried them which say they are apostles, and are not, and hast found them liars." As Paul foretold, we see that within thirty years these false apostles and deceitful workers had attempted to palm themselves upon this church; but she had tried them by the rule of inspiration, and condemned them as liars. John himself (1 John iv. 1-3) tells his brethren to try the spirits, and gives an infallible rule to determine the character of the spirit that actuates both the true and false apostles and ministers who should come among them. It is not enough for a man to confess in so many words that *Jesus Christ is come in the flesh*, while he, prompted by the spirit of anti-christ, teaches doctrines subversive of the sovereign, immutable and electing love of God, and the power, glory and finished work of Christ in redemption, or while he contends for a conditional salvation, dependent upon creature

performances. These false apostles had led many astray from the truth of the gospel among the Gentile believers, among the Galatians and elsewhere, but the church at Ephesus had tried them and detected their hypocrisy. "And hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted." All this was well enough, at least outwardly and in form. "Nevertheless I have somewhat against thee, because thou hast left thy first love." Perhaps their *first love*, which prompted the *first works*, was when they first embraced by faith the Lord Jesus, and felt the power of the love of God shed abroad in their hearts, and consequently felt a fervent love to the brethren, leading them to active works of faith and labors of love; not, as now, having merely the outward form of godliness, and keeping up the visible forms of the gospel for a name, while they were dead to the power of it. Unless we are prompted by charity, or love, our preaching, and all other religious services, become as sounding brass or a tinkling cymbal. "Remember therefore from whence thou art fallen, and repent, and do the first works." Not be baptized again, but do the works which God has required of all his disciples in a church relation, manifesting that ardent love to God, his cause and people, that they do when they first believe, when every act and every word among the saints was manifestly prompted by love, and their devotions shewed a becoming zeal, in spirit and in truth. If she did not repent, he would remove her candlestick, her visibility; for she was not giving her proper light. I might enlarge here, if time and space would admit, but I forbear for the present. The doctrine of the Nicolaitanes alluded to in verses six and fifteen, is not defined in the scriptures under that name, and historians do not all agree about it; but some early writers say they held to a community or plurality of wives, and other heresies. They held to and taught heresies, doubtless, that God had forbidden, and which he hated, and he commends the church at Ephesus for hating the doctrine too; but a people may be sound in the faith, as to form and theory, and yet not manifest a proper degree of the first fruit of the Spirit, which is love.

Brother Beebe, I am open for instruction on this subject from you, or any of the brethren.

Yours in hope of immortality,

I. N. VANMETER.

MACOMB, Ill, Feb. 1876.

SOCIAL CIRCLE, Ga., Feb. 27, 1876.

ELDER GILBERT BEEBE—BELOVED BROTHER IN CHRIST:—I have experienced for a long time great barrenness of mind—had but little profitable thought upon any portion of scripture; yet for weeks past I have had some pleasant reflections upon this, "And he led them forth by the right way, that they might go to a city of habitation." A few verses before this it is said, "They wandered in the wilderness, in a solitary

way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses." It seems there is a contrast here made between what poor, frail man can do, in his ignorance and blindness, and what the Lord does: between the children of Israel when left to choose their own course, their own delusions, and in their changed, happy condition, when they are brought low, and the Lord appears for their salvation. Left to their own blindness, to choose their own course, "They wandered in the wilderness, in a solitary way." They did not know a way of escape from it; a large, mixed multitude; their wives and little ones all along. There were no fruitful fields, nor thriving towns and villages, which could afford them food and shelter; no stores nor factories in their route where they might buy clothing. It says, "They wandered." Yes, they wandered for forty long, eventful years. "In a solitary way." These passages forcibly impress the child of God with his feelings and exercises of mind when under a work of grace. In all his journeyings from place to place, to his secret prayers, to his good resolutions, his sincere vows, it was to him a wilderness, a solitary place, in which he could find no food; his raging thirst could not be assuaged by any cooling draught which appeared to his longing eyes. How solitary and alone was he! No one surely ever had been just in that condition before; none could be the guilty, abandoned wretch he felt himself to be. What added, if possible, to his weight of condemnation, was the fact that he deserved it all, and more, if justice was executed. He looked in every direction for helpers, for a kind hand, for a shelter from impending doom; but it was a *solitary place*; no one seemed to live in that awful land; forsaken of God and man; there seemed to be no roads, no comforts. Hungry and thirsty, his soul fainted. It seemed he could go no farther; his strength all failed; helpless and forlorn, he sinks down under the wrath of God, under his burden of sin and condemnation. In this fainting, sinking condition, once more, and, as he thinks, for the last time, he calls upon the name of the Lord (that strong tower into which the righteous enter and are safe) in his trouble, and he delivers. What a change is wrought! The poor creature is now raised up from his sinking, dying condition, to praise the Lord for his unexpected deliverance. He stands up, is strong in the Lord, and his mouth is filled with good things. The poor outcast, the wanderer, has now found a home where he can rest in peace and safety, and can joy and rejoice in the God and Rock of his salvation.

No one will be so presumptuous as to say that the children of Israel without a leader went through the wilderness, and finally by their own efforts arrived to a city of habitation. The greatest advocate for works will say that the Lord brought them forth

with a high hand, with a mighty arm, and that he went before them and fought their battles. And yet many that make this admission contend that the sinner can, by his own efforts, bring God under obligation to save him. Israel, though the choice of God, was a stiff-necked, rebellious nation. Surely these qualities did not bring God under obligation to deliver them from Egyptian bondage, and to safely bring them to a city of habitation. His choice of Israel as his own peculiar people wrought for them all the blessings they ever enjoyed. "He led them forth by the right way." The idea of leading, implies a leader, and implies a necessity for it. A strong, healthy man, capable of walking, knowing well the road, has no necessity that one take him by the hand and lead him along. A leader is to go before; the led are to follow. There was a time once when we felt no need of a leader; we had strength of our own; we knew the way; and we should have lived and died thus, but for the amazing love and mercy of God, who showed us our lost and ruined state. The idea of leading implies starting from one place and arriving at another place. The starting place in this case was Egypt.

But I wish to write more particularly about their being led "by the right way." Israel was much rejoiced at the idea of being released from their taskmasters; but somehow it was very hard for them to believe that such a thing was possible, they were so utterly defenceless, having no arms, or weapons of warfare, poor, afflicted, distressed, and watched so closely by their cruel opposers, who at the very idea of their release became more and more cruel and exacting. But no doubt when they saw such visible displays of God's power upon their enemies, and that none of the plagues miraculously wrought came near them, they must have believed that God was interposing in their behalf, and that this Moses, whom they sarcastically accused of wishing to be a ruler over them, was indeed sent as their deliverer. Their doubts surely vanished when they took up their line of march, having spoiled the Egyptians, and left a dead corpse in each family of their former opposers. No doubt they were ready now to say, "He led them forth by the right way;" because it seemed right in their own view, and was just what they had wanted for the last many years. They marched on, no doubt, with merry, light hearts, and perhaps told of the miseries of their cruel bondage, their hopes bounding at the thought of the future. In this happy, exultant condition, before they are aware, they come to the Red Sea. Their march is not only suddenly stopped, but their old implacable enemy is behind, in close pursuit, well armed. Their songs are turned into lamentations, their souls faint in them, and their chosen leader is accused of bringing them purposely to this place to destroy them. How hard for them, surrounded as they were, to believe

that this was the *right* way; and yet they were made to sing the song of deliverance as they saw the dead bodies of their enemies. Who of us, when our prospects were crossed, suffering pain upon our sick bed, having an evil heart of unbelief, finding the corruptions of our vile nature ready to crush us, have not said, This is surely not the *right* way? Surely I am mistaken; I cannot be a child of God; my soul is among lions; the pains of hell have gotten hold upon me; I find trouble and sorrow; I thought release had come; that I had been brought out of my prison-house of bondage; but here I am in slavery again. In this condition, hungry and thirsty, our soul fainting, we call upon the Lord, who says, "Stand still, and see the salvation of God." We are made to know and realize in our own soul that salvation, deliverance from this condition, is not in us. We are now prepared to appreciate the kind hand of our Father, and to have *no* confidence in the flesh.

Every step that the Israelites took, being led of the Lord, was the right way from Egypt to the promised land. In all their journeyings, sufferings, and wars with their enemies, though they murmured and complained at almost every step, were a rebellious nation, and deserved the displeasure of God, yet his purpose of love and mercy changed not. The object of his leading them was, "That they might go to a city of habitation." He fully and entirely accomplished that purpose, in spite of the transgressions and rebellions of his chosen ones, and in spite of their powerful enemies, and did whatsoever he pleased. He performed all his oath concerning them, and made them acknowledge it. All the powers of earth and hell could not thwart or make void the promise of God. He drove out the heathen, and planted his own vine, and commanded his own people to dwell alone. All this he did for his national, typical people. Does he love his spiritual, elect, chosen people any the less? All his promises are yea and amen, to the glory of God. As he gave rules, laws and ordinances to his own national people, for their faithful observance, so he has set up his church on earth, given gifts to it, for their own good and his glory, and they are bound by the law of the Head of the church to observe all things whatsoever he has commanded them. We are not to stop short, nor go beyond, neither to add to nor take from, but take them just as they are, in letter and spirit. He leads in the right way, whether it suits our fancy or carnal ideas or not; and it is our duty to follow where he leads, and only where. When we are governed by a faultfinding, hard, unforgiving disposition, we may know the flesh is leading us in the ways of death, and sooner or later we shall experience that "The way of the transgressor is hard." How unnatural and unkind for brethren in the flesh to become estranged from each other. If one should go astray, the others

ought to be faithful enough to try to bring him back by kindness, by showing him his error; and the erring brother should listen to the words of entreaty, and not try to justify himself in a wrong. How much nearer is our spiritual relation than our fleshly. How much higher and holier is the cause of Christ than every thing earthly.

What a blessed privilege the saints enjoy in that church relation and union established for their habitation here on earth! Israel dwelt, in all their wanderings through the wilderness, in tents. Here to-day, and tomorrow on the march; but they all marched in order, and pitched their tents in order when they camped. We ought to learn something from this. Here we are blessed not only with suitable habitations for our wives and little ones, but blessed with suitable houses in which to worship as God has directed in his word. Truly we have a goodly heritage, precious gifts for our comfort, and how important that we walk in love and union, keeping ourselves unspotted from the world. If one shall, through the weakness of the flesh, inadvertently become soiled, how unkind for others to try to daub him all over with mud. You that are spiritual ought to try to restore him in the spirit of meekness, not in anger. How unfaithful we are, while possessed of a carnal, fleshly mind. Our carnal minds are always leading us astray, to do and say things that we ought not. The only infallible guide is when the Lord leads; it is always the *right* way, even though fire and flame, or the deep waters, or the valley of the shadow of death, are in our path. It is the safe, the right way, and leads to a city of habitation, to joy, peace and happiness. May the Lord ever preserve us from the appearance of evil, keep us in the dust, and lead us by his Spirit in the good and right way.

WM. S. MONTGOMERY.

LEBANON, Ind., Feb., 1876.

ELD. BEEBE—DEAR BROTHER:—As I am getting old, and have never written anything for publication in your excellent paper, I will try to write a communication, which you may publish, if in your judgment it will not exclude that which would be more interesting to the saints.

I am now in the 77th year of my age, and I feel that I have great reason to be thankful to the Lord for his goodness, mercy and loving kindness that have been so abundantly manifested toward a poor, unworthy creature, as I feel myself to be. But I will say, that when quite a youth I received a hope in the Lord Jesus Christ, which hope is both sure and steadfast, and which entereth into that within the veil, &c. I united with the Regular Baptist Church of Christ in March, 1821, and was licensed by the church to exercise a public gift in June, 1832, and was set apart by solemn ordination to the work of the gospel ministry in June, 1833; and I have been trying, though in much weakness, for nearly half a

century to proclaim salvation in the name of Jesus Christ, the Savior of his people. "For the Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste, howling wilderness; he led him about and instructed him: he kept him as the apple of his eye." Now the redeemed of the Lord, in their relation to their natural head, Adam, sinned, and fell under the curse of the law, and were by nature the children of wrath, even as others. And an angel said, Thou shalt call his name Jesus, for he shall save his people from their sins. He was qualified in every sense of the word to redeem his people from the claims of the law. The law which was violated by his people was holy, just and good; and the scriptures testify in relation to the Redeemer that he was holy, harmless, undefiled, separate from sinners, and was made higher than the heavens. Again he was made to be sin for us, who knew no sin, that we might be made the righteousness of God in him. Now upon what principle (in justice) were our sins made his, unless it was by imputation? And how could there be imputation in the absence of union and relation? To my understanding, union and relation are clearly taught in the figure of husband and wife: "For thy Maker is thine Husband: the Lord of Hosts is his name. And thy Redeemer the Holy One of Israel: The God of the whole earth shall he be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth." And another witness testifies that "he showed me the bride, the Lamb's wife." Again, "For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren." I then understand that there was an eternal, vital union existing between Christ, the spiritual Head, and all the mystical members of his body. "For there is one body and one Spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." And the poet sings,

"Before the day-star knew its place,
Or planets went their round,
The church in bonds of sovereign grace
Were one in Jesus found.

"With him his members on the tree
Fulfilled the law's demands;
'Tis I in them and they in me,
For thus the union stands."

He was their strength, and the executor of his Father's will, and he came to do that will. He was made of a woman, made under the law; and when he was made under the law he stood in a legal relation to his people, and their sins being his by imputation, and he being their surety, he went forward and satisfied every demand that the law held against his people. He suffered, the just for the unjust, that he might bring us to God. He bore our sins in his own body on the tree, and put them away by the sacrifice of himself. And when he had fulfilled all that was written concerning him in

relation to the claims of the law, he cried with a loud voice, "It is finished," and gave up the ghost. He was taken from the cross and laid in Joseph's new tomb, he went down into the territories of the dead, and on the third, the appointed morning, he arose, a conqueror over death and the grave. He was delivered for our offenses, and was raised again for our justification; after this he was received up into heaven, and there he ever lives to intercede for his people. Now I understand that the church has two standings or relations; one in Christ, their spiritual Head, and one in Adam, their natural head. When Adam was created, all his natural seed was created in him, and are manifested by ordinary generation, and are the children of the flesh. The children of the flesh, these are not the children of God. The spiritual children of God were in Christ their spiritual Head as a seed before Adam's dust was fashioned into a man, and was chosen in him before the foundation of the world, and are manifested in the new birth, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. Each one, when born of God, are the subjects of two births; first, they are born of the flesh, and second, they are born of the Spirit. And in each birth they partake of a nature; in the first, the nature of the flesh, and in the second, divine nature; and these two natures produce the warfare in the members. Jesus said, That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. This I say then, walk in the Spirit, and ye shall not fulfill the lusts of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other, so that we cannot do the things that we would. The first man is of the earth, earthy; the second Man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. The believer in Jesus Christ is possessed of both the earthy and the heavenly, and yet there is nothing visible to the natural vision but the earthy man; and the earthy is a house or tabernacle in which the heavenly dwells. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. Now there is an outer man and an inner man, an old man and a new man, which after God is created in righteousness and true holiness. "What will ye see in the Shulamite?"

"In every believer two armies are seen:
The new man of grace and the old man of sin;
In Christ he is perfect, and free from all guilt,
Yet in himself evils are both seen and felt."

For I know that in me, (that is in my flesh,) dwelleth no good thing; for to will is present with me, but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would

not that I do. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. Then all the promises of God in him (Christ) are yea, and in him amen, unto the glory of God. All spiritual blessings are treasured in Jesus Christ, and he makes it the high privilege of all the poor in spirit, who hunger and thirst after righteousness, to approach the throne of his grace; and he says to them, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light. Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous, and above all things, have fervent charity among yourselves: for charity shall cover the multitude of sins.

Now, dear brethren in Christ, when we contemplate the exceeding great and precious promises of the gospel to the dear children of God, is not our heart made to burn within us, as did the heart of the two disciples, when he talked with them by the way? And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. This people have I formed for myself; they shall show forth my praise. Since thou was precious in my sight thou hast been honorable, and I have loved thee: I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins. Return unto me, for I have redeemed thee.

All the children of God are taught to know experimentally that salvation is predicated upon grace, reigning through righteousness unto eternal life by Jesus Christ our Lord.

"Then shall we sing of sovereign grace,
And feel its power within;
And glory in our Surety, Christ,
Who bore our curse and sin."

Blessed is the people that know the joyful sound. I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness. And now to be possessed of the love of our blessed Jesus, to know him fully, and to be filled by him with all the fullness of God, prepares us for the enjoyment of that celestial city which hath foundations whose maker and builder is God. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in

Christ Jesus our Lord. Then, dear brethren, in view of the rich promises that God has made to his children, let us take courage. If children, then heirs, heirs of God, and joint heirs with Christ. But this is not our home, as it is appointed unto men once to die. We shall all have to realize a corporeal death, at which time the inner or new man will be conveyed to the celestial city, there to praise God and the Lamb forever. But the earthy or outward man, which is the flesh, must return to the dust, and there it shall sleep in Jesus until the resurrection morn. Now I here remark that I understand that the bodies of the saints were predestinated unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will; and the apostle says we are waiting for the adoption, to wit, the redemption of our bodies. Behold, I show you a mystery: we shall not all sleep, but we shall all be changed; for this corruptible must put on incorruption, and this mortal must put on immortality. Then shall their heavenly King say unto them, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Yours in the fellowship of the gospel, and in hope of a blessed immortality,

A. B. NAY.

NEAR EATON, Ohio, Feb. 11, 1876.

DEAR ELDER BEEBE:—It has been a long time since I have written to you, and since I have received a number of your interesting paper, the SIGNS OF THE TIMES. I would like to have the paper again, for I cannot go to hear the kind of preaching that I like to hear. We have preaching all around us, but such as is no food for me. Our little church at Winchester is destitute of a pastor now, and we feel very lonely indeed. Our late pastor, Eld. John A. Thompson, died last summer, and we have failed to secure a minister to fill his place. Ministers of our faith and order are scarce in this state, and what there are live so far from here that we cannot get them to come here. We feel very lonely and cast down, and feel like saying to the brethren, Come over and help us.

Brother Beebe, we would like to have you come and visit us, but I suppose you are too old to travel so far. If you know of any one that could come and preach for us, send him to Winchester, Preble County, Ohio.

Brother Beebe, I have not heard from you in so long a time that I do not know whether you are still publishing the SIGNS OF THE TIMES or not. If you are, please send them to me, and let me know the terms, and I will send the money as soon as I can. Direct to Henry Heckman, Eaton, Preble Co., Ohio.

Your sister, as I hope, in tribulation,

MARY HECKMAN

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 15, 1876.

REPLY TO "A POOR SINNER."

On page 54 of our last issue we are requested to give our views on the propriety of women praying in public, to which request we promised a response in this number.

Prayer is a privilege of inestimable worth to all the children of God, and it is solemnly enjoined on all the saints to pray without ceasing, and in all things to give thanks unto God. But for the enjoyment of this privilege, and obedience to this injunction, the inspiration of the Spirit is indispensable. "We know not how to pray as we ought." This lamentable truth is apparent when we ask and receive not, because we ask amiss. If all our prayers were indited by the Spirit, they would all be acceptable unto God, and would invariably be answered and granted. But such are our infirmities that, when left to vent in prayer our fleshly, selfish desires, we ask for things to be consumed on our lusts, which God in mercy refuses to grant. But the apostle assures us that the Spirit helpeth our infirmities, and maketh intercession for us according to the will of God, and that this intercession of the Spirit is with groanings that we, by reason of our infirmities, cannot utter; or that such desires are awakened by the spirit of prayer in the hearts of God's people as they have no adequate words to express.

But while all the children of God are admonished to pray, notwithstanding their infirmities and ignorance, God has graciously provided, and promised to pour out upon them the spirit of grace and supplication, and give them the preparation of the heart and the answer of the tongue, that they may draw nigh unto him, with a true heart, and in full assurance of faith; and with the preparation of heart and spirit which he gives, they come boldly to the throne of grace, to ask for mercy and find grace to help in every time of need; and they find access to the Father by the new and living way which our God has consecrated for his children, through the veil, that is, through his flesh, who was made flesh and dwelt among us; for he is the way, and the truth, and the life: no man cometh unto God but by him.

Public prayer is not enjoined upon any of the saints, either male or female, by any express command or instruction found in the New Testament. The special instruction given to the disciples of our Lord Jesus Christ in his sermon on the mount, is this: "And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which seeth in secret; and thy Father which seeth in

secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking. Be not ye therefore like unto them; for your Father knoweth what ye have need of, before ye ask him."—Matt. vi. 5-8.

Ostentation and public parade in prayer, to be seen by men, belongs to those whom our Lord calls hypocrites; but God's children are expressly forbidden to pray as they do. All the modern organized *Praying Bands*, who parade in the streets, and gather at the Drinking Saloons and other public places; to be heard of men, whatever may be their plausible pretext, are in open defiance of the command of Jesus Christ to his disciples, and openly display the characteristic marks of hypocrisy.

The public invocations of professed Evangelists or Revivalists, who *get up* religious excitements to order, and take their position at public altars, front-benches, or elsewhere, for the purpose of offering their mediatorial intercession for the conversion of sinners, bear the same indelible marks which our Lord has branded as hypocrisy. When God's children are drawn out in fervent desire to God, to revive his work, prosper his cause, and quicken and gather into his fold his chosen and redeemed vessels of mercy, whom he hath afore prepared unto glory, let them retire from the gaze of the multitude, enter their closet, and in secret pray unto their Father who seeth in secret, and as far as their prayers are inspired by his Spirit they will certainly be heard in secret and rewarded openly.

These instructions in regard to secret prayer, in our understanding of them, apply to all the saints individually, and are binding on them throughout all time.

But while all the saints are to observe these rules in their private or individual devotion, there are special gifts of prayer bestowed upon the church for the social worship of God. In the instructions given in the sermon on the mount, directions are given for both private and social prayer. When *thou* prayest, the personal pronoun is in the singular number, and applied to each individually; but in the form for social worship it is said, After this manner therefore pray *ye*: *Our* Father. Give *us* this day. Forgive *us* our debts. Lead *us* not into temptation, &c. Thus showing by the plural form of the pronouns that more than one unite in the prayer.

We have numerous instances on record where the primitive saints met together for social devotion, and in their prayers there were special gifts bestowed whereby one was mouth for all. When the church was organized at Jerusalem, on the day of Pentecost, they that gladly received the word were baptized, and they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. This was the order of the primitive church, and it is the order of the church of

Christ now, and shall so continue to the end of time. But in these more public exercises the women in the church did not, in any example we can call to mind, lead in being mouth in prayer. These gifts, like those of preaching, teaching, exhorting, &c., were, so far as we can find, confined to the brethren whose gifts qualified them specially for that exercise. But while one was the mouth in prayer, all the members were uttering from their heart the prayer as uttered by the voice of him who was their mouth in the articulation of their prayers.

While treating on the subject of prayer, it may be proper to call the attention of the saints to the instructions given us in the New Testament in regard to the order of prayer. All our prayers, whether private or social, should be addressed to our Father in heaven. We approach him as the FATHER, through and in the name of our Lord Jesus Christ, as the Son of God and Mediatorial Head of the church, whose name we are permitted to plead as the ground of our hope to be heard and answered, and it is by the *Spirit* that we are led to call on the Father, in the name of Jesus, who is our Advocate with the Father. We have no instruction to transpose this order, by addressing our prayers to the Son, or to the Holy Ghost; but while we truly recognize these Three, as the only One true and living God, we can only pray acceptably as moved and led by the Holy Spirit, by whom we are taught to know experimentally that it is only through Christ as our Mediator that we can approach unto God. It is true that in the form given in the sermon on the mount the name of Jesus is not mentioned; but Jesus was then with his disciples in the flesh, and under the law; he had not yet borne the penalties of our transgression, or ascended his Mediatorial throne; but afterward he told them, when about to leave them, and go to the Father, "And in that day, [when he should come by his Spirit to sit in the throne of his glory, the gospel church,] ye shall ask me nothing. Verily, verily, I say unto you, whatsoever ye shall ask of the Father in my name, he will give it you. Hitherto ye have asked nothing in my name: ask, and ye shall receive, that your joy may be full."—John xvi. 23, 24.

The popular delusion cherished by worldly religionists is, or seems to be, that prayer is what they profanely call "A lever, by which men can move the power that moves the world." Or, that by the prayers and invocations of men God can be persuaded to do what he would not otherwise do, and so far lay aside his own purpose as to adopt such plans as they may urge in their prayers. And they seem to think that the Lord estimates and is moved by the quantity of words and arguments urged in their invocations, and they will be heard for their much speaking; or, like the worshipers of Baal, their loud voices, and agonizing, and cutting themselves with lancets. But the true worshipers of God know

their prayers are only acceptable to God so far as they are in harmony with his immutable will, and that only the Spirit of God can inspire in them prayers and intercessions according to the will of God.

The need of the Holy Spirit to indite our prayers is not known or felt by those who call on graceless sinners to pray. The experts who assume to engineer the sensational motive power of what are in modern times called revivals, frequently urge on the infatuated multitudes that God desires to save them, the Holy Ghost is striving with them, and knocking for admission into their bolted hearts; that Jesus died for them, and is beseeching them to consent to be saved; in short, that God has done his part in the work, and all that he can do, and now all depends on their doing their part. Well, when the sinner concludes to permit the Lord to save him, he asks, What is my part—what am I to do to secure my salvation? He is at once told to *pray*. Go up to the altar and pray, or be prayed for. Pray to whom? If it be true that God has done all he can do, is it reasonable to pray to him to do more? If God has not done all he can, why tell sinners that he has; and if he has, why tell them to ask him to do more? Again, If God really desires to save them, and cannot without their consent and co-operation, is it certain that he has more power to damn them without their consent, or that they will be more willing to be damned than to be saved? How preposterous!

ORDINATIONS.

ASHLEY, Ohio, Feb. 10, 1876.

In pursuance of a call of the Pleasant Hill Predestinarian Baptist Church of Jesus Christ, for help to set apart by ordination to the ministry of the gospel two of her members, viz., BENJAMIN MARTIN and JOHN W. BIGGS, Elder George Weaver, of Mount Carmel Church, Hancock Co., Ind., and Elder John H. Biggs, met with the church, on the fifth of February, 1876, and ordained the said brethren to the work of the ministry.

J. H. BIGGS, Pastor.

H. MAIN, Church Clerk.

DEAR BROTHER BEEBE:—The little church at this place, although surrounded by enemies, is in peace and harmony, and there have been some additions, and the prospects are good for more; for the lambs are bleating around the fold and inquiring the way to Zion, with their faces thitherward. On the other hand, those that stand opposed to us, and a few years ago cast us out, are in confusion, and falling out one with another, and it appears to me very plainly manifest or fulfilled what the Lord said by the prophet, "Hear the word of the Lord, ye that tremble at his word: Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified. But he shall appear to your joy, and they shall be ashamed."—Isa. lxvi. 5.

JOHN H. BIGGS.

MARRIAGES.

Jan. 6, 1876, by Eld. Wm. M. Smoot, at the residence of the bride's parents, Mr. George T. Cornwell and Miss Amanda Smith, both of Prince Wm. Co., Va.

Jan. 25, by the same, at the residence of the bride, in Fairfax Co., Va., Mr. T. T. Arrington and Miss Julia A. Davis.

Jan. 25, by the same, at the residence of the bride's parents, in Prince Wm. Co., Va., Mr. Thomas Lundy and Miss Elizabeth Sincox.

OBITUARY NOTICES.

By request I send the obituary of a dear friend and sister in Christ, **Mrs. Joanna Sturgis**, eldest daughter of brother Zedekiah and sister Gertrude Truitt, of Worcester County, Md. She was born Jan. 24, 1853, and died Jan. 16, 1876. Her disease was a throat affection, which interfered with her breathing for a long time. I am informed that she continued gradually to grow worse, and her breathing more difficult, for several weeks before her death. For some time she could scarcely sleep at all, as her breathing was much more difficult while sleeping. A few days before the last, she seemed improved, and could sit up all day. In the evening before her death she seemed to join in the singing, and passed away about half past twelve, very suddenly, struggling for breath in her sleep, and never again gained a full breath. I have known her personally for several years. I made her acquaintance at her aunt's, sister Jane Laws, where she was engaged in teaching school. My attention was drawn to her quiet, cheerful manner, and to the evident interest with which she listened to religious conversation. In my after acquaintance with her, we had frequent conversation upon christian experience, and I found she had a deep acquaintance with herself and with the way of salvation. Her experience was, like that of many, a gradual growth in the knowledge of the sin and weakness of the flesh, and a gradual springing up of hope in the Savior. I do not think she was so much oppressed with doubts and fears as are many, yet often has she said to me that it seemed most wonderful that such a sinner could be saved. But her Savior designed to soon take her to himself, and it seems that she lived near the brightness of his presence. Her affliction and suffering never took away her cheerfulness, and she had always a warm greeting and a pleasant word for those she loved.

On the 22d of last July she was received by the church at Indiantown, and baptized. I have been told that the baptism was one of the most lovely and impressive that they ever witnessed. Though in feeble health, the Lord sustained her, and she was enabled to rest confidently upon her Savior's arm.

It would be a labor of love for me to write more, for I have seldom felt more closely bound to any one in the fellowship of the gospel than to her. She died as she had lived, in hope of immortal life. I believe that "for her to live was Christ; to die was gain." May God comfort the bereaved husband, parents, brothers and sisters, and all who mourn, in my prayer for Jesus' sake.

I remain as ever, your brother,
F. A. CHICK.

REISTERSTOWN, Md.

DIED—Near Junction City, Lane County, Oregon, January 26, 1876, **Mrs. Jane Gholson**, aged 76 years, 2 months and 15 days.

Grandmother Gholson, we believe, was formerly a resident of this vicinity and leaves a large circle of friends to mourn her loss. She was an exemplary christian, having been a member of the Baptist Church for 60 consecutive years. She leaves a numerous progeny, having been the mother of 15 children, and was grandmother to 100, and great grandmother to 37 children. Peace to her ashes.—*Weekly Mercury, Salem, Oregon.*

In addition to the above notice I will simply say, that I first became acquainted with sister Gholson and her husband, the late Benjamin Gholson, (whose obituary was published in the SIGNS) at their house in Schuyler County, Illinois, in the year 1834. The

next year found us near neighbors, in the vicinity of Mount Pleasant, Henry Co., Iowa, where we with others were constituted into an O. S. Baptist Church, then called Big Creek, now Mount Pleasant, where we remained many years in the most intimate church relationship. Subsequently we moved west into Mahaska County, Iowa, where we were again constituted, with others, into an Old School Baptist Church, called Big Grove, now New Cedar Creek. Here, too, we enjoyed the most devoted love and attachment as brethren in the faith of God's elect—in all about twenty years. During that time I never knew her out of humor. She was truly a mother in Israel, ever enjoying the confidence and respect of all who knew her; and again I can say in truth, that she was a mother indeed to her numerous offspring. Being sound in the faith and devoted to the truth it may well be said that the church has lost a mother in Israel, and her numerous offspring a devoted mother. May we all live as she lived, in the fear and service of God.

WM. M. MORROW.

In addition to what has been written above, I will also say that I became acquainted with sister Jane Gholson, together with her husband, Benjamin Gholson, now deceased, about the year 1855 or 1856. They were then living in Polk County, Oregon, where they, with others, were constituted into a church called Mount Moriah, but now Pisga, the writer assisting in the constitution of said church, when he was immediately called to the pastorate, in which capacity he served them for many years. There being no meeting house nor even school house in the neighborhood, the meetings were held alternately at brethren Benjamin Gholson's, Wm. B. Earnest's and David McDonald's; and being about twenty miles from my home, I frequently remained with them during the meeting, and they took great pains to make me comfortable. They were sound in the faith and very much devoted to the cause of christianity. In a word, they were sound, consistent Old School Baptists. Their seats were always filled at meeting. I do not now remember of ever having seen sister Jane Gholson's seat vacant during the many years that I served them. I have every confidence to believe that her happy spirit has gone from this world of sin, sorrow, pain, sickness and death, to dwell forever with her God and Savior.

JOHN STIPP.

Our dear and long afflicted daughter **Susan C. Gooden**, daughter of Wm. and Catharine Gooden, passed away Nov. 28, 1875, aged 21 years, 7 months and 5 days. She had been afflicted with that terrible disease, epilepsy, or falling fits, for more than nine years, of which she suffered untold agonies. Sometimes she had as many as four hard fits through the night, which seemed to be more than mortals could bear, though she never knew the intensity of her sufferings, as she was unconscious of every thing at the time. Her disease had preyed upon her mind until she had become almost a simpleton, and sometimes partly insane. We have several times found her lying on her face, when in a fit, and must have smothered if left alone. The morning on which she died I went to her, as was my usual custom, to know if she was living, as I had long expected to find her some morning dead. I found her lying on her face dead, having had a fit and smothered on the pillow. She was yet quite warm. She seemed to be aware of her approaching end, as she gave me all her little effects a short time before she died, and said she would not be here much longer. She kissed me tenderly every night before going to bed, and often said, "I may never see you again. I may go off in some of my turns." She often expressed a desire to die, as then she would be at rest. She said she would then be in heaven with her heavenly Father, where there is no more affliction. She had quit nearly all reading except the SIGNS, and she would sit and read them for hours together. A bright light seemed to break forth upon her a few weeks before her death, as nearly all her talk was of heaven and heavenly things. She would sit and sing, not poetry, but the language of her heart, in prayer and praise to her heavenly Father.

She would often ask me to sing for her, dear simple child that she was. She gave to me many satisfactory evidences that she has passed from death unto life, and left this world of suffering in the happy prospect of a better and brighter world on high. I miss her tender affections very much, but feel that we have no cause to weep, but to rejoice; for, "Methinks I see her now at rest,
In the bright mansions love ordained;
Her head reclines on Jesus' breast,
No more by sin or sorrow pained."

Elder E. Rittenhouse preached at her funeral
CATHARINE GOODEN.
WILLOW GROVE, Del.

By request of the children and friends of the deceased, I send the obituary notices of **Evan Douthit** and his wife, **Sarah Douthit**.

Evan Douthit was born Dec. 15, 1769, and was married to Miss Sarah Weaver in 1791. I have not the means of knowing at what time he professed a hope in Christ and joined the church. He moved from Tennessee to Illinois in 1823, where he lived a faithful member of the Old Baptist Church, and was an able expounder of the scriptures, as a licensed preacher. In 1833 he removed with his son, B. W. Douthit, and some others of his children, and settled in what is now Anderson County, Texas, where he lived with his son, enduring the hardships of a frontier life. (His favorite sport was bee hunting.) Himself and wife joined the Old Baptist Church at Fort Houston, (which was the first Baptist Church constituted in that county) where he lived a faithful member and exercised his gift, contending for the faith once delivered to the saints. His theme was Jesus Christ and him crucified. The writer was well acquainted with him, and can truly say that he lived the life of a christian. His general health was good for a man of his age, but he was somewhat palsied until his death, which occurred Sept. 21, 1849, at the age of 79 years, 9 months and 6 days. He left several children, relatives and friends to mourn their loss.

His wife, Sarah Douthit, was born July 31, 1773, and was married, as above stated, and lived with her husband until his death, having raised a large family of children. Too much cannot be said of her as a wife, mother, neighbor and christian. She still lived with her daughter-in-law, the wife of B. W. Douthit, who treated her kindly. For several years her health was good, until in May, 1866, when she fell and dislocated her hip, from which she never recovered, but was an invalid from that time until her death, living among her children, the last few years with her son-in-law, Ervin Self. And here I will remark that too much cannot be said in praise of Self and his amiable wife and family, for the pains they took to render the old lady comfortable, as she was almost helpless, and sometimes entirely so, having lost her reason. Never was it more plainly manifest, "Once a woman, twice a child;" for she had to receive the attention almost as an infant. Before she lost her mind, I often heard her say that she did not know what she was staying here for, but was only waiting the Lord's time to call her home. She was a firm Old Baptist, and remained a member of Fort Houston Church until her death. She was as well as usual the day before her death, and seemed to suffer but little pain. On the 17th of September, 1875, she was taken with something like a chill, and gradually grew weaker, until death relieved her of all her pains and distress. She was in her 103d year. She left three daughters and one son, and many grand-children, relatives and friends. We believe our loss is her eternal gain.

BEN. PARKER.

I am requested by sister Lucinda Hosier to send for publication the obituary of her husband, **Robinson Hosier**, who passed from the shores of time Nov. 26, 1875, at his late residence in Marion County, Oregon, aged about 69 years.

The subject of this notice was born in the state of Ohio, (Montgomery Co.) and in 1833 was married to Lucinda Jones, in Johnson Co., Ind. In 1839 they joined the Regular Baptist Church of Christ. In 1855 they emigrated to Iowa, where he was chosen deacon of the Regular Baptist Church called Sharon,

and served that church until 1865, when he with his family and a number of other brethren emigrated to Oregon, where it seems his usefulness to the church was almost, by the hand of God, brought to a close. His affliction at the start was rheumatism, and after suffering for several years he became insane, and was in an asylum about three years and a half. He then became sane, and was brought home, in which state he remained until he was called hence, though it was seldom he was able to be out of doors. When asked of his faith, he would say that he had no where to trust but in the Lord Jesus Christ, and if the least part of his salvation depended on any thing he could do, he was sure to be undone. I think I never saw any one more resigned to the will of God. He was a soldier for many years, but he has received his discharge and has gone home to his reward. "Blessed are the dead which die in the Lord."

Yours to serve in the kingdom and patience of our Lord Jesus Christ,

A. SHANKS.

SILVERTON, Oregon.

THE DEACON'S SINGING SCHOOL.

"I am going to see if I can start a singing-school," said the good man as he stood buttoning up his overcoat, and muffling up his ears, one bitter cold night this winter.

"A singing-school!" said the wife, "how will you do that?"

"I have heard of a widow around the corner a block or two, who is in suffering circumstances. She has five little children, and two of them down sick, and has neither fire nor food. So Bennie Hope, the office boy, tells me. I thought I would just step around and look into the case."

"Go, by all means," said his wife, "and lose no time. If they are in such need, we can relieve them some. But I can't see what all this has to do with starting a singing-school. But never mind, you need not stop to tell me now; go quickly and do all you can for the poor woman."

So out into the piercing cold of the wintry night went the husband, while the wife turned to the fireside and her sleeping babes who, in their warm cribs, with the glow of health upon their cheeks, showed that they knew nothing of cold or pinching want. With a thankful spirit she thought of her blessings, as she sat down to her little pile of mending. Very busily and quietly she worked, puzzling all the time over what her husband could have meant by starting a singing-school. A singing-school and the widow! how queer! what possible connection could they have?

At last she grew tired of the puzzling thought and said to herself, "I won't bother myself thinking about it any more. He will tell all about it when he comes home. I only hope we may be able to help the widow and make her poor heart 'sing for joy.' There!" she exclaimed, "can that be what he meant? The widow's heart sing for joy! Wouldn't that be a singing-school? It must be, it is just like John. How funny that I should find it out!"—and she laughed merrily at her lucky guess. Taking up her work again, she stitched away with a happy smile on her face, as she thought over her husband's words, and followed him in imagination in his kind administrations. By-and-by, two shining tears dropped down, tears of pure joy, drawn from the deep wells of her love for her husband, of whom she thought she never felt so fond before. At the first sound of footsteps she sprung to the open door.

"O, John! did you start the singing-school?"

"I reckon I did," said the husband, as soon as he could loose his wrappings; "but I want you to hunt up some flannels and things to help keep it up."

"Oh, yes! I will; I know now what you mean. I have thought it all out. Making the widow's heart sing for joy is your singing-school. What a precious work, John! 'Pure religion and undefiled is to visit the fatherless and widow in their affliction.' My own heart has been singing for joy all the evening because of your work, and I do not mean to let you do it alone. I want to draw out some of this wonderful music."

There are many hearts which would be the

better if there could be singing-schools started in them. Perhaps others may catch the keynote, and help to swell the song, until many a widow's heart shall be comforted, and the fatherless be fed.

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INQUIRIES AFTER TRUTH

We are constantly in receipt of requests for our views on different portions of the scriptures, and so numerous are they that it is impossible for us to give our attention to but a small portion of them. We have therefore concluded to publish such as may accumulate, and request our brethren who may have light on any of them to present such views as they have.—Ed.

BROTHER BEEBE—I would like to have your views on Psalm xiv. 13, 14.

DANIEL HADDIX.

GROVE CITY, Ill., Feb. 29, 1876.

ELDER BEEBE—DEAR BROTHER:—I would be glad to have your views on Luke xi. 24—26. If your time is too much occupied, I hope to hear from brother F. A. Chick on the subject.

JOHN MONTGOMERY JR.

UTICA, N. Y., Feb. 21, 1876.

DEAR ELDER BEEBE—Please allow me to say through the SIGNS to brother Forris A. Chick, that his able and very satisfactory communication in number three of present volume was read with so much interest by myself and others that I thought to acknowledge the same, and request of him his views, through the same medium, on Rom. xi. 14, and also 2 Tim. ii. 21. Hoping that the light of heaven may dawn upon the same in his soul, that by it he may be, as before, able to teach others the way of salvation more perfectly.

To Elder Beebe and all the dear ones, yours in love for the truth's sake,

L. ALEXANDER.

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DEVOTED TO THE

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IS PUBLISHED

THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE & SON,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 44.

MIDDLETOWN, N. Y., APRIL 1, 1876.

NO. 7.

POETRY.

BEFORE BAPTISM.

That heavenly word which doth declare
What glories in my Jesus are,
Constrains my soul with joy to wait,
To see the King in Zion's gate.

The glorious Man, the Son of God,
Went down to wash in Jordan's flood;
The Spirit's presence did approve;
The Father's voice declared his love.

With Jesus I'll go down to see
What glorious grace remains for me;
Redemption, life, and power to save,
Are figured in this watery grave.

Blood like a stream, grace like a flood,
Peace like a river flows from God;
Mercy abounds, and glory shines,
And love fulfills his great designs.

Baptized with Christ, I here proclaim
My faith and hope in Jesus' name;
He is my Prophet, King and Priest,
My portion, my eternal rest.

Rivers of living water flow
To all the saints, with blessings free;
All that believe on him shall know
What glories in the Godhead be.

This promise doth extend to all,
Daughters and sons, old men and young,
Whom God in every age shall call,
Servants and maids of every tongue.

With water only, men baptize;
Jesus, with spirit and with fire;
The saints to heavenly glory rise,
Possessing all their souls desire.

Father of glory, here we wait,
Till Jesus shall the Spirit send,
To guide us to that heavenly state
Of joy and glory without end.

AFTER BAPTISM.

Now shall my soul rehearse the deeds
Almighty grace has done;
Let every heart unite to praise
The infinite Three-One.

He saw my soul with guilt oppress'd,
He heard my mournful cry;
His hand conveyed the blessing down,
And brought salvation nigh.

Now I can sing deliverance grace,
And say, My Father, God;
My hopes I owe to Jesus' love
And his atoning blood.

Father, thy love constrains my heart
To walk in thy commands;
Thy sov'reign power has set me free
From Satan's slavish bands.

I to this watery grave descend,
Because my Lord has died;
And by his precious blood alone
My soul is justified.

I'm buried in this liquid tomb
To show what Christ endured,
When sinking in the floods of wrath
My freedom he procured.

I rise again and change my dress
Because my Jesus lives;
He clothes me with his righteousness,
And every comfort gives.

Why should I think it pain or shame
Thus to confess my Lord,
Who saves my soul from sin and hell,
And be his name adored?

'Tis thus I own his sacred name,
Thus I my faith declare;
And thus I wait at grace's stream
Till glory shall appear.

CORRESPONDENCE.

OTEGO, N. Y., Feb. 18, 1876.

ELDER BEEBE—DEAR BROTHER AND FATHER IN ISRAEL:—It has pleased the Lord to spare me to behold the commencement of another year, and what is to be unfolded this year is known only to him who knows all things, yea, the hidden mysteries. Truly the past year has been a scene of awful crime and all manner of religious excitement, and it truly seems that it is only for the elect's sake the world stands.

I have been in hope to see a communication from some of the dear brethren or sisters of this dear branch of the Zion of our God, but as yet I have looked in vain. I feel that it is due the dear children here at Otego that they should cast in their mite and speak often one to another, not only in their solemn assemblies at home, but through the SIGNS OF THE TIMES, our precious family paper. And since perusing the last number, I have felt a great desire to write a few of my thoughts and feelings, in my poor, weak, stammering way, and leave it all with you, my dear aged brother, to use or throw aside. The SIGNS have never seemed better to me than they do now. Many years they have come to us richly laden with the manna of the kingdom. They do not become distasteful, or as an idle tale; but instead, how soon do we look them over to see who has sent a word of cheer, in this our time of need; for the Lord's children are always poor and needy. Even when they say, "Lord, it is enough; my cup runneth over;" yet they are poor and needy, or they cannot be comforted; for the dear Savior has said, "Blessed are the poor."

As I have referred to the last number of the SIGNS, I must speak of our dear esteemed sister Murray's most excellent letter. It seemed to me while reading it that I was lifted up, yea, far above these low grounds of sorrow and care. She expressed my feelings so much better than I can, I felt to say, Go on, my dear sister, the Lord speed your way. I believe I know how timid the true and faithful followers of the meek and lowly Lamb of God are. To be referred to in any such way does not lift them up in their own estimation, but they feel that it is too much to be said of them, and they would be glad to hide themselves from the sight of any of the Lord's people. And so it is with the dear called servants of God, those who go forth bearing the name of Jesus, not only on their lips, but in their hearts. They feel often times

as if they could not go before the people "I have no message; how can I speak? O that my days were at an end." But, my dear precious ones, the Lord will never leave nor forsake you. He will be a mouth to you, and will give you tongue and utterance; for he has promised this to his chosen ones. And I sincerely believe, my dear brethren, that the less you have of this world's goods, and the poorer you feel in your own selves, the more comfort you are to the churches over which the Lord, the good Shepherd, has placed you. Ye cannot serve God and mammon. I believe there are those who have almost lost their usefulness because they heap up so much of this world's goods. I trust the Lord has given me a desire to administer to the necessities of the dear saints, as far as in me lies, and especially to the dear ones who preach the glorious gospel of the Son of God. And I do feel to praise and adore his great and holy name that I cannot claim any of this work or righteousness as mine own doings. I am by nature vile and polluted. Not the least glimmer of light, spiritually, did I derive from my earthly, first parent. In him I, with all his posterity, fell, with no way of escape. This beautiful hymn comes to my mind:

"Hail the blest morn when the great Mediator
Down from the mansions of glory descends;
Shepherds, go worship the babe in the manger,
Lo, for his guard the bright angels attend."

Yes, his name shall be called Jesus, Wonderful, Counsellor, The Everlasting Father, and The Prince of Peace, and the government shall be upon his shoulder. Now, tell me how much belongs to poor, vain, sinful man, whose breath is in his nostrils. Unless it please the Lord to call him by his grace, and create within him a new heart and a new spirit by being born of God, his doom is sealed. When born of God, he, or she, becomes a new creature. Old things are passed away, behold all things are become new. When any of the spiritual family are thus born, and brought up from under the law, and made free indeed by the glorious tidings of the gospel, then the old covenant has passed away with them, and they enjoy the better promises. I do feel to rejoice that the Lord in his own good time was pleased to show me some of the wonders of his love and mercy, when I was wandering on the barren mountains, seeking for rest and finding none. I could not understand the justice of God in his choice, my sight was so dim for many years; and I believe that all I

could see was men as trees walking. While I was traveling to and fro on this desert mountain I had a dream which never has entirely left my mind, although at the time I did not realize much about it; but since that time I have felt the meaning of it. It seemed that I was alone, trying to follow a path up a very rugged hill. On the side of the hill it seemed very crooked, and so narrow that I could hardly walk in it. It looked to me like a sheep-path, and I was trying to follow it. I could go but a few steps at a time, for fear of slipping down the hill, which looked barren and stony. I do not think I felt as if I could ever gain the top. I was then a little more than half way, and for some reason I looked down on the ground and right by me was a glass set in the earth, and a face under it, close to the glass. I was very much surprised to see any thing like that in such a desolate place, and I stooped down and kissed the face through the glass. I then awoke. I did not speak of this dream for many years, but it always seemed pleasant to think about. In this way I trust the Lord has been leading me and instructing me, and O that I might praise him with my every breath, and speak of his love, and tell of his power to save. The Lord has been so good to me and mine, in bringing each one of us, as I humbly believe, to hope in his name; and with the dear old prophet we can say, "As for me and my house, we will serve the Lord." Truly our lines are cast in pleasant places. O that my days may be spent in honoring his great and holy name.

Dear Elder Beebe, how often my mind goes back, and I seem to live over again your last visit at Otego, at our yearly meeting in October. It seems a great favor of the Lord to give you health and strength to come to us in the fullness of the gospel. How willing and glad we were to have you and dear brother Durand under our roof once more, and all the rest whose privilege it was to come. I believe I never get weary of caring for the dear saints. That meeting was one long to be remembered. How clearly the gospel trumpet was sounded. The subject you spoke from, concerning the vine and the branches, how excellent it was. It may be compared to the finest needlework. Surely we are a favored people. Peace and harmony dwell among us. We are favored with the preached word from our dear brother Bundy, who is one of the called and faithful ones.

I would not forget the two days

meeting at Osborn Hollow, the 29th and 30th of December. There the dear saints were permitted to assemble again, to hear our dear brethren, Elders Durand, Hubbell and Bundy. The Lord alone is able to fill the earthen vessels, and to give tongue and utterance to his chosen ones, to bring out from the scriptures wonderful things, to comfort, build up and instruct the church, that they may grow in grace and in the knowledge of the truth as it is in Jesus.

"Who, who would live alway, away from his God,

Away from that heaven, that blissful abode,
Where the rivers of pleasure flow o'er the bright plains,

And the noontide of glory eternally reigns ?

There saints of all ages in harmony meet,
Their Savior and brethren transported to greet;

While the anthems of rapture unceasingly roll,

And the smile of the Lord is the feast of the soul."

I believe, my dear brethren and sisters, these lines speak forth the feelings that filled the hearts of the dear people of God who were permitted to assemble at that long to be remembered meeting. They were brought to the banquet, and the banner of God's love overshadowed them. It was my happy privilege to be there, and for such a great blessing may I return a tribute of praise. Four weeks ago I enjoyed another favor from the Lord, in being permitted to visit the dear friends in Utica, and I am glad to say there is a precious band of the Lord's dear people in that city, and they are hidden ones truly, being very little known among all the religionists of that vast multitude. They are hid in the cleft of the rock, and in the secret place of the stairs. It did seem, as soon as we entered the first dwelling place of our friends, that we were at home. Home again, how sweet the sound. Our stay there with the dear brethren and sisters was one of the most pleasant we ever expect to enjoy. While we meet and part on these mortal shores we are reminded that the end is near, and we look forward to the time when all tears shall be wiped away and parting shall be no more. It is very evident that the Lord is gathering his redeemed. He says to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth. They shall come and rejoice in God's holy mountain at Jerusalem. On the other hand, darkness covers the earth, and gross darkness the people. Antichrist spreads far and wide her treacherous wings, and her colors deceive the people. But her doom is sealed; she and her children shall lie down in the pit, in torment shall they dwell.

I would like to speak of our dear departed sister Lockwood. How I miss her. Although many hundred miles separated us in body, yet her precious epistles of love came to me with much richness and sweet smelling savor. I had just mailed a letter to her the day I heard she had gone home to her rest.

"Dearest sister, thou hast left us,
Here our loss we deeply feel;
But 'tis God that hath bereft us,
Who can all our sorrows heal."

I will now bring this broken message to a close, and if there is in it a word that will be of comfort to any of the Lord's humble poor, the glory belongs to him. May you, my dear brother, be sustained in the labor of love in which you have so many years been engaged. The Lord who hath bought you will be with you to the end of your pilgrimage, and will also carry you in his arms of love through the dark valley, and in his presence, where there is fullness of joy, and at his right hand, where are pleasures forevermore.

With much love to all the household of faith, I am affectionately your sister,

CHRISTIANA L. FRENCH.

PLEASANT RIDGE, Clark Co., Wis., Jan. 1876.

DEAR BROTHER S. H. DURAND:—With a trembling hand and aching heart I address you at this time, for death has entered our home and taken from our little circle a husband and father. He had been very feeble for the past year, so that he could labor but very little, but attended to his domestic affairs until this winter, during which he has been confined to the house entirely. Then we could see him fade slowly but surely every day, until the 19th of this month, when death came to his relief. The bible and the SIGNS were his constant reading until a few days before his death; then his mind seemed wandering. He told me he should live but a few days. I asked him how he felt. He said he was perfectly resigned to the will of God. He was buried, according to his request, with only a prayer. He wanted I should write to you and have you preach a sermon at Herrickville. Had he lived until the 29th of February, he would have been seventy years old. I would like to have you write an obituary as suits you best, as you have known him for years. I feel as though the Lord had come very near to me, for my loss I deeply feel; but I desire to be still, and know that he is God. O may I ever be submissive to all his dealings with me, knowing he doeth all things well. I feel that I am an undutiful child, if one at all, and justly deserve this, and more. But may the Lord give me grace to bear all; then I can sing,

There is a rest which I one day,
Far from the gloomy world, shall find;
When I shall cast these clouds away,
And leave my sins and griefs behind.

O how he loved to hear me sing these words. It would comfort him so much, it did me good; and when I looked upon his face for the last time, there was such a heavenly smile that I could say, "Thy will be done, not mine." I desire to live "Nearer, my God, to thee; nearer to thee." O such a longing desire as I have to meet with the saints! You that have the blessed privilege of meeting with the brethren and sisters, and hearing them tell of their joys and sorrows, know not what it is to be deprived of it. Mr. Allen used to talk so

much about going where we could all go to meeting. It was all his theme. But he has gone where congregations never break up. It comforts me even in trouble to think that he is now basking in the smiles of his Savior. In my lonely hours I love to think of him as singing the song of redeeming love. I would fain fly away and be with him at rest, for my head and stay is called away, and I am left to mourn. But why should I grieve, when I can feel that Jesus reigns, and has done all things well? O may I yield to his entire control. O may he give me submission, and strength as my day.

"In all my afflictions to thee would I come,
Rejoicing in hope of my glorious home;
Whate'er thou deniest, O give me thy grace,
Thy Spirit's sure witness, and smiles of thy face;

Indulge me with patience to wait at thy throne,

And find even now a sweet foretaste of home."

I must close, but don't feel as though I had said anything that I want to. Remember me and my children at the throne of grace, and when you meet with the church think of me far away in Wisconsin, with no one to say a comforting word to me.

Since writing the above, I have received your letter, and was so glad to hear from you. But you little dreamed he was sleeping, for he was buried the day you wrote. If he could have had a letter from you while he was able to read, it would have done him much good, for he talked about you a good deal. He used to think he would write out his experience, but for the last two years he was too nervous to hold a pen.

I feel interested in that meeting house, and if providence permits I shall contribute something. You did not say where it would be, but I suppose on Vaughan's Hill. I know of one who would like to be in your midst. O how eagerly we would peruse the SIGNS, to see if there would be a meeting any where that we could go. But none nearer than Michigan. I hope some time to be able to attend such meetings. Yes, I had heard of mother's death, and of the excellent discourse that was preached, and if I could read it, it would do me good. I hope to see her death published in the SIGNS. Please write, you and Bessie. I think much of reading your pieces, it seems so much like hearing from home.

And if on earth we meet no more,
O may we meet on Canaan's shore.

Yours in affliction,
SYBIL ALLEN.

WEST VA., Feb. 16, 1876.

DEAR BROTHER IN CHRIST:—Having to write you on business, I will attempt to tell you of some of my doubts and fears, and of some of my hopes, which sometimes seem very small.

When I was very young the thought of death and judgment oft times came in my mind, and made me feel miserable. I really believed I must and could do something to prepare me for that better world above. I read

in the scriptures about heaven and hell, and I did not want to be banished to that place of woe. Time rolled on, and I became grown up, and the pleasures of the things of time so filled my mind that I forgot for a season about my future prospects, and sought the pleasures of the world. But I promised myself that I would at some future time become good and be a christian, and I then believed that I had power to do so. I often heard my father tell his christian experience, but I saw no beauty in it, nor had I any knowledge of any savior but man. But at an unexpected time and manner I was made to feel as I had never before felt. I felt that I had no friend upon earth, nor in heaven. All my past sins were presented to my view, and I felt that I was a condemned sinner, and knew not what to do. I was truly without hope. I read the scriptures to see if I could find any comfort. I found many precious promises, but they were not for one so vile as I felt myself to be. I read of a Savior, but I could not feel that he was my Savior; for I could not see how God could be just and save so vile a sinner. All my powers to save myself were gone, and the way to God I knew not. In this condition I continued more than a year. I tried to pray, but all I could say was, "Lord, have mercy on me, a sinner." At this time I would have given all the world, if it were mine, to know how such a one as myself could be saved. But when the Savior was revealed to me, I found in him the way and the truth and the life, and the only way to God. This way then seemed so plain that I really thought I could make others understand it; but, my dear friend, I was greatly mistaken; for none but God can open the eyes of the blind; and until God gives eyes to see, and a heart to understand, we are sure to look to man for salvation.

We have a great deal of what is called preaching in this part of the country, but they hold forth one as a savior who cannot save. I sometimes feel as one who never truly knew the way of life and salvation; my hope seems to be so small. But at other times I feel my faith so strong that I can say, "I know that my Redeemer liveth." Thus it has been with me for forty years, sometimes hoping, and at other times doubting. Sometimes the sun shines, but the most of the time clouds obscure my skies. I can truly say, if I am saved, it is by free and unmerited grace, without any works of mine.

Dear brother Beebe, if I may so address you, after having written the above it appears so much like myself that I am tempted to cast it in the fire; but as I have to send the money for my subscription I will send it, hoping you will lay it aside if you see any thing in it contrary to truth. I can say in truth, I think the SIGNS OF THE TIMES the best paper in the United States—I mean the doctrine it contains. But I must stop.

Yours truly,
H. J. MURPHY.

MIDDLETOWN, N. Y., March 10, 1876.

My mind has been agitated for some time past in reference to the furor that has been, and still is passing over our community, called religious conversions. I have again and again concluded to let the "potsherds strive with the potsherds," feeling the assurance that "The Lord knoweth them that are his," and will save his people without reference to the mechanism of mortals. But anon my equilibrium is disturbed by some blasphemous meteor kindled by the wild-fire of enthusiasm of some adventurer, which causes me to tremble when I see them deceiving the vast numbers who follow them, supposing they have power to give their followers immortality and eternal life, which they by their declarations blasphemously profess to do. When the tidal wave that, like every other religious innovation which commenced in England, and has no connection with the "river the streams whereof make glad the city of God," reacts, the result must bring disappointment to the great multitude, who will find themselves deceived; and being destitute of the knowledge and fear of God, will not calmly rest. If we may judge the future from the past, among the most sincere we may look for insanity, suicides and skeptics. The high-minded and philosophic, who know nothing of the truth "as it is in Jesus," will conclude that all is deception, practiced for notoriety and money getting. Yet there is another fearful feature that may be brought to pass by such overwhelming deception.

The first transgression of the head and representative of our mortal race was effected through deception, and that same old serpent, "which is the devil and Satan," has continued to deceive the people to the present day, and by the same glittering bait, too, teaching them that by disobeying God they shall become as gods. The false teachers and peddlers of christianity say all men can come to Christ, and become as gods, by so doing. Was the contradiction in the garden of Eden any more glaring, between the serpent and Jehovah, than it has been in all ages, and still is, between false teachers of christianity and the "record that God hath given of his Son?" They use his name without the fear of God before their eyes, peddling the name of Jesus with shocking irreverence to their supporters, and promising them in the name of God, heaven and happiness on conditions performed by the creature, who is dead in sin, telling him to come to Jesus, representing Him on whom all creation is based as a pitiable mendicant imploring for admission into their hearts. Our Savior told his followers, while he was yet in the flesh, that none could come unto him unless they were drawn by his heavenly Father. Is it not a direct contradiction between them and the Savior they profess to be peddling? God in his own time and way will unmask the deception. I sometimes fear the end is not yet. "The prince of the power of the air"

has never been at rest, nor satisfied with the religious freedom guaranteed to all sects alike in America; but like the troubled sea, his pious emissaries have continued to cast up mire and dirt, endeavoring to obscure the beauty and equity of unbridled religious freedom. Has he not the right machinery in motion now to deceive the majority of the mass of mankind, sufficiently so as to enable them to endeavor to consolidate christianity? As proof that my fears are not groundless, I insert the following, which I clip from the "New York Herald," which is a mouthpiece of popular religionists:

"A correspondent, who gives his impressions after hearing Moody and Sankey, very pertinently asks, 'Has not the time arrived for a free christianity? A christianity with one creed only—Christ and his teachings. A christianity with spiritual life and power, for which humanity is yearning, and which will sweep the world victorious. What a future it would bring!'"

What a future indeed! The history of the past portrays the future that would result from such an effort. The heaviest trials that the true followers of Jesus have passed through since his ascension were begun by the emperor Constantine, when he established by law the christian religion, confining it to one creed. The "one creed" defenders can be traced from that century down to the present by their trail of blood in persecuting nonconformists. Those who are born of God never did, nor ever will unite in persecuting others, knowing that it is by the grace of God christians are made; knowing also that "Cursed is man that trusteth in man, and maketh flesh his arm;" asking nothing of the civil powers but to be permitted to worship God according to the dictates of his Spirit; praying that all religious sects may continue in the right to worship according to the dictates of conscience, secured by our forefathers, under the providence of God, in the Constitution of our country. The before mentioned religious old serpent has never been satisfied with the barriers in the Constitution which prohibit the establishing of the "one creed" standard. It matters not what creed should be established and legally favored, all the unprincipled wretches, hypocrites and favor-seeking creatures would embrace and adopt that creed as readily as they did in the day of Constantine, and the consequence would be more disastrous in America. In those days religious creeds did not exist prior to the creed they found it requisite to frame to fetter the true followers of the Son of God, who were led by the Spirit. Then, as now, such could not conform in their worship to the usages of man-made christians; hence came persecution and torture too appalling to name. While history mirrors forth such facts, no sane lover of the good of mankind can desire to see such history repeat itself in America, which surely would follow an attempt to conform to "one creed" the nu-

merous sects of religionists that exist on this continent. To be legally shielded is all the church of Christ asks of the powers that be. A religion that cannot be sustained by its own adherents is a curse to community, and the less we have of such piety the better for christianity and all other citizens. May our God protect us from the restless spirit of hypocrisy that pervades our land, and deliver us from evil, and lead us by his Spirit into truth and righteousness. As our strength consists not in numbers, may our converts be only those who are born of the Spirit; those who are called and saved in Christ Jesus. Such, and such only, are the converts that the children of God wish to have added to their number.

P. A. BEEBE.

TRIALS.

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed ye may be glad also with exceeding joy."—1 Peter iv. 12, 13.

The children of God are all "beloved," in his beloved Son, and are blessed with faithful Abraham—with faith and hope and love, yea, with all spiritual blessings in Christ; yet their faith must be tried, as Abraham's was, that it, "being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." Among men, very precious metal and stone is submitted to a test trial, that its purity and richness may be proved, and its beauty appear. The object of the severe trial is to take away the alloy, dross or foreign and gross materials or particles which are interwoven with and adhere to that which is tried. And so the LORD "shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord."—Mal. iii. Therefore through trials the Lord purifies the precious sons and daughters of Zion, comparable to the most fine gold, that they may be thoroughly separated from all their own unrighteous offerings and dead works, and offer a pure whole sacrifice unto the Lord, an offering in righteousness. And so, to be thus made "meet to be partakers of the inheritance of the saints in light," is the highest honor and richest blessing that God himself has bestowed upon any of the corrupted children of men, even though the vessels of mercy must walk through the heated furnace of affliction and pass through the deep waters of tribulation, before they are prepared unto praise, honor and glory. It is well, then, yea, and a blessed favor, that our God hath chosen the children of his love in the furnace of affliction, that, when he has tried them, he may bring them forth as gold. It is because God has set his love upon the people of his choice that he thus re-

fines them, that they may be holy and without blame before him in love. For while he has loved them with an everlasting love, their sins are offensive unto him, and therefore he will thoroughly purge and purify them from all filthiness of the flesh and spirit, and take away all their idols, "that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life"—an endless life. Such is God's holy and gracious purpose in the many sore trials and heavy afflictions of every child whom he loveth and receiveth. The *loving* mother will not suffer the dear little one to remain filthy and sick, though the cleansing and restoring causes much suffering and crying. And though a *mother* may forget the child of her bosom, yet God will never forget nor forsake one of his little children for whom Jesus died. For God so loved them that he "spared not his own Son, but delivered him up for us all." And O to what unexampled trials and sufferings was the beloved Son of God delivered up! Yet it was his own holy Father that delivered him up to the smiters and mockers, and to all the deep, dark, overwhelming trials, woes and sorrows which were in his cup of suffering and baptism into death. Why was the blessed Lamb of God thus delivered up, to suffer and groan, bleed and die? The answer is, "For us all;" "for our sins, that he might deliver us from this present evil world, according to the will of God and our Father." So the term, "us all," embraces all of whom it may in truth be said that God is their Father; that is, "as many as are led by the Spirit of God, [for] they are the sons of God."—Rom. viii. All who receive the Spirit of adoption, whereby they cry; Abba, Father, are reconciled to God by the death of his Son; and, being reconciled, they shall be saved by his life.—Rom. v. Their reconciliation to God is made by *death*, and their salvation is accomplished by *life*. The death and life of the Son of God. But how is it that his death reconciles and his life saves us? Only by their being fulfilled *in us*. We must die and live with him, or receive his death and life in ourselves. Therefore we must, in our experience and inmost life, be partakers of the sufferings of Christ, die with him unto sin, and be crucified with him unto the world, that we may also live with him unto God, and be glad with exceeding joy when his glory shall be revealed. For in our sinful state we were without Christ, and afar off from God, and it is by the blood of Christ that we are made nigh; and it is Christ the good Shepherd who brings us back. He who knew no sin was made sin for us, that we might be made the righteousness of God in him. But when he bowed the heavens and came down, to seek and save that which was lost, O into what inconceivable depths did he descend! that he might take us up out of the horrible pit and miry clay. The precious suffering Christ thus came and

put away our sins by the sacrifice of himself, and so fulfilled all righteousness through his baptism into death, and brought in an everlasting righteousness by his glorious resurrection unto life. And now the redeemed of the Lord must be made partakers of all this rich grace of life and righteousness of God in Christ. But in thus returning with that which was lost, and saving his people from their sins, Jesus leads them back in his own footsteps, calling them to bear the cross and follow him, and they, as the members of Christ, are made perfect through his sufferings, which are filled up in the members of his body, which is the church. But O how trying and wonderful this way of holiness is! For it is coming into peace through tribulation, into joy through sorrow, into honor through reproach, into riches through the loss of all things, and up into glory, immortality and life, down through shame, corruption and death. O such trials of soul as are thus given to those who shall walk with Jesus in white, are inexpressibly bitter to the poor, afflicted, sorrowing child, who is suffering here in the days of his flesh, and offering up unto God the sacrifice of a broken heart and a contrite spirit, with strong crying and tears. Yet the feet of God's own beloved Son walked here in all these paths of unutterable sorrow and trial. But he patiently endured it all. When a loving disciple and friend would have screened him from the last and most dreadful trial, with what meek and touching reproof he said, "The cup that my Father giveth me, shall I not drink it?" O that I may possess his sweet submissive spirit in this, as in all the acts of his sorely afflicted, deeply suffering, yet blessed and beautiful life. "How can I bear revenge or pride with Jesus in my view?" When his bitterest and deepest sufferings were upon him, into what a sacred nearness with, and fervent, earnest prayer unto God they brought him! How very sweet and precious then were the visits and loving ministrations of sympathizing angels! Surely such holy communion with God, and such sweet consolation from him, made the trial and suffering sanctified blessings. And it is thus with every tried and afflicted, reproached and suffering child of God. And while their sufferings abound in Christ, their consolation also aboundeth by him.

And when the trial was ended, when he had drank the cup, and it had passed away from him forever, O then how superlative was the heavenly glory with which Jesus was crowned! Ascending up into heaven from near the scene of his great sufferings and the conquered grave, the triumphant Son of God was received into glory. But again, he shall so come, as he went into heaven, to reveal his glory unto all his now suffering and sorely tried followers, who come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb, when they shall be glad also with exceeding joy.

"In hope of that immortal crown
I now the cross sustain,
And gladly wander up and down,
And smile at toil and pain.

I'll suffer on my three score years,
Till my Deliverer come
And wipe away his servant's tears,
And take his exile home."

Truly your brother and companion
in trial,

D. BARTLEY.

FEBRUARY, 15, 1876.

ST. PAUL, Ind., Feb. 26, 1876.

DEAR BROTHERS BEEBE:—Some of the little ones in the Father's house desire me to still write for the SIGNS, therefore as I am confined in the house to-day with neuralgia I will try to write a little, and submit it to you, hoping that God may prepare me to comfort his people. And there is, perhaps, no truth that will give them more comfort than to be assured that they are his people, and that he is not ashamed to be called their God. It may be profitable, therefore, to speak often to one another of the marks and proofs of our divine sonship, and so to assure our hearts before him that we are the Lord's.

These two lines of poetry fitly express the almost continual complaint of many:

"I am so vile, so prone to sin,
I fear that I'm not born again."

And this unbelieving fear dismays and hinders many of the heirs of promise, so that they cannot enter into rest. "For there remaineth a rest to the people of God." And they who believe do enter into that rest. But as it was with many of the people of God to whom the promise was first made, who could not enter in and enjoy the rest of the promised land from their hard bondage and weary wanderings, so now through the same hindering unbelief many of the people of God are kept back from entering in and enjoying the sweet gospel rest that remains for them. They, like Israel of old, are full of complaints, doubts and fears, and say many bitter things of themselves, as if all these things are against them, because they are afflicted and poor, sinful and weak. Their complaint is, "If a child, why am I thus?" For such poor, tempted, fearful ones let me repeat this scripture: "And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." And let me remind them of the blessed words of God's own dear Son, when he taught his disciples, saying, "Blessed are the poor in spirit; for theirs is the kingdom of heaven. Blessed are they that mourn; for they shall be comforted. Blessed are the meek; for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness; for they shall be filled." No self-righteous one will thus hunger and thirst, but the poor and needy soul, feeling sinful and destitute of all righteousness,

just ready to perish with hunger, cannot repress this earnest desire after righteousness, even the righteousness of God. And every such poor one in Zion is blessed, and shall be filled with the fullness of the riches and righteousness of Christ, which are durable and everlasting. But the adored Master, in showing who are blessed, goes on and says, "Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven." "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you." This may meet the eye of some tried one who is bearing the reproach of Jesus, feeling forsaken, afflicted and not blessed; but, dear persecuted child, thou art a companion of the holy prophets and apostles, yea, and a partaker of Christ's sufferings, whose divine lips pronounce thee blessed, and bid thee rejoice.

When we trace the footsteps of the Master, we shall find that in all the days of his flesh he was misjudged, evil spoken of, afflicted and persecuted, forsaken and rejected of men; yet he was none the less God's own beloved Son, in whom the holy Father was well pleased; and when he had no disciple, brother or friend to comfort him, angels ministered to him. O how blessed was he! though no child of God on earth was ever so persecuted, afflicted and poor. And we know that it was from this fact that Satan tempted him in regard to his sonship, saying, "If thou be the Son of God," as though God would not let him thus suffer if he were his Son. And in like manner is every son whom the Father receiveth tempted and tried, not for his destruction, but for his salvation, that he should not be condemned with the world, but be blameless and harmless, the sons of God without rebuke. So when we look to the apostles and prophets, (holy men of God) to patriarchs and saints, we learn that they all endured and suffered on the earth, both through their own villainess and from persecution without; yea, by their own people were many of them derided and rejected; yet the scripture testifies that the world was not worthy of them.

From all this the assurance is given that every poor and needy one who feels sinful and destitute of the righteousness for which he hungers and thirsts, and "looks to Christ for all," that every tried one who, when persecuted and forsaken by men, pours out his troubled soul unto God, and feels that now, more than ever, God is his refuge, that every one who mourns because of evil, affliction and sorrow, yet meekly bows his contrite spirit and prays, "O my Father, if this cup may not pass away from me except I drink it, thy will be done,"—I say, the assurance is given in the scriptures, and by the lives of Christ and the apostles and prophets, that every such one is a child and heir of

God, and a joint heir with the blessed Son of God. And concerning them the Lord says, "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water." And God commands his servants to comfort these his people, saying, "Speak ye comfortably unto Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." These two things, the warfare and the iniquity of God's people, are the source of all that now troubles and makes them afraid; but these are accomplished and pardoned, even now; and therefore, though now enduring the great fight of afflictions and sorrowing because of our iniquities, yet we may triumph in the fight and rejoice in tribulation, knowing that "in all these things we are more than conquerors through him that loved us."

However sinful and poor, afflicted and reproached, and whatever men may think or say about you, dear humbled soul, only be sure that your life, faith, hope and love are in Christ, and you have his own blessed words to assure you that you shall never perish or die, but live and reign with him forever.

Unworthy and despised though I am, yet my soul realizes a fullness and preciousness in Christ which inspire me with the assurance of faith and hope that through his death and resurrection and by his life I shall be saved. And, meekly and humbly, I must say that my trouble is not that I fear I shall be finally lost, (though the time was when I verily believed I must perish) but because I bear so much of the image of the earthy, and so little of the image of the heavenly. But when I fall asleep in Jesus, I shall then put off the image of the earthy man, and when I awake unto everlasting life with the perfect likeness of the risen Son of God, then shall I be satisfied, and forevermore bear the image of the heavenly Man. As I wept and prayed at my sainted mother's grave yesterday, the assurance that "them which sleep in Jesus will God bring with him," comforted me, and I turned away to wait yet a little while for the adoption.

D. BARTLEY.

FARMDALE, Ky., Feb. 17, 1876.

ELDER G. BEEBE & SON—DEAR BROTHERS:—I have been a reader of our family paper, the SIGNS OF THE TIMES, since about the year 1842—some thirty-three or thirty-four years—and in all that time I do not now recollect that I have missed a single number. And after that length of time, reading the SIGNS and mixing and mingling with the saints of our God, I feel, and have felt for some time, that I wish to leave upon record my indorsement of the doc-

trine taught in them; for I do most assuredly feel to say that salvation is of the Lord, without one if or condition in it. Therefore I sometimes can rejoice in God as my Savior, having this seal, The Lord knoweth them that are his. Then there can be no possibility of a failure. The power is his, and the work is his. Then, should not the saints rejoice to know that he will surely bring them off conquerors, and more than conquerors, through him? Then, dear brethren, how careful we should be to walk in all the commandments and ordinances of God blameless. Should not every saint endeavor, as much as in him is, to adorn the doctrine of God our Savior in all things, in all we do or say, that we may thereby show to all that we have been taught of the Lord? Ought not the saints to esteem the things of this world as nothing, when they come in conflict with their duty to their God, to his church or their brethren? And should we not be willing to forsake all for him who has done so much for us? Surely time and time things vanish with the saint when he can have a foretaste of the love of God shed abroad in his heart by the Holy Ghost. When filled with the love of God, do we not feel our love going out to all the saints? And do we not desire to meet some brother or sister that we may recount the joys of the way? We can say, "Bless the Lord, O my soul, and all that is within me bless his holy name." And how often, when reading some editorial or communication in the SIGNS, have we felt our heart burn within, and felt that if we could only meet the writer how gladly we would grasp him by the hand and claim him as our dear brother, although we may never have seen him nor heard his name before. Truly these things are a mystery to the world; and, dear brethren, is it not a miracle of grace that we, who are all over defiled with sin, should be made meet for the Master's use? For when we turn our eyes within, all is dark, vain and wild. And how often are we made to say,

"Tis a point I long to know,
Oft it causes anxious thought,
Do I love the Lord or no?
Am I his or am I not?"

Anon we are on the housetop, for we are made to say that our Redeemer lives, and we shall yet praise him, for his mercy endures forever.

But I must close. When I commenced I merely intended to indorse our family paper, and place my name on record as one who believes that salvation is by grace, and has no confidence in the flesh; it having been my privilege to be acquainted with many of the saints of our God for many years. Having had the privilege of hearing many of our Elders proclaim salvation from the Lord, I felt a desire to say to the household of faith, and especially to all who are placed on the walls of Zion, Cry aloud and spare not: for your redemption is drawing near.

Wishing grace, mercy and peace to all the household of faith, I remain yours in hope,

B. FARMER.

CARROLLTON, Ky., Feb. 25, 1876.

BROTHER BEEBE:—In the first verse of the sixth chapter of the prophecy of Isaiah we find these words recorded: "In the year king Uzziah died, I saw the Lord sitting upon a throne high and lifted up." In reading the experiences of the brethren and sisters published in the SIGNS, the mind is irresistibly called back to this record which the prophet has left for our learning. He records the particular year in which he saw the Lord, and was made acquainted with his glory, and the corruption and pollution that pertained to his own nature. This was a great and glorious vision that so enraptured Isaiah as to enable him to draw a contrast with living lines between himself and the glorious Lord whom he was permitted to behold, which caused him to exclaim, "Woe is me, for I am undone; because I am a man of unclean lips; and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." No less important, great and glorious was this vision then, than beheld by John on that desolate isle, when he said, "I saw a great white throne, and him that sat on it, from whose face the earth and the heavens fled away." These visions present to the mind of the humble follower of Jesus the same great truths which he, when guided by the Spirit, can trace in his own experience, and which enables him to cry out, "Alleluia! alleluia! The Lord God omnipotent reigneth." Yes, he beholds him high and lifted up. High in his glorious and omnipotent character as creator and upholder of the vast universe. For all things were made by him, and without him was not any thing made that was made. When we look out upon the vast works of creation, and behold the seventy millions of planets that bespangle night's sable arch; when we stand upon the ocean's beach and behold the broad and almost illimitable expanse of waters; and when we gaze upward to the highest crest of the snow-capped mountain, we form some very limited idea of the omnipotence of Jehovah. It was in that character that Isaiah saw the Lord high. Beholding his omnipotence, created in his mind, as it does in the mind of the child of God to-day, feeling of awe, wonder and astonishment; for he beheld that the whole earth is full of his glory. But when the child of God looks upon himself, he is made to realize that when compared to the vast works of creation he is but as the small dust of the balance, and the thought comes home to him that he is in the hands of that omnipotent Being who created and sustains the vast and incomprehensible works of creation, all of which obey the laws of their Creator, except poor, depraved, fallen man. Then the cry comes welling up from the heart, "Woe is me! for mine eyes have seen the King, the Lord of hosts." John saw him with the book in his right hand. At that moment his eyes were closed, as to the subsequent

part of that vision, and he wept because there was none found in heaven or on earth or under the earth that was able to open that book and loose the seals thereof. Yes, he saw Adam's race justly condemned, but did not see the redemption price paid by the blessed Jesus. But he rejoiced when the elder said to him, "Weep not. Behold the Lion of the tribe of Judah hath prevailed to open the book and to loose the seals thereof." It was then that he beheld him lifted up. Jesus had said, "For as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." Again, "And I, if I be lifted up from the earth, will draw all men [Jew and Gentile] unto me." Then he beheld him, not in his character as the Creator, but in his now exalted character as the Redeemer. Then no feelings of awe harrowed up his bosom, but the purest emotions of love, adoration and rejoicing came welling up from his heart. For he saw him as the shadow of a great rock in a weary land, the chiefest among ten thousand and altogether lovely. Dear follower of Jesus, it was thus that you beheld him, as your Redeemer, and in the exercise of faith were made to rejoice with joy unspeakable and full of glory; beholding him as made unto you wisdom, righteousness, sanctification and redemption. The pollution of your own nature admonishes you that the law is holy, the commandment holy, just and good, but that you are carnal, sold under sin. But when by faith you behold him "lifted up," behold him receiving in his own glorious person the penalty of the law that you had violated, and thus redeeming you from all iniquity, you were made to rejoice that your salvation did not depend on your works, but that you were redeemed, not with corruptible things as silver and gold, but with the precious blood of Christ, who was made of a woman, made under the law, to redeem them that were under the law. And you now realize that by the deeds of the law no flesh shall be justified. You realize that if your salvation depends in the least degree upon your works, upon your meeting any of the demands of the divine law, you are lost forever. It is then that you subscribe most heartily to the language of the apostle, "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast." O how you desire to comprehend that word, grace. But ah, my brother, my sister, you will never fully comprehend the height, the width and the depth of that word while here below. It is only the just made perfect around the eternal throne who can fully comprehend that word. It was grace that chose you in Christ Jesus before the foundation of the world. It was grace given you in Christ Jesus which redeemed you from all iniquity. It was grace that called you from nature's night into the glorious light and liberty of the sons of God. It is grace that has kept you through all the trials, sorrows and afflictions

through which you have been called to pass while tabernacling here below. It is grace that will enable you to pass through the valley of the shadow of death, and fear no evil. It is grace that in the glorious morning of the resurrection which will enable you to hear the voice of the Son of God and come forth to the resurrection of life. It is grace that will welcome you into the joys of the just made perfect in heaven. All this, and infinitely more, is secured to you by the lifting of Jesus on high. Yes, when he was lifted up between the heavens and the earth, he redeemed you. He purchased you, and he secured to you an inheritance jointly with himself, which is incorruptible and undefiled, and that fadeth not away. O glorious thought! that inheritance can never fade away. It is the joy that Jesus had with the Father before the world was, and it will last throughout the endless cycles of eternity. Then, poor mourning pilgrim, lift up you head and rejoice that all things work together for good to them who are the called according to his purpose. A few more cares, sorrows and afflictions, a few more cloudy days and boisterous nights, a few more disappointments, bereavements and separations, and you will be called to bid farewell to this sin-cursed earth. Then your song will be,

"Farewell, vain world, I'm going home;
My Savior smiles and bids me come;
Bright angels beckon me away,
To sing God's praise in endless day."

May this be your happy lot, is the prayer of your little brother, if one at all,
H. COX.

BILLOW, Ga., Feb. 8, 1876.

ELDER BEEBE AND SON—DEAR BRETHREN:—I fully feel and know myself to be unable to write to the edifying of the saints, unaided by divine direction.

I have just been reading the SIGNS of February 1st, and in reading brother and sister Patterson's letter, my mind was drawn out in sympathy for them, being as they are far away from their nearest of kin; for I conclude that after the Lord writes his law in his people's hearts, and imprints it in their minds, the relationship is closer than any earthly relation. Although our brother and sister, with many others of like precious faith, are far off from their kindred in Christ, they are still remembered, and have the sympathy of all who know and love the truth, for God's people are all taught by him. He teaches them to love one another while they are thousands of miles apart, and while reading their communications the tear rises in their eyes, and love burns in their hearts. O brethren and sisters, who is like unto our God? There are gods many and lords many, but only one true and living God; and his Son said, "No man can come to me except the Father which hath sent me draw me; and I will raise him up at the last day." And how does he draw his people? Each one of them by the sweet cords of his love, with loving

kindness, for the great love where-with he loved us, even while we were yet sinners. For when we were yet without strength, in due time Christ died for the ungodly. They were first self-righteous, feeling to be fully able to comply with the whole law at will. They were in great possession, had a sufficiency of strength. Christ had done his part, but that did not amount to anything except I will and do my part, which I will do by and by. But see the work of God. He comes in the calling of his grace, and shows them that they are poor, miserable, wretched, ungodly sinners, lost and ruined. They now begin to see that they are without strength, (just such as Christ died for) without hope and without God in the world. And when the last ray of their hope in their own strength is gone, and they have become very weak in themselves, they are then made strong in the Lord, they can then, and not till then, say, "Salvation is of the Lord." They now see that no man can come the same way they came except it be given him from above. They can say, What a fearful thing it is to fall into the hands of the living God. For what he does then is with fear and trembling, because a greater power had worked in him than had formerly, or previous to this time. He now sees that if he had been left to himself, his own wretched choice, he would have continued to travel the downward road that he was in, which road leads to destruction; for the very way he had chosen was that broad way which all natural men travel. For the natural man receiveth not the things of the Spirit, neither can he know them, for they are spiritually discerned. Again, The carnal mind is enmity against God: it is not subject to the law of God, neither indeed can be. Now as ye have received Christ Jesus the Lord, so walk ye in him. We received him as the only one that was fully able to deliver us from all our troubles, as the great God of the universe, as having all power both in heaven and in earth. And now is it not our duty to hold him up to the people as such at all times, saying, "He worketh all things after the counsel of his own will;" and not say, "Why doth he yet find fault?" But say, "O man! who art thou that repliest against God?" Dear brethren and sisters, you received him in love and in humility as an all-sufficient Savior for the chiefest of sinners, and your desire now is to tell to sinners all around what a dear Savior you have found; that he is God, and beside him there is no Savior; that our own righteousness is as filthy rags. You are now of the little flock that have no confidence in the flesh. Why? Because the goodness of God has led you to repentance. "He brought me to the banqueting house, and his banner over me was love." We love him now. Why? Because he first loved us. He said, "Ye have not chosen me, but I have chosen you." Now, who is it that believes the Lord's report? It is his generation. "In his humili-

ation his judgment was taken away. And who shall declare his generation?" Who are declaring his generation? Look around and see. Is it those who say his blood will not cleanse from all sin, unless the creature applies it to himself, thus resting it altogether on the will of man? Is it not those few who declare that he reserves to himself every one that does not bow the knee to the image of Baal, or the image of the beast? I think there are witnesses who will testify for the few who declare that there is a remnant at this present time, according to the election of grace; and if by grace, then it is no more of works, otherwise grace is no more grace. Therefore his generation is the only one that declares the same.

Dear brethren and sisters, I am often made to rejoice while reading your sweet messages of love, to think that such a poor unworthy creature as I am should be permitted to receive such inestimable blessings, and be filled to overflowing with that precious food, the sincere milk of the word. Many times I feel like the eunuch—read, but cannot understand. But some man in his message guides me and makes it plain to me; digs deep into the mysteries of the gospel, and shows me the hidden treasures. Then I am made to rejoice, and say, "Great is the mystery of godliness." Although I have never seen any of you who write for the SIGNS, that I know of, yet you speak the same things the brethren here speak, and which the prophets and apostles spake, that God saw the end from the beginning, and worketh all things after the counsel of his own will, and hath done all things well.

I will close by saying that if I am saved, I am a poor sinner saved by grace. May the Lord spare you long to defend his cause, if it is his will, is the prayer of your brother, I hope, for the truth's sake,

W. P. MERRELL.

[The following letter from our highly esteemed brother and sister, J. George and Matilda Bender, has afforded so much comfort to our afflicted sister Kirk, that she has requested its publication in the SIGNS, hoping that it may also afford like consolation to many others.—ED.]

CATSKILL, N. Y., Feb. 29, 1876.

VERY DEAR SISTER KIRK:—We were pained to hear that you were unwell, and not able to get out to meeting. We got the news through Elder Beebe and our dear sister Harding, who also expressed a wish of my writing you a letter. You know full well she is one of those who wish to do unto others as she would like to receive if she were in your position. This is proper and in keeping with our holy profession; yet why she should ask me at this present time is a mystery to me. Yet I have thought of you ever since we heard you were sick; and having felt sick all night, and not being able to go out, (at least it would not be prudent) I thought I would drop you a few lines; for we do not know how

long we may have the blessed privilege of having you in our midst, or how long we may be spared, and our time is to work while it is day; and I always feel more free and easy when I try to fulfill the desire of those I love in the truth, and leave the result with our God, who rules and reigns in righteousness, and whose ways are past finding out. We are often, in his providence, thrown into all manner of pain, anguish and misery; yet it is not in anger, but in love and mercy; for he has promised that he will make all our bed in our sickness, and strengthen us upon the bed of languishing.—Psa. xli. 3. Like as a nurse turns and makes a bed for the greatest comfort of the patient, so the kind Lord, in his love and mercy, turns all our pain and trouble where they will be of the greatest profit and comfort to us. It is only those who are in need of help that he bestows his mercy on; and if he helps us much, and brings us out of great trouble, we love him much. He dispenses with an unsparing hand a full amount; no scarcity or shortness; but all our needs he will supply; but if the child of God can and does see the arms of his mercy so full and free, the heart is drawn out in praise and thanksgiving, and both arms of the spiritual man are brought into lively exercise; that is, faith and love. What we receive with the right arm of faith, we give him back with the left arm of love, and can in truth and sincerity exclaim, "Not unto us, but unto thy name be glory and honor and power." When thus the love of God is made manifest in us, we can truly say, "Unto us a child is born, unto us a Son is given; [not offered, as so many will have it] and the government shall be upon his shoulder." You see, dear sister, this is in the singular—"shoulder." For his bride, his wife, as she comes up from the wilderness, leans upon his shoulder; and upon the other he has the government of that bride. And we feel it truly to be a wonderful transaction, or manifestation. Yet while it is wonderful, marvelous in our eyes, and we would fail to bring it out, he is also Counsellor. No wisdom of ours can study it out, or bring it so as to create the perfect man, the complete temple of God. But he is the Counsellor, and all that were or are in that counsel of love must be made good by him upon whose shoulder the government is. And then, to go farther, he is also The Mighty God; or, as our translation is, (the German) Might, and Shiloh, and power; or, as some other, God, Mighty Shiloh. All these bring out one great theme. He not only counsels, but he has the mighty power to perform. And not only that, but he is Shiloh—conqueror; and not for a short time only, but for everlasting. Father in beginning of days or end of years. No matter how old we may get, or how many wants we will have, he is everlasting Father. This being the case, the soul whom he has cleansed is forever free; no condemnation for them who are in Christ, but one journey of peace. As good

old Simeon expressed it, "Now, Lord, lettest thou thy servant depart in peace, [and his reason follows] for mine eyes have seen thy salvation." How unlike this is the stuff we hear so much about now-a-days, that the christian can fall away, be lost, and perish, after he has been started on this journey of peace. How God-dishonoring and blasphemous! You and I, dear sister, have not so learned Christ. Yet our poor minds are often held in darkness, so that we have no light to illuminate our pathway, and we grope as it were in darkness, and try to feel along the road. We meet with snares and nets, yet we have been delivered thus far from the snare of the fowler. We have proved him thus far, and found that his loving kindness changes not. Yet we tremble and fear, lest he will leave us at last. And we fear that may be, after all, we have been deceived in our profession, and have never known him, whom to know is life eternal. We do wish to be like Simeon, who took Jesus in his arms, which to me signifies that he is our own, and feel him always in our presence, and when trouble comes to press him to our poor heart; for we know full well that earth has no sorrow but what Jesus can heal; and as the poet has expressed it, "'Tis heaven below, my Redeemer to know." And if John, the beloved disciple, leaned upon his sacred bosom, how much more we of little faith. It is a blessed place, to nestle in his bosom; for there we draw the warmth of his heart, and feel the drawing of his breath, while he calls to his Father in those eloquent strains of love and mercy, "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory." Surely that which is born of God within us will leap for joy at the vibrations of such heavenly music, and will eagerly look for a manifestation of such an experimental union with God as the Father had with the Son, and hold such sweet communion with him. That we behold his glory, is the aim and object of our union here below, and we exclaim with Moses, "Shew me thy glory." Because we are mostly in the valley, surrounded by such huge mountains of unbelief, we see but very little of heaven and Jesus, because we are near-sighted, short-sighted, our eyes are weak, and if we look straight up toward the Sun of Righteousness our eyes are dazzled with the sight of such glory. We look for those mountains to be removed, so that we can see in a kind of sideway view, and get a glimpse of the reflection of the Sun of Righteousness in our own hearts; or as the apostle has expressed it, 2 Cor. iii. 18, "But we all with open face beholding as in a glass [or mirror, reflected] the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord." By contemplating the Spirit of Jesus as reflected in the gospel, we see with open face, and are changed into the same image; and this is done in an effectual and lowly manner, which is the

distinguishing mark of the Holy Spirit's operation upon the heart of man. Yet how often, in our gloom and doubts, we feel to say, "Destroy it." For when the grape is unripe, it is unfit for any use; yet one saith, "Destroy it not, for a blessing is in it."—Isa. lxxv. 8. We feel often very poor, and of little use, while temptation and trouble harrass us on every side. Yet the Lord says, "Destroy it not, for a blessing is in it." I have for a number of weeks felt as if I was clean gone forever; for I seemed of no use. Yet I am spared, and for what purpose God only knows. Can there be any spiritual life in me? Can there be a blessing within such a poor, forsaken heart? God only knows, and I hope he will yet appear to our joy and glory, and bring us off more than conquerors through him that loved us and gave himself for us, if so be we are found in him. I know I have nothing in me that entitles me to the least of his favor; yet I do know that if I am only a worldly man he has promised to satisfy the desire of every living thing. He is the preserver and upholder of all men, and will not leave us entirely to ourselves. I am all the time afraid I will be a burden to somebody, and if I know myself I would rather serve than be served. But what can I do? I feel my powers too weak and feeble to move at all, and unless the Lord directs me I shall perish some day; for I feel as weak as water, having no strength, and that my bottle, like Hagar's, will soon give out. Yet I have a faint hope that God will appear in his own good time, and although I cannot understand the coming in, I may know the going out, or the end of this hiding of his face. I do not for a moment doubt these things, as regards their truth, yet I am so far off, such an outside case. I can say to you, God speed thee on thy way. Soon you will be rid of all care and trouble; soon you will join the choir above, no more to weary or tire in singing the song of redeeming grace and dying love. No pain or disease will be there. And while I write this, a brilliant glimmer of hope comes over my soul, as I think of the words, "And there shall be no night there." It may be that I shall be there. And I am sure that no night of gloom will ever dim that heavenly atmosphere. No light of candle will be needed there; for the Sun will be our everlasting light. We will not need to hunt or follow after promises, with our little light within us, (for the spirit of man is the candle of the Lord) for the glory of God with all its effulgent rays will light up our whole eternity. The day-star will no more, experimentally, set; the Sun of Righteousness will no more be hid behind the storms of time and sin.

"O happy day, when saints shall meet
To part no more! The thought is sweet."

"Jerusalem, my happy home,
Name ever dear to me."

Dear sister, press onward and upward. Let the fire of love kindled in your heart by the Holy Ghost loom

up toward heaven. The nearer we come to the top of a fire, the more pointed it gets. So it is with our spiritual fire of love—it points more and more to heaven, no matter how broad it may be here below. You may feel unworthy, and say, "The more I see of God, the lower I find myself." Dear sister, the Christian is like a scale or a balance—the more material you put into it, the lower it goes down. So with you, perhaps. The more you see of God, the more humble you become. You will not exalt yourself, but in humility, meekness and fear, condescend to men of low estate. If it is your wish to hear from me, you surely have touched the mark; for who am I, and what am I, that any one should wish to hear from me? Yet I love Old Baptists more than all else on earth, and would gladly live and die with them. I would prize much to come and see you, and hear you and others tell of your joys and sorrows. Gladly would I peep into your conference meetings and see the dear saints, and listen to the melodies, as the different instruments of spiritual music are tuned up, to the comfort and edification of the body of Christ. My wife joins in love and fellowship to you, and all who love the appearing of Jesus. We hope this will find you and yours in the best of spirits. Remember us in your prayers. We long for a manifestation of God's special love and mercy, so that we may yet praise him, who will not turn away his children who cry unto him day and night. Remember us to all our dear ones, as they will no doubt come to your bedside while you are sick. May Jesus dwell with you richly, and make a palace of your sick chamber. May his people come to see you, and speak comfortably to you, knowing that what they do unto the least of his children they do unto him.

But I must stop. I fear you will find this very dry and unprofitable, in your condition; but I had to write as my mind was led. Take the will for the deed. May God sustain you and all his people in ever trial and trouble, is the prayer of yours in the afflictions of the gospel,
J. GEO. & MATILDA BENDER.

LOWNDES COUNTY, Ga., Oct. 12, 1876.

MY DEAR BROTHER T. W. STALLINGS:—If I am not deceived, I do earnestly desire to comply with your request. Surely there never was one that ever made the attempt to write upon the subject of Christian experience who felt as weak and unworthy as I do. I have tried to ask God, in as humble a manner as I knew how, time after time, to make known to me in some way whether it would be right in his sight for me to make the attempt to write out what I sometimes hope it has been his glorious will to reveal to me, who, if not deceived, feels to be less than the least of all his children, if one at all. It seems, if I am not deceived, that if my prayer has been answered it is in this way: the impression seems to grow heavier and heavier, and comes so forcibly to my mind at times that I hardly have

strength to stand. Then, if it is a duty I owe to God and to his dear children, O may it be his holy and blessed will to enable me, by his Spirit, to write in the way that seemeth right unto him. I do believe that every child of grace who has been brought to a knowledge of the truth as it is in Jesus, has been made to feel that without him they can do nothing. I humbly hope and trust that I feel my entire dependence upon him who has all power in heaven above and on the earth beneath, and who works all things after the counsel of his own will.

In 1864, at the first part of the twenty-fifth year of my life, I became troubled and distressed. It seemed that something said to me, "If you die in your sins, where God is you cannot come." It was then and there I viewed myself to be the most miserable sinner upon the face of the earth. I tried to pray to God to have mercy on me; but seemingly I grew worse. I traveled on in this way, day after day, with such a burden upon me that I could not rest. I thought there was no one like me, that I was one by myself. My desire was to be absent from every body, away in some lonesome place, and there sit down and pour out my cries and ask God to be merciful to me, a poor, wretched, guilty sinner. I would go to meeting, and read my bible, but could find no relief. At length I awoke from sleep one night, and these words appeared to my mind: "Take my yoke upon you and learn of me; for I am meek and lowly in heart." O, I thought of these words a great deal; I thought I knew they were the words of the Savior; but could it be possible that such a sinful creature as I viewed myself to be could ever be permitted to wear the yoke of that meek and lowly Lamb of God, who knew no sin? I could not think they were for me, nor could I forget them. Soon after this, these words appeared to me: "Behold what manner of love the Father hath bestowed on us." "Behold his reward is with him, and his work before him." I thought these words were all scripture, but I could not claim any of them. Sometime after this there was a beautiful verse that seemed to be fastened upon my mind, which appeared to me to be a promise of God to his dear children:

"When through the deep waters I call thee
to go,
The rivers of woe shall not thee overflow;
For I will be with thee, thy troubles to bless,
And sanctify to thee thy deepest distress."

I thought if I could know that it was given to me as a promise of God, I would be relieved. I wanted to sing it nearly all the time, but was afraid that some one would notice me. I tried to pray to God to make known to me whether I could claim it as a promise or not. A short time after this, one night, it seemed I was so troubled and distressed that I wanted to read. I took the candle and went into my room, and got down upon my knees, beside the place where I kept my books, and picked up my hymn book, and as I did so there was the most beautiful verse I ever heard

passed through my mind. Just as one word would come, it was gone, and I could not recall one word of it. It was then and there upon my knees that I tried to ask God to pardon my many sins that seemed to be weighing me down, and to reveal that beautiful verse to me again. It was my almost constant desire to know what it was. Not many days after this, one morning, on returning from the cow-pen, it seemed that it pleased God to reveal this glorious verse to me again. It reads thus:

"Hark! my soul, it is the Lord,
'Tis the Savior, hear his word;
Jesus speaks, and speaks to thee,
Say, poor sinner, lovest thou me?"

I was walking along with my head down, bowed down in my feelings, and it came to me as plain as though some one had spoken it aloud, though I heard no voice. I raised my head and looked around me, and was almost made to exclaim, like Thomas of old, "My Lord and my God." There appeared to my view a bright, beautiful star, and all around it was dark as any midnight I ever saw. Now it seemed that I could claim this other verse without a doubt. This last verse I never had seen or heard, that I could remember, and did not know that it was upon record, though it was an easy matter to find it now. But I had not gone many steps before I was made to doubt whether it was the work of God or not. I felt perfectly miserable before I reached the house. But I went right off and got my book and looked for this beautiful verse, and found it just as it appeared to me.

It seems I had not been brought low enough yet. I had to be brought to feel my entire dependence upon the all-wise God, before I could lay hold upon any of his precious promises. I traveled on in this condition several days. At length one day it seemed to me that I could not work, I was so troubled and distressed. I went into my room and laid down, and fell asleep, and dreamed that I was standing upon the very brink of a bottomless pit, and saw no way of escape. I had not power to move my feet one particle. Right before me, upon the very edge of this place, was sitting the most innocent looking little child that I ever saw, with its feet hanging off, looking right up in my face. I saw no chance for it to get away without help. I looked down into that awful place, and said, "If I fall in, I shall forever perish." I then raised my hands above my head and looked up, and said, "Lord, have mercy! Lord, have mercy! And as soon as I had said this, I felt perfectly free. I stepped forward to that dear little child, took it up in my arms, and went away feeling so light that it appeared to me I would rise clear of the ground. Then I awoke and went immediately back to my work. But I did not stay there, for I felt so rejoiced that I could not keep my tears hid. I left the house and went off by myself, and wept for joy—yes, joy unspeakable; for all my troubles were gone, and I was made to rejoice in God as the salvation of

my soul. Then I felt to say, Blessed be God forevermore. For he had taken my feet from a horrible pit and out of the miry clay, and placed them upon a rock, a sure foundation, which is Jesus Christ, and put a new song in my mouth, even praise to his holy name. Blessed be that true and living God, who hath saved us and called us with a holy calling; not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began. Those beautiful verses seemed far more bright to me now than before. I wanted to tell some one what I hoped I had experienced; but doubts and fears soon arose, and I was afraid I was deceived in the whole matter. I now had a desire to be united with the Old Primitive Baptists, for they were the only people that I had ever heard tell my feelings. It seemed to me I loved them the most of any people on the earth. I wanted to be baptized, but my feelings were such that it appeared to me I could not be received if I were to offer myself to the church. I wanted a better evidence. I tried, time and again, to ask God to show me in some way whether it was his blessed and holy will for me to be united with his dear children, or not, and these words appeared to my mind:

"Kindred in Christ, for his dear sake,
A hearty welcome here receive."

This seemed to be a pressing invitation of the church of Christ, and it was comforting to me. I felt so unworthy and poor that I did not offer myself to the church in some time. One day, while meditating upon these glorious things, these words were applied to my mind: "Yield to the Savior's voice." Not long after this, while at meeting one Saturday, when the door of the church was opened for the reception of members, my whole desire was to go; but I did not feel like I could, until the very last lines of the last hymn were given out, which were these:

"Now is the time, the accepted day,
Arise, he bids you come."

I thought I could not stay away any longer. I arose from my seat, fearing and trembling, and went up and tried to tell a part of what I hoped I had experienced. I was received, and on the next morning was baptized. When I went into the water I was distressed, for fear that I was doing wrong; but when I came out of the water my feelings were the same as when I received a hope. I seemed so light, a part of that day, it seemed that I had no weight about me; but before I reached home that evening, doubts and fears arose, and I thought I was deceived, and had deceived the church of Christ, or a part that composed the body and bride of Christ; for lovely and dear they appeared to me. My feelings were such as I cannot express. I thought if I could get any evidence that I was deceived, I would go right to the church and tell them to take my name off, for I was not the subject they took me to be. My feelings continued in this way until Tuesday

morning. I went where I thought no one would see me, and got down upon my knees, and tried to ask God, in as humble a manner as I knew how, to make it known to me in some way whether I was deceived or not. Soon after this these words were applied to my mind: "Because I live, ye shall live also." "Ye are dead, and your life is hid with Christ in God." I was made to rejoice again, feeling that I had discharged the duty God had enjoined upon me, and that was to follow my Lord and Master in his footsteps and commands. Then, dear brother, if we are dead, and our life is hid with Christ in God, when Christ, who is our life, shall appear, we also shall appear with him in glory.

"O glorious day! O blessed hope!
My soul leaps forward at the thought."

For when he appears, we shall be like him, and shall see him as he is, and praise him as we ought. I feel to say that if I am saved at all it is alone by the sovereign grace of Almighty God; for in me, that is in my flesh, dwells no good thing. When I would do good, evil is present with me, and how to perform that which is good I find not. We find there is no other name under heaven given among men whereby we must be saved, only in and through our Lord and Savior Jesus Christ. Although my way through this life seems to be a dark and thorny one, yet now and then a glimpse of light is given, to show my wandering feet the way. Now and then a little crumb is given, which keeps my soul from sinking in despair. When I can meditate seemingly aright upon these glorious things, they seem to be a heavenly feast to my soul. Not long since, I hope it pleased God to show me, in a dream, that beautiful highway spoken of by Isaiah. "No lion nor any ravenous beast shall go up thereon; but the redeemed shall walk there. And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." I thought I saw my way clear, to this holy city, this exalted habitation.

Now, dear brother, I feel that I must close. I fear I have said a great deal more than I ought. But if I am not deceived, I have been constrained to write what I have; for I had come to the place where I thought I could neither live nor die satisfied, if I did not comply with the request. I cannot tell any one the feelings I have had since you first requested me to write this account, which has been about eight or nine years, though it did not seem to bear with much weight upon my mind until about two years ago. I have tried to be as brief as possible. Now I have a desire to say, if this worthless piece (as it seems to me that it will be such to God's chosen flock) does accord with your feelings, ascribe all the praise, honor and glory to that true and living God who is worthy to receive it, and remember your poor, little, unworthy sister at the throne of grace.

May the God of peace and love be with us, and direct us all through life, and save us in death. I humbly hope this is my prayer for Jesus' sake.

ESTHER C. REDDING.

SANTA ANA, Cal., Feb. 4, 1876.

DEAR BROTHER BEEBE:—The enclosed letter from brother Isaiah J. Clabaugh is at your disposal. It has been a great comfort to me, and I thought it might be read by some of the dear children of God with equal comfort and satisfaction. I have his consent to send it to you to dispose of as you may think best.

Your brother in gospel bonds,
R. CUMMINS.

TECUMSEH, Johnson Co., Neb., Jan. 2, 1876.

DR. R. CUMMINS—DEAR BROTHER:—Your kind epistle of love came to hand in due time, and although my correspondence is already large, I do not feel free to pass you by in silence. Nay, my dear brother, the chief joy of my poor heart is to reciprocate the love and christian fellowship of my kindred in Christ. Although, from a deep sense of my own unworthiness, and the cold, barren state of my mind, I very often hesitate to commit to writing the breathings of my inmost soul, as drawn out toward those I esteem as the excellent of the earth, yet I cannot forget Jerusalem, or Zion, the city of our God. Her inhabitants, scattered throughout the earth, and especially those of our own country, from Maine to California, and from north to south, all testify to the truth as it is in Jesus. All have been taught of the Lord. Jesus and the Resurrection is their theme. Bound together by the silken cords of fellowship, union and communion, O how cheering it is to us to speak (write) often one to another, to tell of our trials and tribulations, as well as of those precious seasons when we hope we can say, "Did not our heart burn within us while Jesus talked to us by the way," when our hearts are sad. It is almost useless to attempt to describe the depth of our sorrows and troubles as we journey by the way. By this we, of course, wish to refer to those deep longings of soul which is expressed by the apostle as "groanings which cannot be uttered." How often have I, dear brother, prayed for a clearer evidence, for a brighter light, and wished to be confirmed in my hope of a saving interest in our Lord Jesus Christ. Certain I am that it will avail me nothing, however well I may be versed in the doctrine, and outwardly conform to the gospel of God, if I know nothing more about it. And while I often conclude that I do not, beholding how very short I come of being what I should, yet tremblingly I say, "By the grace of God I am what I am." The deepest concern of my soul is, that if I am deceived, may God undeceive me. I am not afraid of over-drawing the picture, my brother, of my own poor, weak, stumbling self; nor am I ashamed to confess that I do feel like saying, if I am saved it is all of sovereign, electing, predesti-

nating grace, bestowed upon me, who am less than the least of all saints. It is only occasionally that I am upon the mount, above the cares of the world, and permitted to lose sight of myself. But sometimes my soul feasts upon the love of God, and then

"The opening heavens around me shine
With beams of sacred bliss,
While Jesus shows his heart is mine,
And whispers I am his."

Then I have a desire to depart and be with him, which is far better. But he knows best what is for our good, and,

"What he appoints is for our good;
Then, hush, my soul, be still."

My brother, I feel like thanking you for your kind expressions of christian sympathy, and unite with you in prayer to the Lord of the harvest to send some of his under-shepherds to feed the saints in your section with the comforts of the gospel, and break to you the bread of life. And farther, let the saints be engaged in prayer that more laborers may be sent into the harvest.

For the present I have located again in Nebraska. What field of labor in the future may be our appointed lot to fill, God only knows. I have recently been let loose from some of my former expectations; and though young in years, (34) and young in the ministry, (5) I know it is only God that can bless us. If of any use in the gospel field, if any of the sheep or lambs of the fold are comforted, to God's exalted name be all the praise, world without end.

God in mercy has been pleased to establish his name here, as we trust, in the organization of a church, and it has been our privilege to baptize one willing subject, at our last meeting, and one more dear sister has been received for baptism. The day was very cold, and the ice six inches thick, which had to be removed; but we were made to rejoice, and sing,

"Christians, if your heart be warm,
Ice and snow can do no harm."

Others of the dear lambs, we feel, are bleating around, and we hope the good Lord of the harvest will bring them into the visible fold, much to their own comfort and consolation, and to the praise of God who has done so much for them.

I will close this scribble, with the humble prayer that the dear brethren and sisters, yourself and family included, may be the recipients of the choicest blessings of Zion's King, and that your prayers may be answered in his own appointed time. And when it goes well with you at the throne of grace, remember poor unworthy me, who am less than the least of all saints, if one at all.

In gospel bonds yours,
ISAIAH J. CLABAUGH.

CENTRAL BRIDGE, Schoharie Co., N. Y., }
March 12, 1876. }

DEAR ELDER BEEBE:—A dear friend has requested me to write something for the SIGNS OF THE TIMES. I presume he wishes me to say something in praise of him whom I hope we both adore; and he well knows that unless the Lord puts the

song in our heart, and the words in our mouth, we are nothing.

For months past these words have often come to my mind: "God will give thee thy desire." At first I took but little notice of them; but as they recurred again and again to my mind, I often questioned their meaning. I thought they could not mean temporal things, for it seemed to me that God had taken from me all that made earth desirable. In thinking of temporal things, I thought it would be hard to supply all that the natural man desires; and I thought of the man who said, "If there were windows in the heavens, such things might be." I have thought, if God had dealt with me for my unbelief as he did with that man, I could not now bless him for his goodness and long forbearance. But one day the words came to me again, though a little different. "One thing have I desired of the Lord, that I may dwell in the house of the Lord all the days of my life." So he puts the desire in our heart, and tells us what it is. I now thought I would like to know something of their meaning. I had thought in years past that it meant, to be united with Christ's visible church; but I felt assured now that all God's children dwell in his house, scattered wherever they may be. I did not go to God for wisdom to understand these things, as we are bidden, but went, like Saul, to the dead prophets for help, and searched through books and papers for light, until I remembered Jacob, in a strange land, resting his head upon a stone, seeing angels ascend and descend, and knew that was the house of God. And though he afterwards bitterly felt that all things were against him, as I think we sometimes do; and seeing how all things work together for our good, if not for our earthly comfort and peace, the dross to consume and the gold to refine. And when his pilgrimage was ended, he could trust in the God who had appeared to him by the way.

I think some of us have traveled with the Israelites to the Red Sea, and when our enemies were behind, and no way to turn aside, when we could stand still and see the salvation of the Lord. Their hopeless, helpless condition I think we have felt; but when the waves roll over our foes, then must come up the glad song of rejoicing, "Thou hast guided them in thy strength unto thy holy habitation."

Our dear Savior had not where to lay his head, but the angels sang glory to God, and there were a few to bring good gifts to him. He made the lame and halt to walk in his footsteps; the sick, by faith, could see miracles, and poor sinners could sit at his feet (a heavenly place) and hear of the way of salvation. I think that when we can see how the deaf are made to hear, the blind to see, and know that the poor have the gospel preached to them, we then dwell in the house of the Lord and behold his beauty.

How beautiful is the expression of doubting Thomas, as his unbelief

passed away and he gazed with awe and wonder on his Lord and his God. Him could he seek after. I think it is so with God's people everywhere. Darkness must overspread them sometimes. It cannot be always day. David said, "Thou didst hide thy face, and I was troubled." But we are assured that it shall be well. "For a small moment have I forsaken thee; but with great mercies will I gather thee." "In my Father's house are many mansions." "The glory which thou gavest me, I have given them." "That they may be one, even as we are one." These are precious promises. And if Jesus prepares a place for us, if he leads us beside the still waters, and guides our feet in the way of peace, and if we can behold the beauty of the Lord and inquire in his temple, then we can magnify the Lord and dwell in his house.

I think the SIGNS OF THE TIMES is indited by the Spirit of Truth, and as such it is a treasure to the tried and scattered ones. The pieces cannot be too long, neither tiresome to those who hunger for the word of life.

Hoping that God will bless and comfort you even to the end, I am your unworthy sister,

A. E. MIERS.

TALLAHATCHIE COUNTY, Miss.

ELDER BEEBE:—Here is a scrap of writing which I will send you, to dispose of as you think best. I have written and read it twice, but find I cannot make bad better. Therefore I have concluded to send it to you, hoping that may be some one traveling my pathway may chance to gather reminiscence suited to his or her case, and find that one is not alone on a rough road.

I joined the New School Baptist Church nearly nine years ago, having, as I hope, made a profession of religion on my knees, at the anxious-seat, during a revival conducted by the same. I then thought that it was the only true church, because they immersed their members. I then, understand me, knew nothing of the Old School Baptist Church, and refused to learn of, or listen to "hard shell" doctrine. But for the past four years, I hope, God in his goodness has awakened me, and brought me to see. I have always, during those nine years, in my bright seasons, prayed God to show me the true way, and I believe he has heard my cries. But I will go back a step. When I was a "New School" scholar, I used to think I was doomed to everlasting torment, because I had a thousand times sinned away all my religion, and was groping in utter darkness. I tried my best to give up and throw aside all religious belief, and be a sinner, thinking God had refused to even take the slightest notice of a vile, sinful wretch. But all this time there was clinging to me a faint hope, a spark to kindle. What means this? (I would think) for if any ever sinned enough, (to go to get the worst) I have. Why I feel like praying yet, is more than I can solve.

But after a while, about three or four years, I began to read a great deal in the New Testament, and also I was receiving the rod of correction severely. I reflected on the letters of Paul to the Corinthians, and sometimes it seemed to me that God must be the one to destroy a soul, and not myself. After a while my sister gave me a number of the SIGNS to read. I frequently read them afterwards, and compared them with the missionary doctrine and with the bible. I soon found a unity existing between the word of God and the gospel as explained in the SIGNS; so, then and there, I have been made to believe, and to withdraw from all will-workers. But it has never to this day been my privilege to hear an Old School Baptist preach, nor to mingle with more than one or two of the members; but I hope the Most High will still carry me on, still enlighten my benighted mind, and still be my God. I have traveled a thorny pathway, and sometimes I rejoice in it. Though strange, it is nevertheless true. Brother Beebe, I have rejoiced because all my sore trials have brought me to be more humble and more God-like, if I can be. But, believe me, I must sin, though I have made resolutions often to leave sin and take up righteousness. But ah, those efforts are vain; like snow they melt away, only to make my path muddy. But I have had some very pleasant seasons. O yes! I love the name of Jesus, and often rejoice in communion with him. I hope some day to be immersed by an Old School Baptist minister, but leave it all with God. I liked a letter in the SIGNS over the signature of Eli Kidwell. It seemed to suit my case, and I would love to read another from him.

Elder Beebe, please pardon me for claiming your attention so long, and if this does not merit a space in your paper commit it to the flames and I will be satisfied. But, believe me, I shall ever be with your church in belief, and never again refuse to listen to "hard shells" talk; for I have learned that the truth is, the harder the shell the sounder is the substance. If I am sound at all, it is by grace alone. I never did a great deal to boast of, but I must say that I try to do no wrong. I "hunger and thirst after righteousness," which is one consolation, for Jesus says, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." Then we are blessed already.

Brother Beebe, remember me in your prayers; for the prayer of a righteous man availeth much. May the God of heaven and earth ever be over all his Israel as a shield, is the prayer of an unworthy sinner,

ELLIE M. REAMES.

STAYTON, Marion Co., Ore., Feb. 13, 1876.

ELDER GILBERT BEEBE—DEAR SIR:—I have often felt as though I would like to write a few lines for your most excellent paper, the SIGNS OF THE TIMES, but a sense of my unworthiness has always kept me from so doing. I do not know that I have anything to write, for it seems

to me now that I have never experienced anything like the new birth. If I have not, may God forgive me for deceiving many of his dear children. I have had a name among the Primitive Baptists for about five years, but I often fear I am not born again. When I was eleven years old I thought I would like to be an Old School Baptist, and made up my mind if I ever connected myself with any church it would surely be that. As I grew older this desire became greater. I never could tell when I first viewed myself as a sinner, but it seemed to me I had always known it. I felt that I never could be saved except through the grace of God. I would often go away by myself, with the intention of trying to pray to God to forgive my many sins; but when I would reach the place where I had intended to kneel down, my feelings would change, and I felt that I dared not attempt to pray. I attended the church meetings once a month, and would often have to weep in the course of the meeting, but hardly knowing why I did so. I would often talk with my dear mother on the subject, and she would tell me that when the Lord begun a good work he would surely finish it. But I greatly feared the good work had not been exercised in me. At the same time I felt sure that justice would be done, though I were sent to hell. When I was fifteen years old my mind seemed to grow a little more reconciled, and I was continually possessed of a desire to unite with the church, which I did, the first Sunday in February, 1871. While the brethren and sisters were giving me the right hand of fellowship, a peaceful feeling came over me, and I felt that the Lord doeth all things well. One month later a dear friend united with the church, and on Sunday we were both baptized by Elder John Stipp, pastor of the Siloam Church. I love the dear brethren and sisters, and I sometimes feel that this people and their God is sufficient for me. One of my greatest troubles is my inability to feel as I ought. I am so prone to go astray. I have often thought that none have had such wicked feelings as I have. At times I almost feel it a burden when I am impressed with the duty to pray to the great God whose merciful kindness has brought me thus far. Does a child of God ever feel in this manner? I feel to cry out to my Savior for a clean heart. I am so cold and so rebellious that I cannot but acknowledge the justice of a rebuke from my God, and from his dear people.

Elder Beebe, do with this as you see fit, and all will be right with unworthy me.

MARY E. MARTIN.

CHANGE OF RESIDENCE.

ELDER BEEBE—DEAR BROTHER:—Having recently changed my residence, I ask you to change my post-office address from Eugene City, Carroll Co., Mo., to Miami, Saline Co., Mo. I formerly lived in Platte Co., Mo., but was compelled by the force of circumstances last summer to remove from Platte Co., to Eugene City, and this spring it became necessary for me to remove thence, and I came to Miami, Saline Co., Mo., and all who may desire to address me will please govern themselves accordingly.

Yours in hope,
R. M. THOMAS.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 1, 1876.

THE TWO CONFLICTING SPIRITS

TRUTH AND FALSEHOOD, PEACE AND MURDER, AND THEIR RESPECTIVE PATERNITY.

"Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it."—John viii. 44.

These are words of fearful import to those unto whom they were addressed, and to all unto whom they are applied by the inspired prophets and apostles of our God. We are admonished, 1 John iv. 1, to try the spirits whether they be of God; because many false prophets are gone out into the world; and an infallible standard is given us in the same chapter by which we are to try them, and by which the children of God shall know the Spirit of Truth and the spirit of error; and not only know the Spirit of Truth, and every one of the false spirits, but by which we shall know from whence they came: that the spirit that confesseth that Jesus Christ is come in the flesh, is of God; that is, it is born of God; and all the false spirits are of anti-christ, and are not of God.

In the text which we have placed at the head of this article, our Savior said to the pharisees, that they were of their father the devil. But this relationship to the devil as their father or progenitor, certainly did not mean that they were created by the devil, nor that the devil was the parent or progenitor of their persons in the flesh; for the scriptures testify that God himself is the Creator of the heavens and of the earth, and of all that they contain; and in relation to their parentage in the flesh, our Savior said to them, in verse 37, "I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you." And yet he says to them in the same immediate connection, "I speak that which I have seen with my Father; and ye do that which ye have seen with your father." Here are two very distinct progenitors, or fathers. In their flesh they were the lineal descendants of Abraham; but, as we are elsewhere told in the word, the children of the flesh, (even of Abraham's flesh) these are not the children of God. But although they were children or seed of Abraham in their flesh, they were identified by a spirit within them that was begotten and born of the devil. As every spirit that confesseth Jesus Christ in his true character, as the God, Man, and Mediator between God and men, is of God, by a spiritual birth, so every spirit that denieth or confesseth not the incarnation of the Son of God, is an anti-christ—is of Satan. As the children of the flesh, all the family of mankind are on a perfect level. There was no fleshly distinction in nature between Jacob and Esau; they were twin brothers, of the same

parentage; so also the chosen people of God were by their earthly nature children of wrath even as others. As they are developed by their natural fleshly birth, no man can distinguish between the vessels of mercy afore prepared, in the election of grace, unto glory, and the vessels of wrath fitted to destruction, until they are made manifest by a distinguishing spirit. All the elect and all the non-elect alike, in their natural birth, partake of the depravity, guilt, condemnation and death which has come upon all mankind, for that all have sinned, and all are by that fleshly birth children of wrath; from which condemnation and wrath none can be saved only through the redemption that is in Christ Jesus. But the spiritual or religious development of the sons of God and the children of the devil among the fleshly tribes of mankind is not made by a fleshly, but by a spiritual birth, or by the spirit which they receive, whether it be of God or of the devil. The spirit by which the children of God are distinguished is born of God, while the religious spirit detected by our Lord in the scribes and pharisees was of their father the devil. "If any man have not the Spirit of Christ, he is none of his." And, "As many as are led by the Spirit of God, they are the sons of God."—Rom. viii. 14. "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God; [that is, is not born of God] neither he that loveth not his brother."—1 John iii. 10. This does not mean that he is not a creature of God, a subject of his government, and amenable to him as the Sovereign Judge; but according to the verse immediately preceding the last quotation, "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God."—1 John iii. 9. No spirit can beget flesh, nor can flesh beget spirit. Our fleshly nature is created and sustained by God; but it is not begotten or born of God; for if it were, it could not commit sin, and Christians would be able to find some good thing in their flesh. If they were born of the Spirit, they would be spirit, and not flesh; for "That which is born of the Spirit is spirit." And as nothing that is born of God can sin, so nothing that is born of God can die. For the wages of sin is death; and the sting of death is sin. Sin hath reigned unto death. But that which is born of God and cannot sin is born of an incorruptible seed, by the word of God which liveth and abideth forever. All that is mortal in us is born of the flesh, of corruptible seed, is sinful, corruptible and mortal, therefore must die. But that spirit and life which is born of God is incorruptible, immortal and eternal, and shall never die or perish.

Now the reception of either the spirit of truth or the spirit of error is after the nature and similitude of a birth. A spirit begotten of a parentage is developed in the children of God, and in the children of the

devil, and by the spirit so developed in him every man is made manifest as a child of God or a child of the devil. The spirit of truth which is born of God is a spirit whom Jesus says the world cannot receive, because it seeth him not, neither knoweth him. But the spirit of error and delusion is a spirit which they who possess it testify can be received by any sinner just as easily as a man can turn his hand over. By whatever spirit then that we possess we are made manifest religiously, whether it be truth or error, good or bad, of God or of the devil. The Spirit of Truth is the Spirit of Christ, and is the spirit that is born of God, who is a Spirit, and by this God-begotten and heaven-born spirit is every man, woman or child who is the happy recipient of it sealed as a vessel of mercy afore prepared of God unto glory. And this sealing is until the redemption of the redeemed or purchased possession shall be delivered from the bondage of corruption, and raised up from the dead at the last day in the perfect image and likeness of the risen and exalted Redeemer.

But every one who is the recipient of the spirit of error, falsehood and murder, is of his father the devil, and his works they will do. He was a murderer from the beginning, and a liar, and the father of it. All who receive of his spirit and are led by it delight in error, and their feet are swift to shed blood, and their final destiny is to be with the devil and his angels.

Divine revelation speaks of two generations; the one is called "A chosen generation."—1 Peter ii. 9. The other is called "A generation of vipers."—Matt. iii. 7. But this distinction does not relate to the earthly nature of mankind, as we think we have fully demonstrated that in our earthly nature there is no distinction. All have sinned, and death has passed alike on all; for of all the human family "there is none that doeth good, no, not one." All are alike the creatures of God, and subjects of his power; but all are not born of God. "He that doeth righteousness is of God." "He that committeth sin is of the devil; for the devil sinneth from the beginning."—1 John iii. 8. All who are born of God receive from God, through Christ, a pure, spiritual, incorruptible life, which was with the Father, and was given them in his Son. They are born of incorruptible seed, by the word of God which liveth and abideth forever, and which cannot sin, because it is born of God.

But the devil while he has a limited power to propagate his wicked, lying and murderous spirit in the children of men, has no creative power. He had power to beguile Eve, to be a lying spirit in all of Ahab's prophets, and to reign as a prince of the power of the air, in the children of disobedience, and can claim as his children those who possess and are led by him at his will; but he can claim none of them as his creatures, or that he has any creative power. For God has made all things for himself, even the wicked

for the day of evil, and under his controlling power the wrath of man shall praise him, and the remainder of wrath he will restrain.

JOHN X. 12.

BROTHER BEEBE:—I wish you would oblige me by giving your views on John x. 12, as there is a great diversity of opinion among the brethren here as to what the wolf catches, whether it is the sheep or the hireling. Myself and one other preacher contend that it is the sheep, while the balance of the brethren contend it is the hireling. Brother Beebe, I do not wish to teach the brethren wrong, and I know of no one more able to set me right than yourself. Do please give your views immediately. By so doing you will confer a lasting favor on your unworthy fellow-laborer in the ministry.

J. R. LAW.

REPLY.

"But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep."

The question proposed is, Who are caught by the wolf, the hireling, or the sheep? The wording of this text, in our version of it, is rendered somewhat obscure by our translators using the noun *sheep* both before and after the pronoun *them*. But the noun *hireling*, being in the singular number, cannot be, according to the grammar of our language, the antecedent of the plural pronoun *them*.

According to the rules of our language, the sense or meaning of the text is the same as though it were written, "and the wolf catcheth the sheep and scattereth them;" or, "catcheth the sheep and scattereth the sheep."

In all the parables in the scriptures where the wolf is spoken of, he is used figuratively to represent the deadly and implacable enemy and destroyer of sheep. We know of no case wherein they are destructive to hireling shepherds; but false prophets are themselves called wolves. "Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves."—Matt. vii. 15. "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock."—Acts xx. 29. Besides it does not seem likely that a greedy wolf, coming to a deserted and defenseless flock of sheep, would leave the affrighted sheep and give chase to the faithless and retiring shepherd. Wolves do not naturally prowl about in search of shepherds; but they are naturally inclined to seek after the sheep, to devour and feast upon them.

In this parable our good Shepherd contrasts the faithless, mercenary hireling, who has no interest in the safety of the sheep, with himself, as the great and good Shepherd, whose own the sheep are, and who has laid down his life for them. He, for the great love he has for his flock, has met and vanquished all their enemies, and has given them eternal life; and they shall never perish, neither shall any man or wolf pluck them out of his hand. He has planted himself immovably between them and all harm, and pledged his gracious

promise that he will never leave nor forsake them.

"His strong, almighty arm
Is raised for their defense.
Where is the power can reach them there?
Or what shall drive them thence?"

If by the wolf in this parable the devil were intended, we see no object he could have in leaving the unprotected sheep, whom he seeketh to devour, (1 Peter v. 8) to catch the hireling; for he has full possession of them already, and they are fully engaged in doing his will. But to our understanding, the true sense of the parable is to show that graceless hirelings, who can serve themselves by pretending to fill the pastoral relation to the flock, will not imperil their own safety or comfort for the protection of the sheep, in which they have no interest, and for whose safety they do not care; while the great Shepherd and Bishop of our souls has loved them and given himself for them.

THE WORK COMMENCED

ON

ELD. J. F. JOHNSON'S BOOK.

Having received sufficient encouragement, we have now commenced the work of compiling Elder J. F. Johnson's writings in the SIGNS OF THE TIMES in book form, and the work will be pushed forward as fast as possible. As the expense attending the work is quite heavy, we should be obliged to all who will forward their remittances at present, while the book is in press; and in return for the kindness we will, without extra charge, stamp the names on the books of all who send the money before the sheets go to the binder, as the stamping costs but little extra if done when the books are being bound.

The book will contain from five to six hundred pages, the same size as the "Editorials," and bound in the same styles, and will be sold at the following prices:

- Plain Cloth.....\$1 50
- Imitation Turkey Morocco 2 50
- Genuine " " 4 00

Address until further notice,
B. L. BEEBE,
Middletown, Orange Co., N. Y.

APPOINTMENTS.

Providence permitting, Eld. B. Bundy will be with the church at Utica, N. Y., on the second Sunday in April, and Eld. S. H. Durand on the first Sunday in May.

J. M. BOES, Clerk.

I expect to be, providence permitting, on Wednesday, April 10, at Broad Creek. Tuesday, a. m., at Delmar. Tuesday night at Pittsville. Wednesday, at Berlin. Thursday, a. m., at Indiantown. Thursday night, at Mr. James Laws. Friday, a. m., at Nassaongo. Friday night, at Salisbury. Third Saturday and Sunday, at Smith's Mills, at the yearly meeting. Sunday night, at Salisbury. Monday, will go down to Messongoes and remain until Thursday following, filling whatever appointments brother Poulson may make. Thursday night, at Newtown. As ever I remain your brother in hope,
F. A. CHICK.

ASSOCIATIONAL.

The Baltimore Old School Baptist Association will be held this year, the Lord permitting, with the Harford Church, in Harford Co., Md., commencing on Wednesday, May 17, at 10 o'clock a. m., and close on Friday following.

The Delaware Association have appointed their next annual meeting to be held with the London Tract Church, in Chester Co., Pa., at 10 o'clock a. m., on Wednesday, May 24, 1876, and close on Friday following.

The Delaware River Association have appointed to meet with the church at Kingwood, Hunterdon Co., N. J., on Wednesday, May 31, at 10 o'clock a. m., and close on Friday, June 2, 1876.

The Warwick Association will meet, if the Lord will, with the church at Warwick, Orange Co., N. Y., on Wednesday, June 7, 1876, at 10 o'clock a. m., and close on Friday following.

The Chemung Association have appointed to meet with the Asylum Church, on Vaughn's Hill, in Bradford Co., Pa., on Wednesday, June 14, 1876, at 10 o'clock a. m., and close on Friday following.

These five Associations are all conveniently accessible by Rail Road conveyance, and so arranged that those who visit us from distant states can easily get from each to the next, there being but one week intervening between the commencement of any two of them, and churches on the route where ministers and brethren from abroad will be joyfully welcomed to spend the intervening Sundays.

MARRIAGES.

Feb. 1, 1876, by Eld. Thomas Swartout, Mr. Joseph W. Turner and Caroline F. White, both of Woodstock, Mich.

Feb. 10, 1876, by the same, Mr. Thomas Cary, of Morora, and Martha Conner, of Steuben Co., N. Y.

March 1, 1876, by Eld. I. Hewitt, at his house, Mr. Hector N. Hammond and Miss Sarah L. Wickham, both of Lumberville, Delaware Co., N. Y.

By the same, Nov. 3, 1875, at the residence of the bride's father, Mr. W. H. Winston, of Chenango, and Miss Lucy Hamma, of Roxbury.

By the same, Nov. 24, 1875, at his residence, Mr. David Cunningham and Miss Irena E. Morse, both of Roxbury.

By the same, Dec. 13, 1875, at the residence of the bride's mother, in Shokan, Mr. Northwell E. Everett and Millie Bell, both of Shokan, Ulster Co., N. Y.

At the residence of the bride's mother, Dec. 30, 1875, by Eld. Wm. J. Purington, Andrew J. Hellings, of Philadelphia, and Annie M. Hart, of Southampton, both of Pa.

At the residence of Mrs. Elias Hall, Jan. 1, 1876, by the same, Charles H. Wismer and Catharine H. Haltman, both of Plumstead, Pa.

At the parsonage in Southampton, Jan. 27, 1876, by the same, James A. Leach and Elmira K. Vanartsdalen, both of Southampton, Pa.

At the residence of the bride's parents, March 2, 1876, by the same, Jonathan Clayton, of Northampton, and Emmaretta Osmond, of Middletown, both of Pa.

At the Parsonage in Southampton, March 5, 1876, by the same, Valentine Sauer, of Southampton, and Hannah Garman, of Philadelphia, both of Pa.

At the parsonage in Southampton, March 14, 1876, by the same, Wilson Brown and Annie M. Bailey, both of Southampton, Pa.

At the residence of Mrs. Mary C. Christian, March 16, 1876, by the same, Isaac K. Mann, of Moreland, and Mary M. Duffield, of Southampton, both of Pa.

At the residence of the bride, March 16, 1876, by the same, George W. Duffield, of Southampton, and Mary C. Christian, of Moreland, both of Pa.

OBITUARY NOTICES.

DEAR BROTHER BEEBE:—I inclose a letter from sister Sybil Allen, in which she announces the death of her husband, **Jerry Allen**, of Wisconsin. He was a member of our church at Vaughn's Hill, together with his wife, though they have been absent for some years. He visited us last year, and we found him truly spiritually minded and edifying in our conference church meeting. His experience was a very deep and striking one, and I regret he did not write it out. He was dear to us in the Lord. We loved to have his company, but can only rejoice at the thought, he has gone to his glorious home. May the Lord be pleased to give heavenly comfort to our sister and her bereaved family.

I will send you this for your obituary department, and refer to the letter of sister Allen, which you will likely publish in another column.

ALSO,

William Chamberlain departed this life January 7, aged 83 years. He was one of the constituent members of our church, called the Asylum Old School Baptist Church, now meeting at Vaughn's Hill, which was constituted about — years ago, he having been baptized about a year before. He was a native of Newburgh, Orange Co., N. Y., came to this county about sixty years ago, and settled in the Township of Wyalusing, where he spent the remainder of his life. He remained firm in the faith of the gospel, though for the last few years he was not able to attend the meetings. He was very patient in his sickness, though he expressed a fear that he had no patience. He was naturally kind, and had many friends, but no enemies, and an unusually large number of people gathered at his funeral and followed his remains to the grave, among whom were eight of the eleven children who survive him, and a large number of his grand-children, with two brothers and many other relatives.

"The days of our years are three score years and ten; and if by reason of strength they be four score years, yet is their strength labor and sorrow, for it is soon cut off and we fly away." "The sting of death is sin, and the strength of sin is the law. But thanks be unto God who giveth us the victory through our Lord Jesus Christ."

SILAS H. DURAND.

HERRICK, Pa., Feb. 16, 1876.

Another of the "heirs of promise," as we confidently believe, has been called off from her conflicts, trials, temptations and sorrows on earth, to her final rest in heaven.

Sister **Polly Gaines**, relict of our late brother in Christ, Strother Gaines, of this county, closed her mortal career on this earth, at the residence of her grand-son, Wm. A. Gaines, in Bourbon Co., on Saturday last, about 12 o'clock, in the 84th year of her age.

Sister Gaines and her late husband were among the first fruits of my ministerial labors with the church at Elizabeth, in Bourbon Co., where I baptized them in the fellowship of that church, on the second Sunday of April, 1825. Thus has she been a faithful and consistent member of the church of God for more than half a century. I have known them intimately, he up to his death, which occurred some fifteen or sixteen years since, and she up to her death. Their hearts and house were open to receive and entertain Old School, or Particular Baptists, whom they loved sincerely, and delighted to have partake of their hospitality.

Our dear old sister has been in very delicate health, and unable to walk without assistance, for several years, but was not content to absent herself from the house and people of God, but would be conveyed to, and set down in the house of worship, where she enjoyed the preached word. She fell asleep in Christ without a struggle or groan. I was called, and preached on the occasion, using 1 Cor. xv. 51, 54. She has left several grand-children and great-grand-children, with numerous friends and warmly attached brethren and sisters, who appreciated her worth, and who were exhorted to "sorrow not as those who have no hope."

Most truly and affectionately your friend and brother,

THO. P. DUDLEY.

LEXINGTON, Ky., March 1, 1876.

DIED—Near Cottonwood Falls, Chase Co., Kansas, brother **Hiram Winchell**, aged 64 years, 5 months and 24 days. He was born in Olive, Ulster Co., N. Y., March 11, 1811. His disease was inflammation of the bowels. He lived in the same county where he was born until he was married to Miss Elizabeth Jones, May 21, 1824, and still remained there until he moved to Jefferson Co., Kan., Nov. 1, 1869, where he lived until March 1, 1875. He then removed to Cottonwood Falls, where he lived until Sept. 5, 1875, when he fell asleep in Jesus.

The subject of this notice professed a hope in Christ when quite young, but did not make an open profession for several years, when he united with the Olive Church, in Ulster Co., N. Y., and was baptized by Elder Jacob Winchell. When he moved to Jefferson Co., Kan., he united with Crooked Creek Church, where his membership remained until his decease. He was a regular attendant at his church meetings. His understanding was clear, and he was firmly established in the cardinal principles of the doctrine of God our Savior. His mind was composed during his last sickness. He gave his family full instructions in regard to his burial. He admonished his family, while on his death bed, to beware of the so called churches of anti-christ. He requested to be buried in neat, plain, old fashioned style. He leaves a companion and eight children, together with his brethren and sisters in the Lord, and a large circle of friends, but they sorrow not as those who have no hope, for their loss is his eternal gain. May the bereaved widow and children consider that the Lord is God, and doeth his will in the armies of heaven and among the inhabitants of earth.

JEREMIAH WILLSON.

LOCUST GROVE, Atchison Co., Kan.

DIED—Oct. 31, 1875, at their late residence in Mount Rose, **Mrs. Nancy Cook**, wife of brother Josiah Cook, in the 81st year of her age. She was truly a mother in Israel. She had been a member of the church for about sixty years. She has ever been a constant attendant at our meetings, when providentially permitted, and was ever ready to assist the afflicted, and to speak a word of comfort to those who were cast down. Sister Cook had lived with her husband for over fifty-four years; but God has seen fit to dissolve that earthly bond that united them here, taking her home, and leaving her aged husband behind to mourn his loss, which we trust is her eternal gain. We all feel the loss greatly, but we know that brother Cook and the children must feel it more sensibly than we do. May God sustain and comfort them. She has left three children, who have families. They mourn their loss, for she was a kind and indulgent mother. But brother Cook feels the loss most of all, for his companion for more than fifty years has been taken from him, and he in his old age is left to mourn. May God sustain and comfort him, be his constant companion. She was a worthy member of the church, a good wife, a tender mother, a good neighbor and friend, and truly an exemplary christian. May God sanctify this death to the family, and to the church of God. I write by request.

Your brother as ever,

P. HARTWELL.

HOPEWELL, N. J.

DIED—Of old age, at the residence of G. W. Barham and wife, Sept. 1, 1875, **Mrs. Elizabeth Horner**, wife of Eld. George Horner, aged 75 years. She professed religion in 1811, at the time of the earthquakes, and joined the Baptist Church, through fear; but some years afterward she was born again, and was baptized the second time. She was a firm, consistent and beloved member of the Primitive Baptist Church at Enon, holding the form of sound words, and contending for the faith as it was once delivered to the saints. She had been in feeble health for several years, from old age. But the hoary head is a crown, if it be found in the way of righteousness. May it only be said that the writer has done as much honor to his Master's cause as our departed sister has.

C. W. ANDERSON.

CASS, Ark.

I record two more deaths in this vicinity, my youngest and oldest cousins.

DIED—Feb. 11, 1876, Louisa Baker, aged 3 years. She was a lovely little child, and idolized by her bereaved parents.

ALSO,

Willie Baker, aged 17 years, departed this life a few days afterward, Feb. 19th.

Both had lung complaint, from the effects of measles. Thus two more of that broken family circle are laid away in their narrow tombs, to wait the resurrection morn. Their spirits are gone to God.

Two fresh, new graves were lately made, Where Willie and Louisa's laid; We left them in the church-yard there; No more these loved ones need our care. In paradise it must be sweet, No more to part with those we meet. HINDSBURGH, N. Y.

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Jane F Davis Ky 2 55, Eld A B Brees Mich 2 30.—Total \$4 85.

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INQUIRIES AFTER TRUTH

We are constantly in receipt of requests for our views on different portions of the scriptures, and so numerous are they that it is impossible for us to give our attention to but a small portion of them.

WOLF CREEK, W. Va., March 8, 1876.

Please explain from the 10th verse of the 21st chapter of Revelation, to the end of the 22d chapter. Be brief.

JOHN SKAGGS.

CHESTERTVILLE, Ill., March 5, 1876.

Will Eld. G. Y. Stipp please give his views on Rex. xx.?

S. K. COOPER.

LEADSVILLE, W. Va., March 8, 1876.

DEAR FATHER IN ISRAEL:—Please give your views on Deut. ix. 28.

WM. P. CANFIELD.

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THE FIRST AND FIFTEENTH

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BY GILBERT BEEBE & SON,

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 44.

MIDDLETOWN, N. Y., APRIL 15, 1876.

NO. 8.

POETRY.

OTEGO, N. Y., March 20, 1876.

DEAR ELDER BEEBE:—Inclosed please find verses composed by sister Celia Gurnsey, which were found by her companion after her death, who gave them to me to send to you for publication in the SIGNS.

BALAS BUNDY.

I am weary of staying, O fain would I rest
In the far distant land of the pure and the blest,

Where sin can no longer her blandishments spread,
And tears and temptations forever are fled.

I am weary of hoping, where hope is untrue,
As fair, but as fleeting as the morning's bright dew;

I long for a land where blest promise alone
Is changeless and sure as eternity's throne.

I am weary of sighing o'er sorrows of earth,
O'er joy's glowing visions that fade at their birth,

O'er pangs of the loved which we cannot assuage,
O'er the blightings of youth and the weakness of age.

I am weary of loving what passes away;
The sweetest, the dearest, alas! may not stay.

I long for that land where those partings are o'er,
And death and the tomb can divide hearts no more.

I am weary, my Savior, of grieving thy love;
O when shall I rest in thy presence above?

I am weary, but O! never let me repine,
While thy words, and thy love, and thy promise are mine.

CORRESPONDENCE.

MANSFIELD, Texas, March 1st, 1876.

ELDER BEEBE—DEAR BROTHER:—Seeing in our family paper, the SIGNS, a great many inquiries after truth, and finding that you were crowded with these inquiries, and that you were anxious for some of the brethren to write upon some of the texts presented, I have concluded to respond to the text presented by "J. R. M." "For the gifts and calling of God are without repentance."—Rom. xi. 29.

I feel rather reluctant to do so, as I fear that this, like my other correspondence, will not meet with a favorable reception. But I will draw the bow at a venture.

First, then, we will commence by defining what repentance is. Second, what gifts and calling are referred to, by the apostle. Third, the effects of those gifts and callings. Fourth, to whom they are applied.

Webster defines repentance to be sorrow for anything done or said; the grief or pain which a person experiences in consequence of the injury or inconvenience produced by his own conduct. In theology, repentance is distinguished into evangelical and legal. The former, usually called repentance simply, is real sorrow or grief of heart for sin, as

an offense and dishonor to God, violation of his holy law, and the basest ingratitude toward a being of infinite benevolence. The latter is sorrow, caused merely by the fear of punishment, which does not necessarily result in amendment of life. And we take the position that the gifts and callings of God secure to us repentance, and comes before evangelical repentance can be had, and is a special gift of the Savior of the world, the Prince of Peace.

And now to the law and the testimony, for I expect to be governed by the word of God in all I say, in order that my strange brother may be the more benefited. What says the word, then: "For he (Jesus) is exalted by the right hand of God, to be a Prince and a Savior, to give repentance to Israel and forgiveness of sins." Hence we assume, then, that one of the gifts referred to by the apostle, as stated in our second proposition, is the gift of evangelical repentance, and can be secured only by a special gift of the Holy Spirit, and hence follows as a fruit of the Spirit; the Pædo Baptist doctrine to the contrary notwithstanding. Hence the apostle was justified in saying that the goodness of God leadeth thee to repentance.—Rom. ii. 4. And consequently if Jesus gives repentance, and the goodness of God leads us to repentance, it will work in us a godly sorrow, that needs not to be repented of, and brings about a change of conduct, and a reformation in the life of the individual, and good works will follow as a sequence, such for instance as those enumerated by the apostle Paul in Gal. v. 23. "But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." The apostle adds, "Against such there is no law." And the prophet could well exclaim that the meek should inherit the earth. But none of these things can possibly be obtained by the sinner while in a state of sin and death, unquickened by the operation of the Holy Spirit; they belong exclusively to the people of God, as we shall show more perfectly before we quit, notwithstanding the hue and cry raised by the arminians, in order to get up an excitement and gull the people, whereby the unregenerate are hurried into the church, (so called) without one particle of grace in the heart.

But without dilating further on this part of the subject, we would add that the gifts of God also secure to us faith. Not such a faith as that which James tells us the devils have, and which makes them fear and trem-

ble; but an abiding, living faith, which the apostle describes as being the substance of things hoped for, the evidence of things not seen; a faith which secures to us an abundant entrance into the kingdom of God through the Lord Jesus Christ. And like evangelical repentance, it is an evangelical faith, and is a special gift of the Spirit, and cannot be experienced by any living mortal possessing only natural life; but is the gift of God to the people of God, and is given in the behalf of Christ, and must be distinguished from an historical faith, which is the common property of almost all mankind.

But to the law and to the testimony. Again, let us prove that it is a special gift to the people of God only. Paul must again be put on the witness stand. What did you write, Paul, to the brethren at Philippi? "Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."—Phil. i. 29. And again, "He is the author and finisher of our faith."—Heb. xii. 2. And on this hypothesis we stand justified before God, or as the apostle has it, Rom. iii. 28. We conclude that a man is justified by faith, without the deeds of the law, for by the deeds of the law shall no flesh be justified. And not only so, but it gives us peace with God.—Rom. v. 12. "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into his grace, wherein we stand and rejoice in hope of the glory of God." Or, as I before stated, secures to us an abundant entrance into the kingdom of God. But you will observe from the last quotation that it not only secures to us faith, but also hope, such a hope as the apostle tells us is as an anchor of the soul, both sure and steadfast, and reaches to that within the veil, where the forerunner has for us (the people of God) entered, even Jesus Christ, the righteous, made (to us) a High Priest forever after the order of Melchisedec.—Heb. vi. 19, 20.

But we must now attend briefly to the calling of God, as we have devoted considerable space to the gifts. First, then, we assume that no man can be a saint or a christian without being called to that blessed state by God. Hence we hear the voice of the great apostle to the Gentiles, as it echoes all along down the long line of centuries, in the following language: "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, (which he had promised afore by his proph-

ets in the holy scriptures) concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh, and declared to be the Son of God, with power according to the spirit of holiness, by the resurrection from the dead, by whom we have received grace and apostleship for obedience to the faith among all nations, for his name. Among whom also are ye (the brethren at Rome) the called of Jesus Christ, to all that be in Rome, beloved of God, called to be saints, grace to you and peace from God our Father and the Lord Jesus Christ." Hence we see that the effects of the calling of God, according to our third proposition, not only enables us to be saints, but secures to us a preached gospel, whereby we are enabled to believe in the only begotten of the Father; and believing on him enables us to call upon his name, and thus insures to us salvation. As it is written, "They that call upon the name of the Lord shall be saved." But how can they call upon him in whom they have not believed? and how can they believe in him of whom they have not heard? and how can they hear without a preacher? and how can they preach except they be sent? As it is written, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things."—Rom. x. 13. It also secures our preservation; as the apostle says, "Preserved in Christ Jesus and called." And again, "What if God willing to shew his wrath, and to make known his power, endureth with much long suffering the vessels of wrath fitted to destruction. And that he might make known the riches of his glory on the vessels of mercy which he had afore prepared unto glory, even us whom he hath called, not of the Jews only, but also of the Gentiles."—Rom. ix. 22-24. But again, it also secures to us freedom from condemnation and from the law of sin and death.—Rom. viii. 1, 2. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." And why so? "Because the law of the Spirit of life which is in Christ Jesus has made me free from the law of sin and death."

The gifts and calling of God also enable us to be servants of the Most High God.—Acts xvi. 17. These men are the servants of the Most High God which shew unto us the way of salvation. They also free us from sin. "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and

EM S H Durand 100-276
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the end everlasting life. For the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord."—Rom vi. 22, 23.

But we have now, according to our proposition in the outset, defined repentance: second, showed what gifts and calling are referred to; and third, the effects of these gifts and calling. But we will further add, that the gifts and calling of God secured to us a Savior, for God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John iii. 16.

We will now sum up, by showing to whom the gifts and calling are applied, as in our fourth proposition. First, then, they are applied simply and solely to the people of God, and for this reason the prophet comes out and says, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem; cry unto her that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins."—Isa. xl. 1. They are applied to all those whom he ransomed on the tree of the cross; hence "the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy shall be upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isa. xxxv. 10. They are applied to those whose names were written in God's book, when as yet there was none of them. "My substance was not hid from thee when I was made in secret, and curiously wrought in the lowest parts of the earth; thine eyes did see my substance, yet being unperfect, and in thy book were all my members written, which in continuance were fashioned when as yet there was none of them."—Psa. cxxxix. 15, 16. Further, they are applied to all those who were encouched in that everlasting covenant which existed between the Father and the Son, and which David tells us was ordered in all things and sure.—2 Sam. xxiii. 5. They are applied to the sheep, to those for whom Christ died: "I lay down my life for the sheep."—John ix. 16. To those for whom he prayed, John vii. 24; to them who "were chosen in Christ before the foundation of the world, predestinated unto the adoption of children, and made accepted in the Beloved," Eph. i. 4-6; to them who love God; to them who are the called according to his purpose; to them whom he foreknew as his future children, Rom. viii. 31, 32; to them who were elected according to the foreknowledge of God the Father, through sanctification of the Holy Spirit, unto obedience and sprinkling of the blood of Christ. 1 Peter i. 2.

But we have adduced proof enough on the fourth proposition, and will close by recapitulating, that the gifts and calling of God come before repentance, and in this sense are without repentance, and secure to us evangelical (instead of legal) repentance, with all its attendant blessings, such as faith, hope, a preached gospel and a

crucified Savior, together with the final preservation of the saints in grace, and admittance into his kingdom.

Brother Beebe, do with this as you think best. If you publish it, I hope my strange brother will be edified. May the Lord preserve your life many days hence to defend his truth.

Yours in gospel bonds,

J. R. LAW.

[Incidents in the life and experience of brother John W. Alexander, formerly of England, but now an esteemed member of the Old School Baptist Church in Utica, N. Y.]

When I was quite young I was taught that there was a God, and I often had a fear of him, because I knew that I was a sinner, and thought I should one day be brought before him; and if I were permitted to run into worse errors than common, I was sure to have some trouble. Therefore I thought I had to suffer for my sins here; but I felt confident that I was not so great a sinner as many that I knew. Therefore I thought that I was suffering for mine here, and that those who were worse than myself would have to suffer for theirs hereafter. These were the feelings I had most of the time until I was seventeen years of age, and then the Lord suffered me to run into greater abominations, and my walk was then as if I feared neither God nor Satan. Thus I went on for two or three years, and then the Lord placed me where I had to attend meeting every Sunday. In this place I lived nine months, but for the first five or six months I followed all the devices of the world that the Lord would suffer me to go into. After this there was a little waking up of my mind, for now instead of an aversion to attend church, there was a longing for Sunday, that I might go; and I did pray two or three times a day, and began to think I would soon become as good as other christians. But the devil would tell me I would soon be back in his service; and he told me the truth, for just as soon as the reins were let loose, I was again following the wicked devices of the world; and thus I went on for some time, and until after I married. After a while I began to attend another Independent meeting; and there I went backward and forward, till I began to think I was becoming quite a christian, and would soon be one with them. I took a great liking to the minister, until I saw him pretend to baptize some babies; that came with an utter horror to my soul, for it seemed to me that he was mocking the Almighty to his face. After this I could feel but very little love for him or for his people, and soon I moved further off from them, so that I but very seldom went there for some months; nor was I troubled but very little about my future state until the year 1848. At that time I trust the Lord began a work in me, for then I began to feel that I was one of the worst of sinners. I knew that I had transgressed all his laws and broken all his commandments, and thought the Lord

had offered me pardon, but I had refused it, and I became very much troubled, and my sins began to appear to me blacker than ever, and I could not rest, for I thought I should be banished to utter destruction. About this time, on a Sunday evening, my brother called to see me, but I did not dare to tell him how I felt; for I believed that the Lord had called him, and had left me to utter ruin. I would have given anything then to have been like him; for I thought the Lord had chosen him and rejected me. But the Lord led me, like Jonah, to look once more towards his holy temple, for I thought if the Lord spared me until the next Sabbath I would not break them any more, but thought I would go to some place of worship. I knew it was of no use to go among the Independents, as I could not bear the idea of baptizing babies; so I knew nowhere to go. But in the course of the week my mind was drawn to a Baptist Church; but the next trouble was, it was four miles distant. Well, I thought I would go once, and see if the Lord had anything there for me. When Sunday came I went, and the minister spoke some on the subject of baptism, and of who were proper subjects of that ordinance, and I soon found he was going to administer the ordinance. I had seen baptizing several times before, but never had seen such beauty in it as then appeared. On former occasions I got as near the water as I could; but now it was quite different, for I wanted to be there, but where no one would see me. I believed that the Lord was among them, and that they were his chosen people, and I was not fit to be among them; although if I had had a world I would have given it to be a fit subject to be among them, for they appeared to be the most beautiful people on earth, but myself an outcast. I stopped to hear him again in the afternoon, and I believed what he said, but thought it belonged to the Lord's people, and felt sure I was not one of them. I looked upon myself as black as the tents of Kedar, and my soul was tossed about as a ball in the air. And thus I went loaded with guilt and sin for three or four months, and kept trying all the while to get better, and was in hopes that I should soon get rid of my load of guilt. One Sunday these words were applied to my soul, "Speak unto the children of Israel, that they go forward." I thought if I prayed more and read my bible more he would soon ease me of my burden. So to work I went, and at first I thought I got some ease; but the next trouble was I could not live without sin, for all manner of wicked thoughts would be in my mind. Then another trouble was, I found the scriptures declared that whoso offended in one point, was guilty of all; and I soon found that instead of getting better I began to feel worse, for about this time the Lord began to show me the deep abominations of my soul. It was here the Lord began to empty me from vessel to vessel. It was then the Lord stripped me,

and showed me that my righteousness was as filthy rags. Then I thought, what must my righteousness be? It hedged up my pathway on every side. To go back I dared not, and to go forward I could not; when I looked to the right I found no helper, and if I turned to the left there was no one that could help me. If I looked to Moses, he would take fast hold of me and demand payment; and I found that I had not one good work to plead. When I attempted to go to the throne of grace, the earth beneath seemed as iron, and the heavens above as brass. Sometimes I would keep away from church for a Sunday, for I felt it was no use of my going; but just as soon as the Sunday was past, the horrors my soul would pass through my tongue cannot express, and I would think, and promise the Lord that if he would spare me I would not break any more Sabbaths. But my promises were like my works, they would soon fall to the ground.

Thus I was led on for some time, and often did I wish that I could get somewhere where I could hear but not be seen, for I thought that I was not fit to be among them. One Sunday morning I went to church with my head hanging down like a bulrush. It is a day to be long remembered by me, for it was the first day of rest that I had ever beheld. The minister took these words for his text, "Stand still and see the salvation of the Lord." These words came with such force that they melted me down with love. Then was my soul lifted up above everything of this world, and Christ showed me his wonderful hands, and revealed himself as a Savior that could save the worst of sinners, and showed me that salvation was of him alone. I went out naked before him, and he clothed me with his righteousness; he led my soul in rich pastures, and caused my soul to lay down beside the still waters, and to bathe in the fountain of God's everlasting love. He took me as a mother doth a babe, and dandled me on the knees of his everlasting love, and fed me with the sincere milk of the word, till my soul has been so full that I was forced to cry out, Lord, it is enough. But O, it did not last long, before doubts and fears began to arise, and the enemy of all righteousness began to worry me; for after the Lord had done all these great things for me, I thought I ought to keep his commandments and walk in his ordinances. But the devil would keep telling me that I would soon be back again into his service, just as I had been before; and if I were to go before the church it would only be to deceive them, and I was so foolish that I would often believe him. I was again greatly troubled with fears and unbelief, and my earnest prayer was that the Lord would keep me from joining the church except I was a chosen vessel of his. Thus was I troubled for some weeks. One Sunday, after the afternoon service, I took a walk into the fields, where I thought I could be alone, and there

my soul was poured out before my God, that he would not let me join the church except it was his blessed will. The service in the evening began at seven o'clock, but I could not stay away until then, for a little after six I seemed forced to go to the church; not that I had the least thought of saying anything about joining them. But I went in, and had just seated myself on a back seat, when to my surprise the Elder came in and sat down by my side. He asked me how my mind felt concerning the things I had heard. My reply was, "Sir, I must join this church, for I cannot stay away any longer." And the words he gave to comfort me were, "I will send two messengers to you, and they will give you a talking to." I thought this poor encouragement, but still I felt satisfied that it was the Lord that had caused us to meet together, and for that very purpose, that I might be joined to that people; for I felt like Ruth, when she said to Naomi, "Entreat me not to leave thee, for thy God shall be my God." My soul longed to be with the people that I thought were the people of God. At the next church meeting I went before the church, and was received as a candidate for baptism. When I went into the water the Lord went with me; and I think if he had gone personally with me I could not have felt much more of his presence, for I felt that Christ was all I needed. For several months after I joined the church at Sealesworth, Suffolk, England, the Lord gave my soul rest, and fed me with the finest wheat that is grown upon the mountains, and gave me to drink of the waters of eternal life. I thought my fighting was ended, and peace was proclaimed, and I should be troubled no more. But alas! I soon found that in the Shulamite there was a company of two armies, and I found that I had still the same evil heart to contend with, and worst of all, unbelief. When I would hear some old christians tell of the troubles of the way, the devil would say to me, "There, now, if you were a christian, you would have trials like other christians." And my unbelieving heart would often believe it. But one thing I knew, that once I was blind, but now I saw; and the people I once despised I now loved; and the things I once loved I now hated. I soon found how Mr. Hart felt when he wrote,—

"Should Simon bear the cross alone,
And all the rest go free?
No; there's a cross for every one:
There's one for you and me."

A little over a year after I had joined the church there came trouble in the church, and it was like a death blow to me, when I found that brethren could not agree; and worse than all to me, I soon found that the minister was going to leave us, and I felt as if I could not bear the thought of that, for my very soul was knit to that man. But the Lord showed me afterwards that I thought too much of him. After he left another minister came, but I could not bear him to my satisfaction, for my mind was

fixed on the one that had left. So I went mourning for months, and my soul was hungering and thirsting after the things of the kingdom of our Lord, the things that I had once feasted upon. Thus I went on for some time, till one day a sister in the church came to visit me; and at night, as she had about four miles to walk to reach home, and part of the way very lonesome, I concluded to go with her. Our conversation was of the discouragements we had to meet by the way, and the loss of our Elder, though it was quite nine months since he left, but my mind was not yet weaned from him. But the Lord's time was near at hand, for in five minutes after I had left the sister, and turned into a dark and lonesome lane, I heard as it were a voice, and I stopped and looked behind, but saw no one. It said, Fear not; I am thy Shepherd, thou shalt not want. From that very moment my mind was taken from the Elder which had left, and I saw the folly of looking to man for comfort, to man that is as nothing, and less than nothing, and vanity.

JOHN W. ALEXANDER.

The above was shown to me at my request, and I have obtained a reluctant permission of brother Alexander to send it to the SIGNS for publication. It was written about seventeen years ago, and is unfinished, but I think it will be of benefit to spiritual readers, and the rest of the story can be told in another letter.

SILAS H. DURAND.

Some recollections of a sermon preached from the text, "Seek, and ye shall find."—Matt. vii.

This text has been perverted a great deal, so that it is obscured in the minds of some christians even. It has been applied and offered to sinners *en masse*; and we as a denomination have been reproached because we would not do so, and been charged with narrowness and illiberality. But the priests in olden times who had charge of the shewbread, could with as much justice have been charged with illiberality because they were forbid distributing that bread, consecrated specially for the priests, to the people *en masse*, as we can for not offering these words, specially consecrated to a certain class, to the world generally. That which is really a virtue in us, the world charges with being a vice. That which is consecrated, whatever it be, to a specified purpose, cannot honestly be, as a rule, applied to any other purpose; and if it be so applied, it will not only show lightness and irreverence, but will fail in effecting any good to either party. Therefore the injunction, "Give not that which is holy to dogs, neither cast your pearls before swine," for obedience to which we suffer reproach, is a virtue, showing obedience and reverence to our Master. There are in these days "Seekers' benches," "Inquiry rooms," &c., and of the latter sort I don't know how many the famous Moody has, but more than one to which the limber-

limbed athletics and keen-eyed seekers of these latter days resort for healing.

Some people seem to think that we as a denomination have no use for the text just quoted, but that we are really sorry it is in the book, as it overthrows our doctrine; but to my mind we, of all people in this world, have the most use for it, and in fact the only use for it. We are glad (I speak for the household) that it is in the book, and is true, that "Seek, and ye shall find;" that the finding is as certain as the seeking, the truth of which we have often experienced. And that it overthrows our doctrine, is no more true than that the pillars of the temple resting upon the foundation overthrows it. It is true that those who find must seek, but the seeking will always be fruitless under a fleshly spirit. "Every man, therefore," saith Jesus, "that hath heard and learned of the Father, cometh unto me." These come; they not only start, but they come; they are obliged to come, as much as Jesus was obliged to drink the cup his Father gave him. What induced the four hundred indebted, distressed and discontented men under Saul to fly from him, and seek David in the cave Adullam? To human appearance it seemed like jumping out of the frying-pan into the fire. But they couldn't live under Saul, they couldn't do it, and to David they fled, and they found him. They did not seek him in vain, but they sought him with their whole hearts; and when they were poor enough they went to him, and he became their captain. They understood him then, and though he was to the admirers of Saul a man of sorrow, despised and rejected, and of no form or comeliness, that they should desire him, to these distressed ones who had sought and found him he was altogether lovely, and chief among ten thousand. He was a man of sorrows, and so were they; he was acquainted with grief, and so were they; and he could save them. They were bound together, David and his men, by an indissoluble tie: he had given up all for them, and now they too had given up all for him, and hence they were all in all to each other; they from necessity, he for love, and his love begat theirs. They couldn't go back to Saul, even if their hearts should become hardened; but even if with Saul again, their hearts would be with David. In captivity they remembered Zion, and wept because they loved Zion.

The same motive prompted the involuntary man-slayer to fly to the city of refuge. The impression to seek safety now becomes an irresistible one. He had thought of it before, but never before as he does now, seeing the dead man at his feet, and the avengers in hot haste after him. Before now he had time to bury his father, to marry a wife, to prove his oxen and to gain an estate; but now he has no spare time for any such things, too much time has already been lost, and as for an estate, he would give the whole world to be

safe in that city. And his flight is so unexpected, too, that he has no time to take any of his property, scarcely, with him. He had always expected to be well prepared when he should start, so as to make a comfortable and leisurely trip of it; but now when he must start he could not, it seems to him, have been in a more unprepared condition for it. But necessity is upon him, and snatching up hastily what he could lay his hands upon in a trot, he darts out the back door, through the garden, into the thicket, and makes with breathless speed for the highway, whilst the avengers are furiously tearing his house down. So he flies whilst his strength lasts, and then in sheer exhaustion he throws himself down to rest, in the vain hope that he has eluded his pursuers by what he has done, and that they will pursue him no further, and he will not now, he thinks, go on, but turn aside into some city on the frontier to repair his losses, and then go on. But hardly had he snatched a moment's respite from such vain hopes, when a cloud of dust arises in the distance behind him, and the sunlight glistens upon the lances of the swift pursuing avengers, and he beholds them in consternation in hot haste, with lances ready poised to cleave his heart! Up and away, now more helpless than ever, he flies; and as he flies he grows faint, weary and footsore—the way is long and rough and narrow, and his time is short, and he is so unprepared for such a trip, not even having time to saddle a horse in his flight, and the avengers are well armed and mounted. Such thoughts weigh him down, and he grows faint as he still pursues, for he can't stop. Hungry and thirsty, his soul faints within him, and his eyes fail him in striving to catch a glimpse of the city he is so earnestly seeking. What little he snatched up as he left his place is now cast away, as being too burdensome for him to carry any further, so that (thinks he) if he ever gets to the city he don't see how he is to live, he is so poor. But why not turn back! and he looks slyly and cautiously around, and the avengers not being in sight, he thinks he can and will at least turn aside from the main road, for it is vain going any further, for he can't hold out to get there, his strength is too far spent, and he has already spent his strength in vain and labored for naught. So for a moment he stops, and casts himself down prone upon the earth. But hark, what sound is that? and up he starts, to behold with horror the blood-shotten eyes of the avengers right upon him; and now, worse scared than ever before, he flies with a shriek, every moment expecting death. He is now confirmed in a suspicion that had been troubling him before, and that was, that in his start he had taken the wrong end of the road, and that he was now much further from the city than when he started, and therefore could never hope to get there at all. True, the finger-boards and mile-posts were along the road, but his

eyes were now so dim and swollen that he couldn't tell which way they pointed, but seemed to him to point both ways, so that there could be nothing but death in store for him. He was now so weak that he could no longer keep ahead of the avengers; but as they seem ready to strike him down, and he threw up his hands and fell forward, as he thought, to die, the gate of the city flew open and received him in and banged to, and cut off his pursuers. A bird escaped from the snare! Now didn't he have a new life, a life he never got of Adam? And how long did it last? He was safe as long the high priest lived, under the law; and our High Priest is Christ, and our life is as long as his, and he ever lives; therefore we shall never die.

There is another view of this text in seeking and finding. We find Christ when we seek him by obedience: in joining the church, in visiting the sick, in giving alms, in preaching, praying, self-denial, confessing our sins and faults one to another.

J. R. RESPESS.

TALLAHASSEE, Fla., March 5, 1876.

DEAR BROTHER SINGLETERRY:—A Baptist sister, (Mrs. Susan Wiggins,) who has recently moved to Tallahassee, has shown me a copy of the "Minutes of the Second Session of Beulah Primitive Baptist Association, held with Elim Church, Brooks Co., Ga." I have read them carefully, but am astonished and deeply grieved to find what I believe to be a departure from the faith in these eight churches, in that they have decided to receive members from Missionary and other Baptist denominations without re-baptism. I will quote some of their words: "In answer to the query from Beulah Church, viz., 'Shall we receive our Baptist brethren and sisters who ask for membership with us without re-baptism, if satisfied with their experience?' we say that Christ has accepted their baptism, sealing it in their hearts by his Spirit, and we think the churches are agreed in receiving them without re-baptism." I. R. Battle, J. I. Parker, J. M. Coggins, A. Hunter and J. A. Walker are the names of the committee. This same committee, in their report on the subject of correspondence, say: "We may have closed our eyes and ears to the calls or claims of the outer world, and we fear some of our people have wandered far from original faith and preaching—the light of Zion put under a bushel, if indeed it has not become darkness." "And in our anxiety to answer these calls from perishing humanity, some of our people may, on the other hand, have not only opposed themselves to good men and measures, but unthoughtful of the simplicity, sufficiency and efficiency of the scriptures, divided the laborers that should have been united, and weakened a cause that would have been strengthened, our people having gone in almost entirely opposite directions since our separation, and the breach has widened between them. But they

are all our brethren still, and we love them; and though covered with fratricidal blood, we pray for them and for peace. Nor can we do more, for to join *either* of the combatants would but kindle afresh the intestine strife that has already run too high." Now is not that abominable? Who do they mean by the two combatants? What are the "calls and claims of the outer world?" As for the "calls from perishing humanity," it is our duty to give them bread and meat and clothing, if that is what they are perishing for, whatever sect they may belong to, or if they belong to none. We cannot give them the bread of life, if that is what they are perishing for, for only God can give that. My object in writing to you, dear brother Singletery, is to find out whether all the churches that used to compose the O'clocknee Association have in like manner departed from the faith? If you remember, my father, mother and self staid a night or two at your house more than twenty years ago, when the O'clocknee Association met with the Poplar Spring Church, near which you then lived. I was then Miss Fisher; perhaps you will remember me on seeing my maiden name. I remember you as distinctly as if we had met only a few days ago, and shall never forget the expression my mother said occurred to her mind the first time she ever beheld your face. It was, "Behold an Israelite, in whom there is no guile." All these long years have passed since that delightful meeting, and my heart still treasures up the memory of sermons I heard and dear faces I then saw, for I loved God's people then, even as I still love them. I had not long been a member of the church then, and was introduced to Elder Abner Belcher, whom I had been desirous to meet, as one of the young converts. He greeted me cordially enough, but at the same time made a remark that made me feel somewhat sad. It was something to this effect, "Ah, but will she hold out?" It cast a damper upon my spirits for a while, but nothing could prevent my enjoying the glorious gospel I heard preached, and one or two beautiful sermons by dear brother Belcher himself, and the communion and fellowship of the saints. If this should ever meet the eyes of brother Belcher, I would like to say to him that I trust I have been kept by the power of God in the same belief I expressed then, and though still unworthy of the least of God's mercies, I am still led to trust in his holy name and arm for salvation. And I believe the Missionaries, Free Wills, Seventh Day, and all other so-called Baptists, went out from us to make it evident they were not of us; and if they wish to come back to us, they ought to be willing to be baptized by a minister of our faith and order, for they alone are legally authorized to administer the ordinances of the church of Christ, which alone he shed his blood to save. I believe all the elect of God will be saved, nay, are saved, with an ever-

lasting salvation; and I believe in the absolute predestination of all things. I hope and pray that the majority of the churches of southern Georgia have been enabled to "touch not, taste not, handle not the unclean thing," which is, I think, anti-christian doctrine and practice in the churches. I see by the receipts in the SIGNS OF THE TIMES that you take that paper, and I am rejoiced at it. I have been trying to persuade some of the Baptists who are members of some of the churches composing the Beulah Baptist Association to take the paper, but they have not yet consented to do so. I cannot for the life of me help feeling doubts of those who refuse to take the SIGNS OF THE TIMES; for it contains such sound doctrine, and is so filled with comforting and edifying matter, that I cannot see how a zealous member of the church can consent to do without the paper, if they are able to pay for it—or beg for it. It is particularly valuable to one in my situation, having no church to attend, no brethren or sisters to talk with me who agree with me on all points. I have been lately found fault with because I say I do not think it a sin to work on Sunday. I do not follow the practice of working on that day, as I am not so industrious but what I am willing to be idle one day in every week; and then it is the law of the land to abstain from work on Sunday, and I think we should according to the bible obey the laws of our country. Still I persist in my opinion that it is no more a sin to work on the first day of the week than it is on the last day, except indeed where, by so doing, we should neglect the assembling of ourselves together for the public worship of God, which I think no true christian would do, unless they were led for the time by the desires of the flesh.

Now, my dearly beloved brother, I hope you will not think strange of my writing to you, and I beg you will answer my letter, either privately or through the SIGNS, and tell me of the state of the churches composing the O'clocknee Association, and whether the majority of you do not agree with me on the subject of re-baptizing members from all other denominations.

With love to all sound Old School Baptists, who comprise the "household of faith," I am most truly your loving sister,

MARY S. DUVAL.

Will my dear brethren, editors of the SIGNS OF THE TIMES, oblige me by publishing the letter I inclose, or sending it to Mr. I. B. Singletery? I cannot find out his address, is why I trouble you with the matter. Permit me to return thanks, dear Elder Beebe, for your kind and satisfactory explanation of the common salvation spoken of by Jude. I am convinced that you are right, and I have heretofore misunderstood the meaning of the expression, "common salvation." But I never have thought that Christ atoned for any but his own people, those who possessed a vital union

with him before he came down on earth, or before ever the earth was; still I did think that as an effect of Christ's death the world stands, the elect and non-elect are born, and live out their appointed time. You express it better than I can, by saying, "Incidentally, the wicked are held in existence until all for whom Christ died shall be called by his grace."

Will you be kind enough to let me thank, through the medium of your paper, Elder Forris A. Chick, for his very comforting sermon on Heb. x. 26, 27. I have never in my life read a more comforting sermon. That very text troubled me for years, but I have for a long time understood it just as Elder Chick does. Whether this fact will comfort or interest him in any way is more than I dare say; but the knowledge that one of the beloved ministers of the gospel understood the matter just as I did, had suffered and been comforted as I had, filled my soul with joy, and brought to mind that comforting passage of scripture, "I have not written unto you because ye know not the truth, but because ye know it." How well brother Chick writes about the difference between the sins committed before we received a pardon and those committed after. I can witness to the truth of every word in that sermon, I know all about that "fearful looking for of judgment; and, dear brethren and sisters, I am afraid it is on account of my being such a sinner, that I am debarred the great pleasure and privilege of meeting with the church, and partaking with them of all the holy ordinances of the church. I look upon it as a punishment for my sins, and it does indeed at times seem greater than I can bear; but I had rather receive punishment in this world than in the next. And if I am punished for my faults, I deserve nothing for bearing it patiently, for it is all just and right. Still I cannot help hoping and praying that God will yet permit me to hear his gospel preached, and to join with the saints in public worship, though it has been more than twenty years since I enjoyed that happiness. There are a great many things, dear father Beebe, I would like to talk with you about, and one is about being "asleep in Jesus." I am anxious to know whether we go immediately to heaven when we die, or do we wait for the resurrection of the body? I know this fleshly body will decay and go to dust. What then does the expression mean, "asleep in Jesus?" Have patience with me, dear father, and forgive me if I do wrong in troubling you with so many questions. O for money enough to visit Middletown, and sit under the sound of your dear voice for a few Sundays at least. I beg you will pray God to give me "patience to run the race that is set before me."

Yours in the union and fellowship of the Spirit,

MARY S. DUVAL.

"When they arose they were all dead corpses."—2 Kings xix. 35.

BRETHREN BEEBE:—Sister Martha Smith, of Phelps Co., Mo., has requested my views through the SIGNS on 2 Kings xix. 35, and particularly on the latter clause, containing the words at the head of this article. The whole verse reads as follows: "And it came to pass that night that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred, four score and five thousand; and when they arose early in the morning, behold, they were all dead corpses."

If I understand this rather strange language at all, a few words will explain the meaning, or convey to the sister and other readers my views of the passage.

The Assyrian army before Jerusalem, under Sennacherib, contained many more than one hundred and eighty-five thousand who were destroyed by the angel that night, and when they (the surviving part of the Assyrians) arose early in the morning, behold, they (the one hundred and eighty-five thousand that were smitten) were all dead corpses. The first pronoun *they* alluded to the Assyrians who escaped destruction, and arose early; and the second pronoun *they* alluded to those who were smitten, who were found by the survivors to be all dead corpses. Or, thus: "When the Assyrian army arose early in the morning, behold, one hundred and eighty-five thousand of their number were all dead corpses." This is my understanding of the passage.

I shall not, at present, more than notice, in a few brief remarks, this very deeply interesting history of the invasion of Israel by the Assyrians, their utter defeat and shameful return, &c.; but I desire to call the attention of the inquiring sister, and other readers, to the wonderful calamities and judgments that the God of Israel sent upon the boasting armies of Sennacherib, and the displays of his interposing arm in behalf of his chosen people. I shall but little more than cite the reader to the record as given by several inspired writers, and make a few comments on some particular portions that have been of deep interest to me.

The history of this invasion is given first in 2 Kings, and the reader is referred to the 18th chapter, beginning at the 13th verse, and including the 19th chapter. This history respects the invasion of Judah, after Samaria had been taken. Secondly, read 2 Chronicles, 32d chapter, to and including the 23d verse; compared with, thirdly, Isaiah 36th and 37th chapters. Hezekiah, king of Judah, had previously destroyed the idols out of the land, and restored the true worship of God according to law; but when the mighty army of Sennacherib menaced their capital, his heart failed him, and to appease the ambition of the warrior the king sent him a vast amount of silver and gold. But this did not satisfy the ambitious general, and he drew near-

er to the city, and sent the most daring and blasphemous threats against the king of Judah and against the God of Israel. This brought the king of Judah to the throne of grace in solemn prayer to God for his interposing power in their distress. Isaiah is sent to tell the king, in this hour of distress and anguish, that the haughty enemy should be turned backward in shame and with defeat, and that he should finally fall by the sword in the house of his idols.

In all this we see the well ordered house of Judah, but their dismay at the strength of their enemies; their attempt to compromise with them; the enemy challenging the mighty God of Judah; the earnest cry for help in their hour of need; the displays of the power of an avenging and jealous God; and the utter overthrow, confusion and shame of the enemy. We, as the children of God, may learn, hence, some valuable lessons, and draw strong consolations. But I shall not now pursue the subject.

Trembling, fearing and hoping, I remain your brother,
I. N. VANMETER.

"O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles."—Psa. xliii. 3.

When our ways are inclosed with hewn stone, and enshrouded in Egyptian darkness, when the mind is filled with gloomy fears and tormented with doubts, how often does the cry of the psalmist become our cry! There is a realizing knowledge that God alone possesses and controls that light which illumines our dark pathway with its divine and brilliant rays. And now feeling to be afar from him, sensibly realizing our need of his presence, panting for him as the hart panteth for the water-brooks, there is a cry within the soul for light. "O send out thy light." O send it out; for thou alone can control it. Command it to go forth from thy presence, let it shine as a day-star in my heart, as a bright shining sun over my head, to lead me continually and forever in the way. Mark the words, *thy light*, the light of the eternal God in the person of his Son. We want and need, and there is no other. Not lights in the plural, but light in the singular. "In him was life; and the life was the light of men." We walk not in the infamous decrees of emperors, of popes, nor of the councils of men, but in the light of the eternal God: He is our law-giver, and he is our judge; we need not fear what men may say of and do unto us. Then O, our God, hear our prayer, and send out *thy light*. Let its brilliant rays penetrate into our dark surroundings, and illumine our dreary dwelling. Reveal within us the knowledge of thy glory shining in the face of thy dear Son, and we shall be saved. Let the revelation of thy glory cheer us in all of our earthly pilgrimage as the great fountain from whence all blessings flow. "O send out thy light and *thy truth*; let them lead me." Here is his light, through and by which we see, and

his truth to mark our way. Then, O our God, may our eyes be opened, and ever open by the power of indwelling life and light, to behold through its glories thy truth to mark our way; for "thy word is a lamp unto my feet." As we desire and need no other light, so we desire and need no other truth but *thy truth*. Let thy light and thy truth jointly and together lead us, "let them lead me." We desire not, as the ungodly world around us, to go before them, to add to or take from them, but to be led by them at all times. We know that "whatsoever God doeth, it shall stand forever; nothing can be put to it, nor anything taken from it." Then let thy light and thy truth lead us. Let them be our vanguard and our rearguard in all of our mortal travel. And not only let them lead us, but let them bring us "unto thy holy hill, and to thy tabernacles." May their work be not consummated until we rest upon thy holy hill, until we sit down forever in the shadow of the Tree of life, and in the tabernacles of God. And it shall be even so, for the Lord hath spoken it. He himself hath declared it, and it shall be as he hath said. The saints of the eternal God shall come off conquerors, and "more than conquerors through him that loved them." They shall triumph over sin, death and hell, into the transcendent glory which is beyond. They shall come to Mount Zion while here in time, partake of the feast, "the marrow and fatness," "the wine on the lees," treasured up for them there; and when time's dark scenes are o'er, they shall be gathered forever into the fullness of those joys of which they have a foretaste here; gathered forever into the presence of him whose praise is written in nature's light throughout the vast realms of space where'er the mind or thought can reach, and to dwell in the light which falls from his throne.

Yours in gospel bonds,
WM. M. SMOOT.

BATH, N. Y., Sunday evening, April 2, 1876.

DEAR BROTHER AND SISTER BEEBE:—I was alone to-day, and the day being so fair, I wended my way to the Presbyterian Meeting House; but the written discourse I felt to be only the word of man. I do not condemn all I heard, for there was some good advice given; but as sister DuVal says, I would rather remain at home, than by my presence bid them Godspeed. But my heart was made truly glad, dear sister, or mother in Israel, to read your letter in the SIGNS, that, although you have passed the allotted years, have "many ills that flesh is heir to," and burdened with cares, you are still enabled to write so ably and fearlessly for the cause of truth, and denounce the great error of the day. May you both realize the promise made to Abraham, as I have been reading this evening in Genesis, xii. 3. May the Lord be with you, saying, "Fear not, for I am with thee." O! to fully realize that the Lord is on our side, as a pillar of a cloud, and a pillar of

fire.—Ex. xiii. 21, 22. God has, in times past, been so much better to me than my fears, and yet this "Doubting Castle" looms up so largely at times, I tremble with apprehension that strength may not be given me to meet the coming trials; and I dread this apathetic state as well. Then, again, I am enabled to sing,

"My rest is in heaven, my rest is not here;
Then why should I murmur when trials appear?
Be hushed, my sad spirit, the worst that can come
But shortens the journey, and hastens thee home."

At present I feel the Lord's chastening hand upon me. I do not doubt his justice, nor would I doubt his mercy; for he doth not willingly afflict the children of men. But O to have that sweet, that precious promise applied to me, "I have prayed for thee, that thy faith fail not." O ye, who find access at the throne of grace, bear me in your prayers. Not that God's purpose can be changed; no, no. Our God is an unchangeable God; but he will be inquired of by the house of Jacob.

I have lately been reviewing the past, as I frequently have done before. When in my sixteenth year, what serious impressions I had of religion, of my own sinfulness, and such an earnest desire to be a christian; but as I differed in my views of baptism with every one I came in contact with, and especially with those whom I felt were so much more enlightened in the scriptures than I was, I struggled and struggled against my convictions, until I became so worldly-minded, so disobedient and so skeptical, I wonder God did not cut me off from the face of the earth. But "His mercy endureth forever." What else can I say? For I continued on my way until I had entered my forty-first year, when he mercifully led me to his people, and to hear his word so preached that I could "search the scriptures and see that these things were so."

And now, in conclusion, I wish to say, I trust it may be the Lord's will that I shall be permitted to meet with you at the coming associational meeting on June 14th; for I do so long to hear the truth preached, as it is in Jesus. The religionists of the day say we must not doubt, and God will grant us our desires; but I have not attained to that state. I would say at all times, "Thy will be done." Farewell. The Lord bless thee, and keep thee unto the end.

M. HELLINGS.

WHALEYVILLE, Worcester Co., Md. }
Feb. 14, 1876. }

DEAR BROTHER BEEBE:—I have thought I would try to write a few lines to you, to let you know that I am still in these low grounds of sorrow, and having my share of the troubles and trials of the way. I have been striving for about eighteen years for a better world than this. Sometimes my way seems dark and hedged up, but my trust is in the Lord Jesus Christ, who is able to save. I live in a very lonely place,

so that I seldom get to hear preaching, or to see any of the brethren and sisters. It revives me up very much when I can see and have a talk with some of my brethren. I often think of Job, and try to pray to the Lord to give me more patience. Sometimes I feel so downhearted and unworthy, and that I am the worst of sinners, that all I can say is, Lord, have mercy on me, a poor sinner. The brethren of the church, I love as my best friends, and always feel glad to see them. And though I feel very unworthy of their love, I should be very much hurt and distressed if they were to slight me, or turn their backs upon me.

I have sometimes lain on my bed, night after night, weeping many tears, and trying to pray, Lord, have mercy on such a poor sinner as I am.

I was in great distress for a long time, about twenty years, and could not tell what it was that was troubling me. I attended meetings to hear preaching whenever I could, and often wished that some of the friends would say something to me. It seemed to me that this would do me some good. One Sunday it seemed that I could not leave until I had said something to the church. They received me, and I was baptized.

I have been wanting your valuable paper, but I feel so little and unworthy that I cannot write as I would wish to do. I have been searching my bible a great deal, and I always find something new. I read the book of Job through, and have studied much about it. I have thought I was something like him.

Your unworthy brother,
ISAAC D. CAREY.

CYNTHIANA, Ind., March 15, 1876.

DEAR BROTHER BEEBE:—In reading over the last copy of the SIGNS, (No. 5) I find an article copied from that excellent periodical, the "Gospel Standard," relative to the course of those religious mountebanks, Moody and Sankey. While I perfectly agree with brother Gadsby in his remarks, yet as these men have never had a standing in the church of God, but belong to the kingdom of anti-christ, their excitements are alone of the world partaken of, and relished by the world; consequently their doings have no effect upon the true kingdom of our Redeemer. They have ever experienced the same crusades from both Catholic and Protestant anti-christ, and look for it while they tabernacle here. I wish here to make a few remarks for the consideration of my dear brethren, upon these things; I mean those religious excitements which they recently declared were shaking the earth to its very centre. That we are now in the midst of those bubbles, none will attempt to deny; for even the secular press is full of their doings, giving lists of thousands whom they claim to be happily converted. Were it not a recorded fact in history, even for centuries, we might be at a loss to understand these workings of popular anti-christ.

But the fact stares us in the face that ever since the setting up of the gospel church she has had her most violent enemies, and the very remarkable words of our Redeemer prove it beyond cavil, "From the days of John the Baptist *until now*, the kingdom of heaven suffereth violence, and the *violent take it by force*." From almost the first schism that occurred in the church after the death of John in the isle of Patmos, (A. D. 98) was the result of similar excitements. Hence in a very early period, Tertullian and Novation both withdrew from the corrupt party, believing, and no doubt it was true, that in their excitements they had departed from the faith and order of the gospel; they had set up other gods. Hence those who held to the true principles of the gospel were termed Cathari, (or the pure) from the fact that they held pure the doctrine and ordinances of our Lord Jesus Christ. I have hitherto taken the ground, in former volumes of the SIGNS, that the divine prophecy of John in Rev. xiii, did refer to the two antagonistic powers that were to trouble the true church during her pilgrimage here, the first beast representing Roman Catholic, and the second, Protestant anti-christ. That the church of God has suffered immensely from these two beasts, the volumes of history abundantly prove. The first beast had its excitements, as well as the second; and I contend, were it not for these things that are constantly kept up, arminianism would sink very low; I mean so far as their so-called churches are concerned. Catholicism had its crusades, and in them millions of human lives were sacrificed, and yet they never obtained their end. After the rise of the second beast, in the fifteenth century, we see that these excitements were still kept up. Was it any wonder, when they were both of the same spirit? For Luther was nothing more than a whitewashed Catholic, as his baby baptism and transubstantiation very clearly proves. Hence arminian Protestantism cannot date farther back than the fifteenth century. But where was the true church of God all this time? I answer, God had mercifully preserved her, and that she never did participate in any of these excitements. So we come down to more modern times, and see that the arminians among all orders still keep the same spirit moving. This is in accordance with divine writ, and, had I space, I could clearly show from the scriptures the fulfillment of these things. Nor have these excitements failed to have their admirers among those people who claim the name of Baptist. And I have often thought, how was it that they who once claimed to be separate and apart from the nations, should indorse such things? I have nothing to guide me in this matter but the history of past years; that is with regard to its data. In the course of the last century there were two bodies of people in Virginia claiming the name of Baptist; one called themselves Separate, and the other Regu-

lar. A proposition was made to unite the two parties into one, which, after much disputation and opposition from the true Baptists, was acceded to, and they united upon what was called the nine articles of the general union. I recollect reading, when quite a youth, a pamphlet from the pen of Eld. Henry Toler, who, I think, at that time was a member of the Licking Association, entitled, "Union no Union," in which he clearly showed the inconsistency of such a course, and which, as the sequel showed, he was right; for the two parties were antagonistic to each other in doctrine; for Eld. Samuel Harris and the Separate order were arminians, while the others held to the doctrine of Election, Predestination, and Sovereign Grace. I have contended that this union, as it was termed, generated trouble, dissention and discord, which has troubled the western Baptists from that day until now. For instance, the ninth article reads thus: "We believe that the preaching that Christ tasted death for every man, shall be no bar to fellowship." Here the gap was left open, the fence let down, and the arminian party came in, and of course by their excitement meetings, mourners' benches, and all the rest of the machinery. The true church seeing they had made a league with their enemies, afterwards withdrew from them, and the whole of them merged into modern missionism; and I think most of the arminian associations in Kentucky claim the name they united under, viz., that of United Baptists. What is the duty of the Primitive Baptists in this day of excitement and delusion? Is it not to take heed to that form of doctrine that was delivered to them? To have no fellowship with the unfruitful works of darkness, and enter not into any league or covenant with them; for they are in gross darkness as it regards gospel liberty. The true church of our Redeemer has ever been "an afflicted and poor people;" they, and they alone, trust in the name of the Lord; they alone keep the true doctrine and order of the house of the Lord, while all others follow the machinations of the man of sin. True we are little and few, and are scattered, as were the ancient churches of the Redeemer; and truly we may say to-day, "Had not the Lord of hosts left us a seed, we had been as Sodom, and like unto Gomorrah." So you see, dear brethren, that the Lord has preserved a family that has not bowed the knee to Baal. These are they that worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh. They have come down in regular succession from the apostolic day. Even according to the history given of them by their most violent enemies, as I before remarked, they have ever opposed all those protracted excitement meetings, and ever will, believing that God will in his own good time accomplish his work, to the glorifying of his great name, and to the upbuilding of Zion.

I still expect, if the Lord will, to

attend your eastern associations, and would be glad to hear from brother Pollard or Bateman.

Yours in the faith of the gospel,
JOHN H. GAMMON.

"Thanks be unto God which put the same earnest care into the heart of Titus for you."
—2 Cor. viii. 16.

It is very likely that we do not ascribe enough to God in the common concerns of this life. If our life as professing christians was a life of godliness, we might feel well satisfied to rest upon the never failing promise of God. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." This is all we shall ever need. The "earnest care" mentioned in the text at the head of this article, which was felt by Titus as a gospel minister, was put into his heart by the Lord. It was a care which nature could not originate, a care for the people of God in distress. They were needing food and clothing, and other temporal comforts to shelter them from the pelting storm; and the "grace of God," and not humanly devised plans, had been bestowed on the churches in the Macedonian country, to stir them up to the utmost extent of their power to contribute to the relief of their poor suffering brethren. This grace bestowed on the churches of Macedonia is what the apostle calls the *same* earnest care which God put into the heart of Titus. It is a care that looks not to the flattery and applause of men; a care consisting of something more than empty words, such as, "Be ye warm, and be ye filled," while nothing is given either to feed or clothe. It is an *earnest* care, resulting in works corresponding to its nature.

But I did not intend writing much, nor can I do so at present. Having a remittance to make for the SIGNS, I thought I would accompany it with these few remarks.

Very affectionately your brother
in tribulation,

W. M. MITCHELL.

OPELIKA, Ala., March 29, 1876.

HACKERSVILLE, W. Va., March 8, 1876.

DEAR BROTHER BEEBE:—Inclosed you will find a letter written to the church of which I am a member, by our young brother Truman E. Cole, who came out of Babylon, as he terms it, last Spring, and testified to the church in the presence of many witnesses to the power and glory of God in his deliverance. Your unworthy writer had the pleasure of waiting on him in the ordinance of baptism. He lives about ten miles from the church, in the very midst of the popular denominations of the day, whose whole aim seems to be to throw every obstruction in the way of God's people, to keep them out of the true church. No wonder the Savior said in Matt. xxiii. 13: But woe unto you, scribes and pharisees, hypocrites, for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in. But God is able to break

down the gates of brass, and cut the bars of iron in sunder, and bring out his people where they have been scattered in a dark and cloudy day, and galling yokes and fetters put upon them, to hinder them in the way of Jesus Christ. But O, the hope of Israel, the Savior, the Lord, will come with power in her deliverance, and then it can be said with regard to anti-christ, Howl, for your miseries that shall come upon you.

Dear brother Beebe, the experience of our young brother might be consoling to some of your readers, as it has been to us, therefore I submit it to your better judgment.

JOSHUA S. CORDER.

WEBSTER, W. Va., Feb. 8, 1876.

DEAR BRETHREN IN CHRIST:— I feel to-day like talking to you some, and telling you more of the travels and exercises of my mind, as I felt I told you so few of them when you bestowed so great a favor on me as to grant me a place among you, which I truly believe is the true church of Jesus Christ, and the only one that teaches for doctrine the commandments of our Lord and Savior Jesus Christ, as was ordained by the great Shepherd of the sheep, and taught and practiced by the apostles and in the primitive age of the church, namely, salvation by grace, bestowed as a free gift upon all his ransomed people, without money and without price. But to the subject. The first I can recollect of the Lord's dealings with me, (as I hope and trust they were,) or viewed myself to be such a great sinner in the sight of God, was in January, 1866, during a protracted meeting at the New School Baptist Church in Webster, at which time I hope the good Lord saw fit to reveal to me my own sinful heart and lost condition, which made me feel wretched indeed, and gave me a great deal of trouble. I was going to school at the time, and was pretty wild, so I thought I would put off seeking religion until I got settled in life, and then I would turn to him and get religion, as I had been taught I could do. I went to school the next day, but could not learn any, and when play-time came I thought I would try to play, and wear it off that way; but nothing seemed to do me any good, and I felt condemned and guilty in the sight of God, and all I could say was, Lord, have mercy on me, a poor sinner. I went to church that night, and I thought I never heard such a sermon in my life as Mr. Purington preached. It seemed to me that he was talking right to me, and every word seemed to condemn me more, and sink me deeper and deeper. After preaching he invited all that desired the prayers of the church to come forward to a bench in front of the stand, and as I felt willing to do anything or become anything, so that I might win Christ, I rose up and made my way forward to the bench designated. I went to work earnestly, thinking I had to work myself in some way in favor with Christ before I could receive the blessing. I

went on in this way for two or three days, seeking every opportunity to hide myself in secret to plead with him. I picked up the bible to see if I could find any encouragement in it, but it only condemned me, and all I could do or say only added to my trouble, and made me feel more and more condemned in the sight of an angry but a just God, as I then viewed him to be. One day while at the mourners' bench, (as they called it) feeling that my work was all exhausted, and that I was almost sinking under the wrath of God, and that it was what I justly deserved, all at once my burden of guilt rolled from my breast, and I was left calm. I did not feel any great degree of joy, but was left to wonder what had become of it. I did not think that could be religion, so I thought as soon as meeting was out I would go straight home, and say nothing to anybody. But just as I started out I met one of the members, in whom I had great confidence, and before I knew what I was doing I had my arms around his neck, and as soon as I opened my mouth I felt to rejoice. I felt very well satisfied then for about two days, until one night before preaching they called on me to pray. As I felt willing to do anything I could to honor Christ, whom I felt had done so much for me, I tried to pray, but I had said only a few words when something seemed to say to me, You are deceived, and now are trying to deceive the people of God; but you can't deceive God; which made me feel awful indeed. I closed my prayer, for I could not think of anything else to say. I sat there and studied during preaching, and thought I was surely the worst sinner in the world. I thought the hypocrite's doom was mine, for surely if there was any unpardonable sin this must be it. I went home that night, and was afraid to go to bed, for I thought the Lord would kill me before morning. I sat up until midnight, and they had all retired but mother and myself. She said we must lie down, as we were up every night. I then told her my feelings, and requested her, if I died before morning, to tell the church that I was deceived, and had deceived them. She talked to me a good deal, telling me her experience through life, and others also, but nothing was any comfort to me. I felt that I was the most wretched being on earth, and felt like calling on the mountains to fall on me, and hide me from the face of him with whom I thought I soon had to deal. I prayed for my burden back again, but could not feel it as I did before; and I thought if I had all the world at my control I would freely give it if I had back what I had said. I went on in this way a few days, until I hope the good Lord saw fit to comfort me again. I became satisfied, joined the church, and was baptized into the fellowship of the New School Baptists. I remained with them a little over nine years, and for nearly eight years of that time I felt satisfied (with few exceptions) that I was in the proper

church. But sometimes I would hear what we called "hard shell" doctrine preached, and it would seem to be food for me; but I did not want to believe it, for I thought it was a very hard doctrine. Sometimes I would come to those strong passages in the bible that set forth election, predestination and effectual calling, which would bother me some; but when I would hear the popular preachers of the day that we chose for our leaders get around them so easily, and mellow them down so soft, I would think I was surely wrong, and that it would be impeaching God's mercy to be holding such erroneous views. I went on in this way until some time in November, 1873. I dreamed one night that I was sitting by the fire, and the prettiest little child I ever saw was sitting on my knee, and I was trotting it, and looking at it with all the eyes I had, beholding its beauty. And it said to me, Your father wants you to come home pretty soon; and disappeared. When I awoke I studied what it could mean. I thought surely it was a token of my death, which alarmed me very much; but I said nothing about it, but tried to keep it concealed in my own breast. I would think I was always dreaming something, and never seeing any results from them, and this was only a dream; but I could not get rid of it, day nor night. I sought every opportunity to conceal myself in secret, and plead with God to reveal it unto me in some way, so I might know whether it was only a dream, or a revelation from God. About two months after, I dreamed that our horses had got out and had crossed the river, and when I had caught them and got back to the river it was very high and muddy. Then my first dream came to my mind as plain as at the first, and I thought that was the time I had to go. When I awoke, I thought surely that God had revealed unto me the desires of my prayers. Such feelings I had never had before, nor can I find words to express them. I was then married, and had one little boy nearly two years old. I would often think, when playing with him, that I should soon have to go and leave him and his mother to the mercy of others, which was almost more that I was able to conceal; but I kept it to myself, and was in this dark dungeon for several weeks; but one day it came to me as though some one had spoken, Come home to the doctrine of the bible. That relieved me of my former troubles. I then began to study, and thought, Is it possible I am advocating a wrong doctrine? The scriptures began to come to me, and this passage struck my mind first, and with force, "No man can come to me, except the Father which sent me draw him; and I will raise him up at the last day." I then began to read the bible, with a great desire to know the truth; but it seemed to contradict itself. I then said to myself, I will read the New Testament through, greatly desiring that God would take all self-will from me, and reveal unto me his will; and

when I commenced reading, it was opened to me in a way I had never seen it before. I could read the bible while at my work, and before I got it read through I saw plainly that salvation was of the Lord, without any act of the depraved will of man to merit it. I then talked with several of the members, with several of our leaders, to see if I could get any instruction from them; but none of them gave me any satisfaction, as they all seemed to want to hinge the salvation of men on the act of the creature, instead of their Creator. But none of this was any food to me. I went on in this way until June, 1874, when the Lord saw fit to remove my dear mother from me by death, who, I fully believe, has gone home to inherit the kingdom prepared for all God's people from the foundation of the world. I then thought, as she had always been a model for me to walk by, and had always given me good advice, I could not depart from her counsels now; and also those of most of my relatives. But I thought I would read for myself, and try and be satisfied with my home in Babylon. At this time universal charity swelled up so big again that I could hardly see over it. I began to think I was surely wrong, that I did not know more than everybody else, and said to myself, I will quit being puffed up with my own selfish ideas, and will be subject to the rules and government of the church. But I soon became restless again, and could not sleep good. It kept sounding in my ears, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." The pleasures of the world and the honors of men had no place in my mind; but the desire of my heart was continually, that the Lord would reveal unto me his will, and compel me to walk in his counsels; and I became so deeply interested that I prayed earnestly that if nothing else would reconcile me to his will, he would afflict me all my days; for I thought I had better be like Lazarus, and share his fate, than to fare sumptuously every day and reap the rich man's reward. I now thought if I could only see my mother and talk with her on the subject, I would then be satisfied. For this my desire was great. So one night I saw her, in a dream, about six months after her death. I thought she had only been dead about two days, and she opened her eyes, and I said to her, "Mother, you have had a sweet sleep." She said, "Yes, my son, a sleep in Jesus; O how sweet!" And looking up in my face, she said, "Son, hold fast to the doctrine you advocate, for it is the doctrine of Christ." When I awoke, I was filled with wonder, to think the good Lord was so merciful to such a disobedient wretch as I was, and one passage of scripture after another kept flowing into my mind, until I had to say, Lord, it is enough. I felt that my cup was almost full. I then said, The people that are every where spoken against are my people. I could then adopt the language of the poet,

"Twas grace that taught my heart to fear,
And grace my fears relieved;
'Tis grace hath led me safe thus far,
And grace will lead me home."

A while after this I had an interview with one of Christ's under-shepherds, and he opened the bible greatly to my satisfaction and comfort. The next day I was plowing alone, and thinking over those bible phrases we had been talking about, and they opened again so plain to my view that I said right out, Glory to God, who giveth us the victory through our Lord and Savior Jesus Christ. I could not be satisfied till I came out from among them, and on the fourth Saturday in April last I came before you, and tried to tell you a little of what I am now writing, and was received into your body, and the next day was baptized. Since that time I have had the opportunity of meeting with you but few times, as the good Lord has seen fit in his kind providence to lay his afflicting hand on my dear companion; but he has said that all things work together for good to them that love God, to them who are the called according to his purpose. If I am one of that number, I feel that his grace will be sufficient for me; for his grace is all my plea. Others may trust in, and boast of their own righteousness, and of the power of their depraved will, and of their mechanical arts and schemes to save themselves; but I will trust or boast in nothing save the righteousness of Christ and the power of his will to save me.

It may be that some whose hands this may fall into, may think it only an idle tale, and not the truth; but the Lord knows it is truth. But if I had been seeking the honors of the world, or the applause of the people, I should never have written this. But I will just say, with one of the blessed apostles, "Whether it be right to hearken unto God or men, judge ye."

From your unworthy brother in Christ, if one at all,

T. E. COLE.

BELLEFONTE, Ala., Feb. 22, 1876.

ELDER BEEBE—DEAR BROTHER IN CHRIST:—I have read the editorials and communications in the SIGNS with great pleasure, and when the subscription expires, if I should be spared, I mean to renew it, for I do not want to be without the paper. I am now forty-three years old, and have been severely afflicted for twenty-five years. But O my soul, if I am not the most deluded creature on earth, I feel to thank God for the manifold blessings of his love and mercy, and that all things work together for good to them that love God, to them who are the called according to his purpose. I am made to say, Lord, increase my faith, if I have any. If am a saint, I am less than the least of all. As I do not wish to impose on your time and space, I will close.

Respectfully your brother in hope,
SAMUEL P. HANCOCK.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 15, 1876.

I TIMOTHY II. 4.

PLYMOUTH, Ill., March 9, 1876.

DEAR ELDER BEEBE:—Please give your views on 1 Tim. ii. 4, and oblige one of the least of God's children, if one at all.

S. B. DODD.

REPLY.

"Who will have all men to be saved, and to come unto the knowledge of the truth."

We have heretofore expressed our views on this text, but as many others as well as our friend may not have access to what we have written, we will attempt briefly to comply with his request. The words *all men*, in this text, as in many other passages of the scriptures, are used with a restricted signification, meaning in some cases all manner of men, as kings, which are one kind of men, and all others who hold authority, as another class, and all such as are under the authority, of kings and rulers; and this is undoubtedly the sense in which they are here used by the apostle, as also including Jews and Gentiles, parents and children, servants and masters, young and old, rich and poor, wise and ignorant—as in Titus ii. 1-12.

Our friend Dodd, and all who read, should observe the apostle is speaking of the will of God our Savior, to which will all things in heaven, earth and hell must bow. While men fail to do their will, for lack of power or wisdom, God our Savior has "Declared the end from the beginning, and from ancient times the things which shall hereafter be accomplished, saying, My counsel shall stand, and I will do all my pleasure." Those who delight to pervert the scriptures of truth, seem eager to misconstrue the sense of this text, and play upon the words *all men*, and generally attempt to make it appear that it is the will and desire of God to save every one of all the sons and daughters of Adam, and would save them all if he could. We might be at loss to meet their caviling successfully, if God himself had not positively declared to us, by the mouth of this same apostle Paul, and also from his own lips, precisely what is his will on this subject. Read what God the Lord hath spoken by Moses, Exodus xxxiii. 19, and by the mouth of Paul, Romans ix. 15-20. "And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and I will be gracious to whom I will be gracious, and I will shew mercy on whom I will shew mercy." "For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him [that is, the creature] that willeth, [as in the case of Isaac's will to bestow the birthright blessing on Esau] nor of him that runneth, [as did Esau to procure savory meat for Isaac, as a means of securing the blessing, and of thwarting the purpose and foreordination of God which he had before declared to Re-

bekah] but of God that sheweth mercy. For the scriptures saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." These scriptures fully sustain our position that all whom God wills to save from sin, death and hell, shall most certainly be so saved with an everlasting salvation, and all whom God wills to harden shall as certainly be hardened.

In the foregoing we have presented the testimony from Moses and from Paul, or rather the testimony of the Holy Ghost, by whom they were inspired. Now we will give the words spoken by God our Savior himself. "Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not; but a body hast thou prepared me; in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and offerings for sin thou wouldest not, neither hadst pleasure therein, which were offered by the law, then said he, Lo, I come to do thy will, O God."—Heb. x. 5-9, and Psa. xl. 6-8. Again, from the mouth of Jesus, we have this direct testimony in regard to the sovereign and omnipotent will of God our Savior: "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing but should raise it up again at the last day."—John vi. 37-40. Here Christ, as the Son of God and Mediatorial Head of the church, declares most positively and definitely the extent and efficiency of the will of the heavenly Father in regard to the final and everlasting salvation of all that he has given to his Son. In regard to the will of the Son, it is fully expressed in his solemn appeal to the Father, in these expressive words: "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come: glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent. I have glorified thee on the earth; I have finished the work which thou gavest me to do." Which was to do the will of the Father and finish the work, which will and work was that of all that the Father had given him he should lose nothing, but that he should give eternal life to as many as the Father has given him. Now, he adds, in the expression of his will, in perfect harmony with the Father's will, "I

pray for them." That is, for them whom the Father has given him. "I pray not for the world, but for them which thou has given me; for they are thine." "I have given them thy word, and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world."—John xvii.

From all these scriptures we have irrefutable testimony that the will of God our Savior is supreme, immutable and eternal, and the entire government of God, and all his works of creation, providence and grace rest upon it. "He worketh all things after the counsel of his own will." He never works by any other rule or law. This is a delightful thought to all who know and love him. Who of all the children taught of God would wish to have it otherwise? Were God to lay aside his own will and be governed in his works by the will of men, how dreadful would be the consequence. Yet those who contend for conditional salvation show a decided preference for the will of men rather than the will of God, to decide who shall, and who shall not be saved.

Our text expresses the will of God our Savior. Can those who claim that salvation is effected by the will or works of men, consistently claim that God is their Savior, or that he is the Savior of those who have by their own acceptance of terms and overtures, or by their will to be saved, secured their own salvation? How can God be their Savior if they have saved themselves? God himself declares, "I am God, and beside me there is no Savior." Jonah, from personal experience, and by the word of the Lord, has testified, "Salvation is of the Lord." "In the Lord shall all the seed of Israel be justified, and shall glory." All the ends of the earth are commanded to look unto the Lord alone for salvation; because he is God, and there is none else.—Isa. xlv. 22.

This one God, whose sovereign will determines the destiny of all beings, all events, and all worlds, will have all whom he has from the beginning chosen to salvation through sanctification of the Spirit and belief of the truth, to be saved and come to the knowledge of the truth.—2 Thess. ii. 13. Why? "For," or, because, "there is one God," and but one, and but one Mediator, even the man Christ Jesus, who gave himself a ransom for all, to be testified in due time. The time is definitely fixed, and cannot be altered, when God will identify by the quickening power of the Holy Ghost, and show who they are for whom Christ gave himself a ransom, and whom he has engaged to raise up at the last day. So that in due time, not prematurely nor behind time, the testimony shall

be conclusive and irrefragable as to whom God has chosen and ordained to salvation, and whom he will have to be saved. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."—Romans viii. 29, 30.

In conclusion, we will say to our friend Dodd, and to every anxiously inquiring soul who fears the Lord, God has clearly declared his will in regard to salvation, by the mouth of his prophet. "Verily thou art a God that hidest thyself, O God of Israel, the Savior. They shall be ashamed and confounded, all of them; they shall all go to confusion together that are makers of idols. But Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end. For thus saith the Lord that created the heavens, God himself that formed the earth and made it, he created it not in vain, he formed it to be inhabited: I am the Lord, and there is none else. I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain. I the Lord speak righteousness, I declare things that are right."—Isa. xl. 15-19.

In the immediate connection of the text on which our views are solicited, Paul explains the restricted sense in which he uses the words *all men*. "I exhort therefore, that first of all, supplications, prayers, intercessions and giving of thanks be made for ALL MEN." But how for *all men*? Does the apostle mean that we shall pray for Cain, Esau and Judas, and for the men of Sodom and Gomorrah, who are now "suffering the vengeance of eternal fire?"—Jude 7. O no, not for all men in that sense. Well, how then? Why, "for kings, and for all that are in authority over us." That is for all description and classes of men. He does not say that the saints shall pray for the final and everlasting salvation of all men, but the prayers, intercessions and thanksgiving to God is to the end that the saints may live a quiet and peaceable life in all godliness and honesty. Kings and rulers of the earth often interrupt the peace of the saints, and oppress, and sometimes even put to death those who would live godly in Christ Jesus. But God is able to turn their hearts as the rivers of water are turned, and cause them so to exercise their authority as not to interfere with the liberties of the saints in living quiet and peaceable lives, in all godliness and honesty.

Is it even reasonable, not to say scriptural, to presume that the will of men is more potent, efficient or effectual in the eternal salvation of sinners, than the will of God? Yet all who teach that God wills the salvation of any that are not saved, and that the salvation of all the race of Adam is suspended on the volition of

the will of men, not only hold that the will of men is more mighty than the will of God, but they challenge the veracity of God, who has said, "I will have mercy on whom I will have mercy." And also, that wherein he has said, that it is not of him that willeth, nor of him that runneth, but it is of God that sheweth mercy. How truly it may be said of all such, "God hath sent them strong delusion, that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness."—2 Thess. ii. 11, 12.

ELDER BEEBE:—Will you please give your views soon, and as brief as you please, on the following query:

Suppose an unconverted young man marries a woman, they live unhappy, and he divorces her; afterwards he professes a hope in Christ and joins the church. Does the law of Christ allow him to marry another woman while the woman lives whom he put away in his unregenerate state? Further, if it be wrong for him to marry in such a case, and he has done so through ignorance, what should be done with him?

A SUBSCRIBER.

REPLY.

We can find nothing in the law of Christ to justify the annulment of marriage which has been contracted and solemnized according to divine authority. The license given by Moses to the children of Israel, on account of the hardness of their hearts, is not allowed to apply to the saints under the gospel dispensation. "But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother and cleave to his wife; and they twain shall be one flesh. What therefore God hath joined together, let not man put asunder. And in the house his disciples asked him again of the same matter. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery."—Mark x. 6-12.

These words are clear and pointed on the subject, leaving no cause for which a man can put away his wife, (not even by divorce,) and marry another, without involving the sin of adultery. Paul, in writing to brethren who know the law, says, "The law hath dominion over a man as long as he liveth. For the woman that hath a husband is bound by the law to her husband as long as he liveth; but if her 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."—Rom. vii. 1-3.

Much stress has been laid on the exception made in Matthew xix. 9: "And I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away, doth commit adultery." But it should be observed there is a difference in the signification of these two words. Webster defines fornication to mean

the lewdness of unmarried persons; while adultery is only charged on married parties who have desecrated their marriage relations.

Parties were, in Old Testament times, espoused or betrothed to each other sometimes from infancy, and if either of them proved untrue to that engagement by lewdness, the crime was called fornication; but the same infidelity after the consummation of the marriage was called adultery. Thus, Mary was the espoused wife of Joseph; but the marriage had not been fully consummated when she had conceived by the Holy Ghost; and Joseph, before he was instructed on the subject, was minded to put her away privately. Paul, also, we think, makes the same distinction in his epistle to the Corinthians.

The case, as stated by "A Subscriber, is truly a trying one; but we find nothing in the scriptures to palliate the charge of adultery.

Almost fifty years ago we sat in council with a church in Pennsylvania, in which a woman, who was a member, was deserted by her husband, and the pastor of the church, being a widower, desired to marry her, but took the precaution to ask advice of the church; and the church advised him to marry her, which, on their advice and full approbation, he did. But it brought down a terrible scourge on both pastor and church, and the church reconsidered her action; but alas! it was too late to avert consequences; the usefulness of the pastor was irrecoverably blasted, and the church, we believe, finally lost her visibility. Better beware!

VERIFICATION OF APOSTOLIC PREDICTION.—"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned to fables."—2 Tim. iv. 3, 4.

We copy the following advertisement from the "Middletown Daily Argus," not to find fault with our neighbors, but to vindicate the truth of the scriptures, and also to explain that what is called the *First Baptist Church* is not the *first* in the order of time, as the Old School Baptist Church was constituted in this village in 1792, and the organization claiming priority was not organized until some forty or fifty years later. We do not dispute, however, that they are the first of their kind in this village, for the old organization strictly adheres to the admonition of Paul to Timothy, "But refuse profane and old wives' fables, and exercise thyself rather unto godliness."—1 Tim. iv. 7.

"The Ladies' Social Union of the 1st Baptist Church will hold a sociable in the lecture room of the church, next Thursday evening. The entertainment will be in the form of a 'Mother Goose' party. The old lady will be there in person, accompanied by the 'old woman who lived in her shoe,' 'Little Jack Horner,' 'The beggar who came to town,' and several other well-known characters."

Can we imagine that the apostles of the Lamb of God, who coveted no man's silver or gold, would, for the

sake of fleecing little children of their pennies, propose to entertain them with "old wives' fables," such as are in the above advertisement promised? Imagine Paul expounding the mysteries of "Mother Goose," and the beloved John expatiating on the novelty of a woman and children living in a shoe, and Peter personating "Little Jack Horner." Yet such are the farcical entertainments given under a show or profession of piety, in temples which have been ostensibly consecrated to the worship of the Most High God. "Be not deceived, God is not mocked: whatsoever a man soweth, that shall he also reap."

MISCELLANEOUS.

GOD IN THE CONSTITUTION.

Prof. Lacroix of the Ohio Wesleyan University sustains the ground we took yesterday in replying to the Rev. Mr. Steele's inquiry whether this Government is heathen or christian. The Professor argues that the Constitution does not deal with people as christians, but merely as men; and that it does not aim to propagate christianity, but to protect the citizen from external violence or wrong, and to subserve some other specified ends. Prof. Lacroix has evidently studied this subject thoroughly, and has reached such an understanding of it as all clergymen ought to possess. This Wesleyan Methodist professor adds:

"If we put God into the Constitution, what god shall it be?—That of Jefferson, or of Franklin, or of Washington, of Calvin, or of our new Cardinal? For they all have very different gods. Put in the christian God, and you at once, virtually, uncitizenize all non christians. This Government then would be by and for christians; all others would be only tolerated. The state has then already partially become a Church-State; it, in so far, recommends christianity, and hence, in so far, performs the functions of the Church. We say, therefore, here: Take not the first step, for the others would be pretty sure to follow.—Our State would be entangled with the Church; our Church would be policed by the State—and all this religion would be the chief sufferer."—*New York Sun*.

In the organization of our Government one chief objection urged against its peculiar principles, was the entire separation of religion from the political power by which it was sustained in all other civilized nations. On this ground the founders of the American republic were denounced as infidels, and the curses of Heaven were invoked against them. This was naturally to have been expected, since the clergy were impelled by their undisputed traditions, as well as the incitement of pecuniary interest, to resist this innovation upon the established order of church and State mutually supporting each other. A few years demonstrated the wisdom of this novel feature in our system; and when it was found mutually beneficial to both church and State, open opposition to it was silenced. For

more than three fourths of a century Americans gloried in the freedom of religion as the most valued stone in their temple of liberty. What the people would not have permitted to be done openly, however, has been attempted clandestinely; and for many years thousands of dollars have annually been taken from the public treasury to pay chaplains of various orders for religious services which were not approved by the conscientious judgment of many tax-payers. The party by whom this pious fraud has been perpetrated, fattening upon their plunder, now seek under pretext of great reverence for religion, to insert a meaningless expression in the Constitution recognizing the Divine Being. Having in one century grown from a feeble band of colonies to a first class power in the world, they would now have our people insult the Majesty of Heaven by an empty complimentary mention of his name in their organic law, very much as a prize pig might be honored at a country fair. But this is not the true object for which these men are laboring. As intimated in the above paragraph some particular god must be designated, and of course the peculiar forms and tenets of his worship must then be established by legal authority. True christianity accepts the truth asserted by its Author, who says, "My kingdom is not of this world."

TO THE POINT.—"Father," said Jane, "am I a member of the church?" "Yes, my daughter; I initiated you when you were an infant." "But, father, you know that I have always been a worldly-minded girl. Do you think it is right for me to say that I am in the church?" "Daughter," he replied, "you remember that in the church there are both wheat and tares; so the Savior teaches in the parable. You are but a tare, Jane, only a tare, I fear!" "Did you initiate me yourself?" "Yes; but why does that trouble you?" "Why, look, father: He that soweth tares is the devil." The old man looked at the passage, groaned aloud, walked the floor, and made no reply.—*Banner of Liberty.*

THE WORK COMMENCED ON

ELD. J. F. JOHNSON'S BOOK.

Having received sufficient encouragement, we have now commenced the work of compiling Elder J. F. Johnson's writings in the SIGNS OF THE TIMES in book form, and the work will be pushed forward as fast as possible. As the expense attending the work is quite heavy, we should be obliged to all who will forward their remittances at present, while the book is in press; and in return for the kindness we will, without extra charge, stamp the names on the books of all who send the money before the sheets go to the binder, as the stamping costs but little extra if done when the books are being bound.

The book will contain from five to six hundred pages, the same size as the "Editorials," and bound in the same styles, and will be sold at the following prices:

Plain Cloth.....\$1 50
Imitation Turkey Morocco 2 50
Genuine " " 4 00

Address until further notice,

B. L. BEEBE,
Middletown, Orange Co., N. Y.

MARRIAGES.

March 29, 1876, by Eld. G. Beebe, at his residence, 18 Orchard St., Middletown, Mr. Henry S. Reeve, of New Vernon, and Miss Josie Morris, of Otisville, all of Orange Co., N. Y.

Tuesday, March 21, 1876, at the residence of the bride's parents, in Fauquier Co., Va., by Eld. Wm. M. Smoot, Mr. Hiram Murphy, of Loudon Co., and Miss Mary A. Morehead, of Fauquier Co., Va.

OBITUARY NOTICES.

DIED—Oct. 12, 1875, near Winchester, Jefferson Co., Kansas, brother **William R. Davis**, son of John S. and Margaret Davis, aged 42 years and 3 months. His disease was inflammation of the brain.

Brother Davis was born in Washington Co., Ia., was taken to Buchanan Co., Mo., by his parents, while quite young, and thence to Platte County, where he was married to Miss Phebe Crutchfield, by Elder P. J. Burruss, March 24, 1864, and moved to Kansas the 1st of April following, where he was living at the time of his death, and where, by their industry, they accumulated a great deal of wealth, and by their honesty a large circle of friends.

The first of his religious exercises were in the year 1867, while the writer was dwelling on the subject of the man that fell among thieves. It pleased the Lord to open his heart, as he did the heart of Lydia, and in a short time he attached himself (or the Lord added him—Acts ii. 47) to the Crooked Creek Church of Old School Baptists, and was baptized the fourth Sunday in May, 1867, by Eld. James A. Brundage, in the presence of a large audience, (the writer was present) where his membership remained until the Lord took him from the church militant to the church triumphant.—Eph. iii. 15. Some two days before his departure he said in substance to his wife, "I will have to leave you and the children, and I fear you will be cheated out of what I have provided for you." He expressed a desire that brother Jeremiah Willson attend to his family and affairs. He leaves a dear companion, six children, and a large circle of relatives and friends, with the church, to mourn their loss, but which is his eternal gain. May the Lord bless the bereaved.

The writer and the subject of this notice were boys together, and I must say that I never knew a more industrious, upright citizen, father and husband.

WM. F. JONES.

EASTON, Kan.

Mrs. Priscilla Choate, wife of our brother Herod Choate, died Wednesday, Feb. 23, at her home near Reisterstown, aged 71 years, 3 months and 5 days. Her disease was bronchial consumption. She had always lived in this neighborhood, and was therefore well known by many. In early life she had become a member of the Methodist society, having been raised under that influence, but afterwards was brought under the power of the truth, and was convinced by blessed and heartfelt experience that salvation is by grace alone, and that her own works could avail nothing, and more than thirty years ago was baptized in the fellowship of the Patapsco Church, by Eld. Samuel Trott. Of this church she has remained a worthy and consistent member until her death. She has not been able to attend our meetings very much during the past few years, owing to bodily weakness. She was confined to her bed some weeks before her death, and suffered much, but bore her pain with christian fortitude and resignation. A few days before her death, I went to see her. We conversed of many things. She spoke of her hope being in the Lord, and that she felt to stay herself upon him. She seemed to be looking beyond the world with bright anticipation. I did not see her again, but was glad that such were her feelings as she drew near to death; for ever since I have known her she has seemed to live much in the valley. Others could see in her the marks of a christian, but she always expressed much doubt; but this is an unerring evidence that one is a child of God. At the last hour the Savior

was with her. The last words she distinctly uttered were, "The Savior is with me, and I always thought he would be." It was the victory of faith in the dying hour. I was away when she died, and could not get back to attend the funeral. May the Lord comfort our aged brother in his bereavement, and make up to him out of his own fullness more than he has taken away. She has left children and many relatives to mourn; but for her to die was gain.

F. A. CHICK.

REISTERSTOWN, Md.

Sister **Mary E. Grimes**, wife of Deacon E. Grimes, of the Alexandria Church, died Jan. 31, in the 60th year of her age. Sister Grimes was generally known among the brethren through this part of Virginia, many of whom had partaken of her hospitality and received of her kindness at her home. She was baptized by Eld. Wm. J. Purington in the fellowship of the Alexandria Church about sixteen years ago. I copy from a tribute of love to her memory adopted by the Alexandria Church since her death, to show their estimation of her.

"She was during her membership found at her post in the meetings of the church and in the assembly of the saints, when not providentially detained, was ever ready to administer to the wants of the saints, and seemed comforted when in their company.

* * * She has passed the river at the bidding of her Lord, and the church of which she was a member will miss her at their solemn feasts. Our God has called her home to drink of living water, no more to mingle with or attend the meetings of the body left behind. But her remembrance still lives in their hearts, though her seat be vacant, and she leaves behind a monument of christian endurance, a Mary in the house of her God."

She was confined to her bed a considerable time before her death, and experienced great bodily suffering, which she bore with patience and fortitude. I visited her several times during her sickness, and found her resting entirely upon Christ for salvation from sin, with a firm reliance upon his work, an earnest desire to live in the light of his countenance, and realize of his love. Afflictions and tribulations brought to light the faith of God's elect, and manifested the purity of the work within, through which she was sustained in her afflictions, sufferings and tribulations, to lean upon her God and look for his coming to deliver her from suffering and sorrow, as she remarked to a brother about two hours before her death, at the end of her long confinement to sickness and bodily suffering, "The Lord has come at last."

The burial was attended to the 2d instant. Eld. J. N. Badger and I were present, and spoke from Rom. viii. 18—21.

Sister Grimes was born in Philadelphia, and married in 1834, and leaves a husband and seven children. The family have our sympathy in their bereavement.

Yours in hope,

WM. M. SMOOT.

OCCOQUAN, Va., Feb. 11, 1876.

DIED—Dec. 9, 1875, at her residence in Hamilton, Caldwell Co., Mo., my beloved sister, **Polly Penney**, widow of the late Elder Eli Penney, in the 73d year of her age. Her disease was pneumonia. She had been in feeble health for several years. She was baptized in the fellowship of the Old School Baptist Church called Goshen, in Mercer Co., Ky., by the late Eld. Wm. Penney, upwards of fifty years ago. She remained a firm and consistent Baptist from the time she joined the church militant until she was called to join the church triumphant. She was universally beloved by those who knew her. She was so meek, so mild, so affectionate, she had only to be known to be loved. She was rendered doubly dear to the writer from the fact that she was a sister according to the flesh, and I trust a dear sister in the Lord. I visited her and remained with her nearly one week before she died. Soon after my arrival I took my seat by her bedside and told her I felt hopeful that she would recover. I asked her, if it was the Lord's will to take her from this world, whether she would be reconciled to go. She answered in the affirmative. She

said she did not know why she should want to stay in this troublesome world; but she said she liked to be with her children. She remarked that her evidences were not as bright as she desired them to be, but she could not believe she would be lost. She said her only hope was in what her dear Savior had done for her. Some two or three days after, she was in great agony; prior to this she seemed to suffer but little pain. Several of her children and myself sung several hymns, and the last one was that good old song, "How firm a foundation, ye saints of the Lord," &c. While we were singing it she seemed to be perfectly easy, and so deeply interested that it appeared like she was realizing the truth of an expression of the poet,

"Bright angels beckon me away,
To sing God's praise in endless day."

She raised her tender hands and waved them, as though her immortal spirit was winging its way to the paradise of God, and her language was, "Dear Lord, let me go, let me go." So intense were her sufferings for some thirty-six hours that the doctor gave her some quieting powders, from the influence of which she never aroused. She calmly and quietly fell asleep in Jesus.

She leaves a large number of children and grand-children to mourn their loss, but they have abundant evidence to believe that their loss is her eternal gain; therefore they should not sorrow as those who have no hope.

Yours in hope of eternal life,

P. J. BURRUSS.

PLATTE Co., Mo.

DIED—At the house of brother T. E. Hunton, in Fauquier Co., Va., Jan. 29, 1876, my dear uncle, **James C. Green**, aged 63 years and 11 months. Uncle James was only confined to his room about four days, having taken cold, which settled on his bowels, (which had been in a weak state for several years, and from which at times he suffered very much) which produced interception. He suffered intensely from Monday evening until Thursday evening about four o'clock, when he sweetly fell asleep in Jesus, on whose strong arm he had relied for salvation for more than thirty years, having about that time been brought from nature's darkness into the light and liberty of the sons of God, and was baptized by Mr. John Oglevie, in the fellowship of the church at Little River, Loudon Co., Va., before the division among the Baptists in these parts. But after his (Oglevie's) death, when "grievous wolves" began to make their appearance, not sparing the flock, but brought in all the isms of the day, he (to use his own expression) became so thoroughly disgusted that he could no longer have any peace with them. Some of the dear followers of Christ who could not be drawn after men-made institutions, prior to this having withdrawn from Little River, were constituted into what is known as Mt. Zion Church; and when my uncle was made to obey the injunction of holy writ, "Come out of her, my people, and be ye separate," he was received with open arms by the brethren at Mt. Zion, where he joined, and has ever since been a consistent member, always contending earnestly for the faith once delivered to the saints, until at last he has gone to receive the crown of righteousness which the Lord, the righteous Judge, will give to all who love his appearing.

Uncle James had for a long time been cut off from the world, and, as I have often heard him say, had seen the end of all things, and felt that if it was the Lord's will he would like to depart and be at rest. He was perfectly conscious to the last, and spoke frequently of his approaching dissolution, when, as he said, he hoped to dwell in mansions not made with hands, eternal in the heavens. Not five minutes before he breathed his last, upon being told that brother Shackelford was by his bedside, he opened his eyes and said, "Brother Shackelford, my course is about run." He also remarked that his trust was in Jesus.

He leaves a deeply afflicted wife and two sisters, besides numerous friends, who mourn not as those who have no hope. May the God of all grace strengthen and support us all in this sad affliction, and may she who

was the companion of his life find in him indeed the widow's God.

"Courage, my soul, the prize behold,
The Savior's love provides;
Eternal life beyond the skies
For all whom here he guides.
The wicked cease from troubling there,
The weary are at rest;
Sorrow and sin and pain and care
No more approach the blest."
Yours in hope of a better life,
G. G. GALLEHER.

It is a painful duty I assume in the announcement of the death of my late brother-in-law, **Mr. Valentine Leonard**, who left this "vale of tears," this world of sorrow and trouble, on the 27th day of January, 1876, in the full triumphs of faith and a blissful hope of immortality beyond the gloomy shades and agonies of the last enemy, death, after a painful suffering of six or seven days, from pneumonia. He was living, at the time of his death, at the city of Paris, Edgar Co., Ill. He was born in Kentucky, Oct. 11, 1814, hence had entered upon the 62d year of his age. He was married to Elizabeth Stipp, the oldest daughter of George Stipp, deceased, Sept. 9, 1834, and dated his hope in the crucified and risen Redeemer from the summer of 1837, and the same fall was baptized by Eld. Richard M. Newport, in the fellowship of the Regular Baptist Church at Danville, Ill. He was a constant patron, reader and admirer of the SIGNS ever since the year 1854, and as many can bear witness, he stood firm and unshaken in the doctrine of a special atonement, predestination and election, and of salvation by grace. He seemed to take great comfort and pleasure in reading the SIGNS, and in the company of the faithful, whom he desired to have visit him, always providing for their comfort and welfare whenever opportunity was presented. During his illness his mind seemed most of the time unsettled and flighty, and it was the prayer of his companion that the Lord would give her an assurance of his acceptance by his restoration to consciousness at least a few, if but a few moments before the final struggle, and her desire was verified. Just a few minutes before the dissolution came, all at once there appeared a change, a bright smile lit upon his countenance, and he reached forth his hand and exclaimed, "God bless you, my dear wife; the Lord has not forsaken me." She answered, taking his hand, "No, nor he will not ever forsake you now." He then said, "I am so happy! Bless the Lord! bless his holy name!" and expired without a struggle, groan or sigh.

With his sorrowful and afflicted wife he has left but few relatives, but many friends, to mourn his departure and the loss of his counsel and society. Elder Kearney preached a very interesting and comforting discourse before his interment, to the many sad and mourning friends, brethren and neighbors who were congregated to pay the last solemn tribute of respect.

The look upon his peaceful countenance in death's icy embrace would suggest the soothing language of the poet,

"Asleep in Jesus, blessed sleep," &c.

May the Lord, who only can, strengthen and console the sorrowful and sorely afflicted companion of his youth, to bear with patience and resignation this sad and trying visitation and bereavement.

GEO. Y. STIPP.

BISMARCK, Ill.

DIED—At her residence in Clay County, Ind., Feb. 14, 1875, ten minutes before twelve o'clock p. m., our dear mother, **Margaret McMichael**, wife of Archibald McMichael, after a short illness of about thirty-six hours, supposed to be paralysis. She was as well as common that forenoon, and was up earlier than common that morning, doing her work briskly. She prepared the dinner and sat at the table for the last time, the 13th.

Mother was a consistent Old School Baptist, and ever ready to give the reason of her hope of life and immortality beyond the grave. She, with her husband, was baptized by Eld. John W. Thomas, forty-one years ago, in the fellowship of White Lick Church,

then Old School. She was a devoted reader of the SIGNS, and always hailed its arrival with delight and joy, and often said it was strange to her that every Old School Baptist did not take it. She said she was willing to deprive herself of some of the comforts of life, rather than do without the SIGNS. The last reading she ever did was the obituary of Susan Lucas, of Iowa, on page 36, No 3, of last volume of the SIGNS. She ever manifested a strong confidence in Christ Jesus as an all-sufficient Savior. She was cheerful in her daily conversation, making her house and home happy, and giving a hearty welcome to her brethren and sisters, especially the ministers, who always found a home at her house. But alas! she is gone from us, and cannot return to us; but ere long we must go to her. She was buried on the 16th, (her 73d birthday) and on the fifth Sunday in May her funeral was preached at the Meeting House where her membership was, to a large and attentive congregation, by Elders J. Coltharp, C. Tabor and A. Davis.

She leaves a husband, two children, grandchildren, with four brothers, (two older, and two younger than herself) to mourn her departure. But when we think of the heavenly smile that rested on her features after death, we must say that she is with Jesus.
DEBORAH THARP.

My dear sister, **Martha W. Dunham**, wife of Ira Dunham, of Plattsburg, Mo., departed this life Nov. 17, 1875, in the 55th year of her age. Deceased had been afflicted with asthma for a number of years, but bore her sufferings with the patience of a true Christian. For seventeen years she has been a firm believer in the doctrine of grace as preached by the O. S. Baptists, but her evidence never seemed bright enough to enable her to go forward and tell the church what she hoped the Lord had done for her. When brother Durand preached in Plattsburg, she heard him twice, and said she gathered some crumbs to feed upon; also from brother R. M. Thomas, who preached there a few years since. The week after Mr. Dudley's death, brother Thomas passing through from a tour of preaching, and being detained, waiting for the train, and learning that I was still there, came to see me, and we all felt that the good Lord sent him; for while he was speaking words of sweet comfort to me, her doubts seemed to disperse, and she requested him to read a chapter in the bible and offer up a prayer for her. When he was taking leave, she held out her hand and said, "Good bye, brother Thomas. It is the first time I ever said brother." He explained how the relationship was made known to every child of grace. Up to the end of her sufferings that sweet and quiet rest and confidence remained with her. She died sitting in her chair, with all her family and sister Turney gathered around, waiting to hear her last words, which were, "O that blessed light! Dear Jesus, take me right now, right now." These words were repeated as long as she could whisper. Her husband has lost the companion of his joys and sorrows; the children, four in number, are left to cherish the pleasing memories of their earlier childhood and mature years, made sacred by the tender caresses of that mother who could soothe all their trouble, as no other being on earth could. May the Lord sanctify this sad bereavement to us all, and enable us to say from the heart, "Thy will be done."
MARY B. DUDLEY.

By request I send you the obituary of our friend, **Mr. George Gill**, of Black Rock, Baltimore Co., Md., who departed this life Friday night, Feb. 18, aged 67 years, 11 months and 25 days. He had been subject to attacks of sickness for several years, and during this winter had been ill at the home of his son, in Baltimore. He had however got better, and was at our meeting in Baltimore the Sunday previous to his death. On Tuesday following he was taken worse, and when helped to his room he said he should never leave it alive; and, as stated, on Friday night he breathed his last.

When apparently recovering from his sudden illness at first, he expressed great sorrow, saying that he had hoped the end was near.

He was buried at Greenmount, near Baltimore. I attended the funeral and endeavored to speak briefly concerning the hope set forth in the gospel, of immortality and eternal life through Jesus Christ our Lord.

He had long been a subscriber for the SIGNS, and would often speak of the excellent letters in them, especially those upon experience. He and his excellent companion, who is a member of the church at Black Rock, have been most kind to us, and we have spent many pleasant days at their place. In a letter to sister Gill, written not long before his death, when she had been away for a few days, he said, "I have been lonesome since you left, but I take the word of God for consolation, and read those hymns, and try to sing." Again, he said, "My heart feels full of love to God, and I feel to say, Bless his holy name for all the blessings I do enjoy. And I hope the Lord may be with you." Again, "I often think of the many happy moments we have spent together, and hope that if the Lord will spare us for a season, we may live to bless his holy name." "Dr. Thorne was to see me, and talked of heavenly things, which you know is sweet to my ear."

May God bless our dear sister, and all who mourn, is the prayer of your brother in hope,
F. A. CHICK.

I am requested to send for publication in the SIGNS the obituary of sister **Margaret Williamson**, of Hamilton County, Ohio, who died March 8th, 1876, aged nearly 74 years.

She was the wife of John Williamson, who departed this life about four years ago. You, brother Beebe, will perhaps remember having met her last September at the Mill Creek meeting, the time yourself and brother Durand held a two days meeting at said church, and at the residence of brother Bevis, with whom you staid all night, and whose wife is her daughter. She has been a very worthy and exemplary member of the Mill Creek Church about forty-eight years.

Since the death of her husband, and the breaking up of their old home, she has been quite discontented, although she had a large family of children, all married and settled in life, and in good circumstances, (except the youngest son, who is still single) who spared no pains to make her comfortable and happy. Thus another seat is left vacant in the little church, and an aged pilgrim is released from the turmoils and tribulations of this life, and gone to enjoy the blissful presence of her dear Redeemer, in the happy home of the saints of God.

She had been complaining for about a week, but was not considered dangerous, and the night she died all the family retired; but her daughter, feeling some anxiety, had visited her mother's bedside twice; the second time, between twelve and one o'clock, she appeared to be sleeping calmly. About one o'clock she arose and entered her room again and found her a corpse, with her eyes closed as when asleep, and having died apparently without a struggle or a groan.

The unworthy writer addressed a large and attentive audience on the 10th inst. from the 23d Psalm. Yours in hope,
J. A. JOHNSON.
SPRINGPORT, Ind., March 17, 1876.

Miss Artie E. Vandyke died Aug. 25, 1875, at my house, near Pimento, Vigo Co., Ind., after a painful illness of sixteen days. The subject of this notice was 24 years old on the 12th of July preceding her death. She was born in Spencer Co., Ky., of highly respectable parentage. At an early age she was left without a mother, and soon after her mother's death she lost her only brother. She had no sister. At the age of about twelve years she with her father and family (he having married the second wife) emigrated to this county, where she continued to live up to the time of her death. She was of a kind and amiable disposition, courteous in her manners, prudent in her deportment, and especially kind to old people. It seemed to be one of the great objects of her life to contribute to the happiness of others. It was her delight always to labor in the cause of peace. "Blessed are the peacemakers; for they shall be called the children of God." Thus by her

exemplary life she leaves many friends to mourn their loss, and we earnestly commend her example to those from whom she has been taken. It may be said, Though dead, yet in memory she still lives.

Though the deceased had never made a public profession of religion, yet she manifested a very warm feeling for the Old School Baptists, and we are not without some evidence that she had a hope which reached beyond this vale of tears. While by the providence of God she is taken from us, we trust she has fallen asleep in Jesus, and in the morning of the resurrection will awake in his likeness, ever to surround his throne, and with the redeemed sing the song of Moses and the Lamb, saying, "Not unto us, but unto thy name be the glory forever and ever."

MRS. J. H. KESTER.

PIMENTO, Vigo Co., Ind.

My dear companion, **Lucinda Nay**, died March 8, 1876, at 7 o'clock and 15 minutes, a. m., aged 70 years lacking 2 months and 23 days.

Our son-in-law, Mr. John Parish, who married our youngest daughter, and wife, were both at our house on a visit, and my wife went home with our daughter on Sunday, the week before she died. She was taken sick on Wednesday with lung fever, and the doctor that attended her thought she was doing very well, and none of us thought she was dangerously ill. But on the morning that she died, she raised herself up in the bed, and I and my youngest son went to her, when our daughter came into room and said the breakfast was ready. She then asked her mother what she should bring her to eat, and she said she did not feel like eating any thing, but she might bring her a little coffee. Our daughter turned to go back, and I do not think it was more than one minute before life was extinct. As we laid her down my son remarked that she had fainted. I felt for her pulse as quick as I could, but there was none, and I replied to my son, "Your mother is dead." She died without a struggle or groan. Not one of her limbs was seen to move. It was heart disease that caused her death, which she had been subject to, more or less, for some years. She had twelve children—ten sons and two daughters. Five of our sons were removed by death before her. She left a husband, five sons and two daughters, twenty-three grandchildren, eleven great-grandchildren, two brothers, and many other relatives according to the flesh, as well as her dear brethren and sisters in Christ, to mourn her departure. But we mourn not as those who have no hope, for we believe that our loss is her eternal gain. She was a member of the Regular Baptist Church with me some fifty years, and was a firm believer in the doctrine of salvation by grace, having no confidence in the flesh. She was an affectionate wife, a kind mother and a good neighbor. O how lonely I feel! Yet I have a desire to be resigned to the will of the Lord, for I know that he works all things after the counsel of his own will, and all will redound to his glory and to the good of his people.

A. B. NAY.

LEBANON, Ind.

My dear father, **F. A. Hancock**, was born in Franklin County, Va., and after his marriage professed a hope in Christ, and joined the Primitive Baptist Church, and was baptized by Eld. Moses Greer. A few years afterward he moved with his family to Jackson Co., Ala., and settled on a farm, where he lived the balance of his life, about fifty years. He departed this life Nov. 16, 1875, in his 83d year. I am made to say,

"Why do we mourn departed friends,
Or shake at death's alarm?"

We feel to thank God, the giver of every good and perfect gift, that we do not mourn as those who have no hope, from the many evidences of the love of God, which brightened his countenance and enabled him to sing the songs of Zion. O what a blessed hope it is! He has fought the good fight, he has kept the faith, and is now gone to reap the reward of all who love the Lord.

SAMUEL P. HANCOCK.

BELLEFONTE, Ala.

INQUIRY.

TARBORO, N. C., April 4, 1876.

Will David Hodges, my brother, (if living, perhaps in Mo.) please address a letter to me, if he should see this inquiry?

WM. HODGES.

CHANGE OF RESIDENCE.

BROTHER BEEBE:—I wish to state to my correspondents, through the SIGNS, that they may hereafter address me at Rock Falls, Cerro Gordo Co., Iowa, instead of Mason City.

A. B. LESTER.

APPOINTMENTS.

MARCH 23, 1876.

My appointments with the brethren at Osborn Hollow hereafter will be changed from the second Sunday in each month to the third Sunday.

Also, my appointments at Tompkins, Delaware Co., will be changed from the third Sunday to the second Sunday, once in two months. The next appointment is the second Sunday in May.

BALAS BUNDY.

Providence permitting, Eld. J. D. Hubbell will be with the church at Burdett, Schuyler Co., N. Y., on the fifth Sunday in April, 1876, at 11 o'clock a. m., and on the Saturday preceding.

I expect to be, providence permitting, on Wednesday, April 10, at Broad Creek. Tuesday, a. m., at Delmar. Tuesday night at Pittsville. Wednesday, at Berlin.

Thursday, a. m., at Indiantown. Thursday night, at Mr. James Laws. Friday, a. m., at Nassaong. Friday night, at Salisbury. Third Saturday and Sunday, at Smith's Mills, at the yearly meeting.

Sunday night, at Salisbury. Monday, will go down to Messongoes and remain until Thursday following, filling whatever appointments brother Poulson may make.

Thursday night, at Newtown. As ever I remain your brother in hope,

F. A. CHICK.

ASSOCIATIONAL.

The Baltimore Old School Baptist Association will be held this year, the Lord permitting, with the Harford Church, in Harford Co., Md., commencing on Wednesday, May 17, at 10 o'clock a. m., and close on Friday following.

The Delaware Association have appointed their next annual meeting to be held with the London Tract Church, in Chester Co., Pa., at 10 o'clock a. m., on Wednesday, May 24, 1876, and close on Friday following.

The Delaware River Association have appointed to meet with the church at Kingwood, Hunterdon Co., N. J., on Wednesday, May 31, at 10 o'clock a. m., and close on Friday, June 2, 1876.

The Warwick Association will meet, if the Lord will, with the church at Warwick, Orange Co., N. Y., on Wednesday, June 7, 1876, at 10 o'clock a. m., and close on Friday following.

The Chemung Association have appointed to meet with the Asylum Church, on Vaughn's Hill, in Bradford Co., Pa., on Wednesday, June 14, 1876, at 10 o'clock a. m., and close on Friday following.

These five Associations are all conveniently accessible by Rail Road conveyance, and so arranged that those who visit us from distant states can easily get from each to the next, there being but one week intervening between the commencement of any two of them, and churches on the route where ministers and brethren from abroad will be joyfully welcomed to spend the intervening Sundays.

The Sandusky Association of Ohio will be held with the Columbia O. S. Baptist Church, in Jackson Co., Mich., commencing on Friday before the second Sunday in June, 1876, and we cordially invite all our dear brethren and sisters, especially our ministering brethren, to meet with us; for we are a despised little band.

Those who come from Ohio will come to Toledo, and there take the cars directly to Napoleon, where there will be conveyances to take them to the meeting. Those from Indiana will come to Woodstock Station, which is but half a mile from the meeting. Brethren should take the morning trains on the day before the meeting.

THOMAS SWARTOUT.

INSTRUCTION TO SUBSCRIBERS.

Our subscribers will confer a favor on us, and enable us to keep their accounts with more accuracy, by observing the following instructions:

HOW TO REMIT.

The most convenient and the safest way of sending remittances is by post-office money orders, but always enclose the order in the same envelope with the letter containing the information for what it is to be applied. When it is not convenient to procure a post-office order, the money can be enclosed in the letter, and registered, and it may then be considered safe. But we especially request our friends not to hand the money to post-masters to enclose for them, nor to send us postage stamps, as they are not easily disposed of, and soon accumulate to a cumbersome amount. We must also request that bank checks on distant banks be not sent, as they are subject to quite heavy discounts.

RULES FOR ORDERING.

In making remittances be sure to give the post-office and state of each name to be credited. In ordering an address changed always give the post-office and state at which the paper has been formerly received, as well as the post-office and state to which it is to be changed. When ordering the discontinuance of a subscription give us the post-office and state as well as the name to be discontinued.

LOOK TO YOUR DATES.

Opposite the name on the slip pasted either on the margin of the paper or on the wrapper will be observed a date, this date denotes the time at which such subscription expires, and when a remittance is made to renew the subscription the date should be watched to see that it is forwarded to such time as the remittance pays to, and if neglected, by informing us, it will be corrected. By this method each subscriber has his own account, and can see that the proper credits are given for his remittances.

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DEVOTED TO THE

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THE FIRST AND FIFTEENTH

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To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 44.

MIDDLETOWN, N. Y., MAY 1, 1876.

NO. 9.

CORRESPONDENCE.

Scio, Linn Co., Oregon, March 9, 1876.

ELDER BEEBE—DEAR BROTHER:—About the first of last October I received another letter of inquiry over the signature of "A Poor Sinner," asking for information relative to how, or in what sense faith can be said to save a soul, and says, "It is evident that it does, in some sense, from the following scriptures: 'He that believeth and is baptized, shall be saved; and he that believeth not, shall be damned.'—Mark xvi. 16. 'And he said unto the woman, Thy faith hath saved thee: go in peace.'—Luke vii. 50. 'And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.'—Acts xvi. 31. 'But we are not of them that draw back to perdition, but of them that believe to the saving of the soul.'—Heb. x. 39."

I had not the opportunity, when the letter above spoken of was received, of answering it, and it was mislaid, and a few days ago it came to hand again; and now, by your permission, brother Beebe, I will try (by the grace of God) to offer a few remarks on the above named subject, through the SIGNS OF THE TIMES, for the instruction of "A Poor Sinner," as it was his request that I should do so. In fact it is the only alternative, as I do not know the real name of the writer. Then, to the subject.

"In what sense does faith save us?" James, a servant of the Lord, asked an important question: "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?"—James ii. 14. The apostle Paul, in the fourth and fifth chapters of his epistle to the church at Rome, tells us plainly in what sense faith saves us. In the fourth chapter he dwells at large on the faith of father Abraham, and explains the effect it produced in him. The chapter commences thus: "What shall we then say that Abraham, our father as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory, but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are

forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin," &c. Here, you see, is clearly set forth by the apostle, that works do not produce faith; it is the gift of God, a fruit of the Spirit, and God is the author and finisher of it; and not, as some vainly suppose and preach, that it is the act of man. But good works are the product of faith, as is clearly set forth by the inspired penman, who asks, "Was not Abraham our father justified by works when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?"—James ii. 21, 22. And in the absence of faith it is impossible to perform good works; not even one good action, or think one good thought, in themselves considered, as originating from a pure motive; for an inspired apostle saith, "But without faith it is impossible to please him." [God] "For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."—Heb. xi. 6. But even faith, in itself considered, has no saving properties whatever, as regards our eternal salvation, or our deliverance from sin, and never can justify a sinner in the sight of God. The blood of Christ, and it alone, is sufficient for these things, which anon I will endeavor to show. There is a justification by faith, and there is a justification by the blood and righteousness of the Lord Jesus Christ. By the former, we receive a manifestation of our justification in the sight of God. Faith is the hand that lays hold of, and embraces the promises, and by it we receive the atonement, which is our eternal salvation from sin and condemnation. And by the latter, we are justified in the sight of God freely from all things from which we could not be by the law of Moses.—Acts xiii. 39. In the fifth chapter of Paul's epistle to the church at Rome, he speaks of two justifications, or rather of justification under two heads. First, justification by faith; and secondly, justification by the blood of Christ. The chapter commences thus: "Therefore being justified by faith we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." And commencing at the sixth, he says, "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die.

But God commendeth his love toward us, in that while we were yet sinners Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if when we were enemies we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement," or reconciliation. And the apostle, at the close of the fourth chapter, says of Abraham, "Being fully persuaded that what he had promised he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him, but for us also to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification." Thus you see, my dear friend, that faith is not the cause of justification or salvation, but the effect. By faith we receive the promise of an eternal inheritance. Hence Paul said to Peter on a certain occasion, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me."—Gal. ii. 20. So then salvation and justification are alone by the righteous life, ignominious death, resurrection, ascension and intercession of the Lord Jesus Christ. Hence the angel said to Joseph, the husband of Mary, "Fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS; for he shall save his people from their sins."—Matt. i. 20, 21. "In that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortest me. Behold, God is my salvation; I will trust and not be afraid: for the Lord JEHOVAH is my strength and my song; he also is become my salvation."—Isa. xii. 1, 2. "For by one offering he hath perfected forever them that are sanctified."—Heb. x. 14. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the vail, that is to say, his flesh."—Verses 19 & 20. "For the law made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh unto God."—Heb. vii. 19. "But

Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building, neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us."—Heb. ix. 11, 12. And the apostle, after giving a description of the promise made unto Abraham, adds, "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail, whither the forerunner is for us entered, even Jesus, made an High Priest forever after the order of Melchisedec."—Heb. vi. 17-20.

I will now offer a few additional remarks on justification by faith, and close this imperfect scribble.

The apostle says, "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."—Rom. v. 1, 2. In order to illustrate this subject, we will suppose that a person is arrested by the civil laws of our country for a capital offense, and incarcerated in prison, and bound in fetters, to await the day of doom. He is now in a doleful situation, he has no peace of mind, his hope is cut off, guilt stares him in the face, he groans, he sighs, he grieves, he weeps and mourns his sad, sad condition. Anon the day of doom arrives, the set time has come for the judge to pronounce upon him the sentence of death. He is still bound down in chains in the prison-house, in expectation of hearing that the sentence of death has gone forth from the mouth of the judge. But suppose the judge does not find him guilty, and proclaims his freedom. He is now as fully justified in the sight of the judge as he will be when his chains are taken off and he is released from the prison-house; but as yet his condition is not changed; his distress grows more intense as the day of doom approaches. He sees the messenger coming with (as he supposes) the message of death from the judge; but O! to his great joy and surprise the messenger delivers from the judge the message of justification, of peace, of deliverance, and

of freedom. He takes off his chains and leads him out, and bids him go in peace. He goes on his way rejoicing. This is justification by faith, in a temporal point of view; and in my opinion it is precisely the same in a spiritual sense. The eternal Son of God was set up from everlasting, or ever the earth was, as the Mediator for his chosen people, and viewed in him as their Head, his elect people ever stood completely justified in the sight of God. But in their own sight, when made sensible of their sinfulness, they are in a state of condemnation, until they are made by faith to receive the promises. Then they are justified by faith; i. e., receive by faith their justification. And then, and not till then, they have peace with God through their Lord Jesus Christ, and have access to him. Hence the apostle says, "Believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls."—1 Peter i. 8, 9.

The foregoing, brother Beebe, is at your disposal. The composition is very poor. I would not blame you if you should cast it aside as unworthy a place in your valuable paper.

JOHN STIPP.

CIMERON, Colfax Co., New Mexico, }
March 19, 1876. }

ELDER BEEBE—DEAR BROTHER:—The following letter written to me by brother James Bartley, of Willow Hill, Ill., I have his consent to send to you for publication in the SIGNS. I think it worthy a place in the columns of your valuable paper, believing that all the dear ones can bear testimony to the truth contained in it, and I do not think it should be withheld from them.

Brother Beebe, if it will not be asking too much, please give your views on the Song of Solomon vi. 8, as there has been much speculation on the text. Does it have reference to anti-christ, or to the different graces of the church of Christ? May the Lord bless you in your old age, and enable you to declare the truth, which never may be confounded, is the prayer of your unworthy brother, in hope of a better world,

JAMES DEAN.

WILLOW HILL, Jasper Co., Ill., Jan. 16, 1876.

DEAR BROTHER DEAN:—I take my pen in hand to try to write a few lines in answer to your most welcome letter of love and peace, which had the ring of pure gold about it. I hope you will excuse me for not writing sooner. It has been six months since I got your letter, and I have been laying out from time to time ever since then to write, but I always feel my nothingness and my inability to write to any of the dearly beloved little ones. If I am a bone, I am a very dry one indeed, and feel that I have nothing to write at present. But if the Lord will be pleased to guide and direct me by his Spirit, in wisdom's way, I will try. This leaves myself and family well, and I truly hope it will find you and your family well and doing well,

enjoying the blessings of God, both temporal and spiritual. Your letter was read and re-read by me with great comfort and satisfaction, especially that part on God's plan in bringing sinners to a knowledge of the truth. The Lord does all things well. He can work, and none can hinder. The preparation of the heart in man and the answer of the tongue are from the Lord. Who can say, I have made my heart clean; I am pure from my sins? We have many around us who are professing that they have made their hearts clean, and are pure from their sins, by their own works. Isaiah says, "Their feet run to do evil, and they make haste to shed innocent blood; their thoughts are thoughts of iniquity; wasting and destruction are in their paths; the way of peace they have not known: there is no judgment in their goings; they have made them crooked paths; whosoever goeth therein shall not know peace." God hath blinded their eyes, and hardened their hearts, that they should not see with their eyes, nor understand with their heart, and be converted, and Christ should heal them. And the Lord will choose their delusions. Paul says, "By grace ye are saved; not of works, lest any man should boast. For we are his [God's] workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." "Who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." My desire is to be more like my dear Lord and Master, who has delivered my soul from the lowest hell, and crowned my life with his loving kindness and tender mercy. O that I may be holy, and unblamable, and unreprouvable in his sight. I desire to thank, praise and adore my blessed Lord and Master for his wondrous love. I desire also to love and esteem his people. But I am so unworthy, so barren, lifeless and destitute, I do not any thing as I should. I can say with the apostle Paul, that the good I would, I do not; but the evil that I would not, that I do. Though I feel weak and poor within myself, yet the good Lord has caused my cup to run over with joy and gladness. Then I could say with king Solomon, "How fair and how pleasant art thou, O love, for delights." Then I can say, "I am my Beloved's, and his desire is toward me. I sat down under his shadow with great delight, and his fruit was sweet to my taste. He brought me to the banqueting house, and his banner over me was love." Dear brother, let us be looking for that glorious mansion and those rich, abounding treasures in the New Jerusalem. It causes exaltation of joy in the outer courts, and gladness in the galleries; for there are the riches and blessings of God. By his grace we are made willing and reconciled to go unto Jesus without the camp, bearing his reproach. Here we have no continuing city, but seek one to

come, which is all glorious and delightful to behold. The elect lady and her children, and Christ the Husband, is altogether lovely, the chiefest among ten thousand. His body is perfect and complete. "Husbands, love your wives, even as Christ loved the church and gave himself for it." I speak concerning Christ and the church, the bride, the Lamb's wife. This is a great and glorious wedding. The marriage of the Lamb is come, and his wife hath made herself ready. She is arrayed in fine linen, clean and white. "The King's daughter is all glorious within; her clothing is of wrought gold. She shall be brought unto the King in raiment of needlework. With gladness and rejoicing shall they be brought." "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God to serve him day and night in his temple. And he that sitteth upon the throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes." It is a grand and glorious theme to contemplate, the wonderfully glorious beauties of redeeming love. The great Jehovah bowed his heavens and came down, became flesh and dwelt among us, to redeem us from the grave. O that I could sound the matchless praise due unto his holy name, for his unspeakable gift. O the depth, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who in the heaven can be compared unto the Lord? Who among the sons of the mighty can be likened unto the Lord? God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him. "Thou hast a mighty arm; strong is thy hand, and high is thy right hand. Justice and judgment are the habitation of thy throne: mercy and truth shall go before his face." He is like a refiner's fire, and like fullers' soap. When our heart is filled with the sweet presence of him who inhabiteth eternity, and we can realize the fullness of his unending love and everlasting power, what a heaven below it is. If we could always feel thus, we should have no murmurings, no repinings at our lot, no sinking down under disappointments, but our heart would be ever singing, Thy will, O Lord, not mine, be done. O that he may give us grace in all our trials and troubles here in this world of sin and sorrow, and make us know no will but his. While pressed down with a sense of our desperately wicked condition, we have a view of what seems to us to be our presumptuous sins, that we should strive to be justified by works of righteousness which we can do; and the devil very often prompts the poor pilgrim to credit

himself with what God works in him to will and to do of his own good pleasure. The Lord has taught the poor sinner better, and therefore he suffers and groans and dies. It is a crucifixion and dying daily, an humbling before God. The very feeling of sorrow is an acknowledgment to God of our weakness; for we feel that if we were left to ourselves for one moment, our end would be destruction. Many times, in viewing the wickedness of my deceitful depraved heart, have I had to speak bitterly against myself. My desire is to love and honor the profession I have made, by following more closely the footsteps of my blessed Savior, whose life in the flesh was so pure and holy, and all glorious. O that I might be more like my dear Savior, who has delivered my soul from the pit, and crowned my life with loving kindness and tender mercy. Yes, I can say with David, "My help cometh from the Lord which made heaven and earth. He will not suffer thy feet to be moved: he that keepeth thee will not slumber." Yes, "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever. As the mountains are around Jerusalem, so is the Lord around about his people from henceforth even forever. They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bearing his sheaves with him" Let us press toward the mark of the prize of our high calling of God in Christ Jesus, who shall change our vile body, that it may be fashioned like unto his glorious body.

Dear brother, I must bring my scribble to a close, as my sheet is full. Write soon. In love to you and all the dear saints, your little brother in affliction,

JAMES BARTLEY.

PLEASANT HILL, Delaware Co., Ohio, }
March 10, 1876. }

ELDER BEEBE—MUCH ESTEEMED BROTHER IN CHRIST:—If one so unworthy as I am may be permitted to call you such. I have often felt an impression to write you some of my exercise of mind in regard to spiritual things, but a sense of my unworthiness has prevented my doing so, until this morning, meditating upon the goodness of God toward me, a poor sinner, so unmindful of all his mercies; for surely his mercy and goodness have followed me all the days of my life.

We have been having a good meeting of late at Pleasant Hill, at least it has been refreshing to my hungry soul. At our last monthly meeting, one person came forward (about sixty years of age) and told the church what he hoped the Lord had done for him, having turned his feet from the gates of death, and toward the celestial city, and had filled his mouth with praise to God for his mercy. He was received, and baptized the next day by our much esteemed pastor, Eld. J. H. Biggs. Of late we have received one by letter.

and two by experience. The Lord has not forsaken his people, nor ever will. His promises are sure, and he knows them that are his. O that the Lord would enable me to put all my trust in him, and not in man. For by experience I have been taught that cursed is man that trusteth in man, or maketh flesh his arm. I have been sustained under many sore trials and afflictions that have come upon me here in this low ground of sorrow; and in the midst of all my trials, I have been made to acknowledge that the Lord has been merciful unto me. O that I could praise his holy name more than I do. But when I would do good, evil is present with me, so that I cannot do the things I would.

When I commenced writing, I thought I would try and give some of my experience, but I have wandered from it.

I was born Oct. 12th, 1817. My father was a Baptist minister; my mother was also an Old School Baptist from my earliest recollection. I was about ten years of age when I first had a view of myself as a sinner in the sight of God. One day my mother was talking to my sister, who was older than myself, concerning her situation, who was at the time under deep conviction as a sinner in the sight of God; and in the conversation mother asked her if she ever prayed. I was vain enough to answer for her, and said that I did not believe she ever did. My mother turned and asked me the question, "Poor sinner, did you ever pray?" My eyes were opened for the first time to behold myself a lost and ruined sinner, and my next thought was to get out of the room unnoticed as soon as I could. I went out and tried to pray, but all I could say was, "Lord, have mercy on me, a poor sinner." Then my thought was, that the Lord would not hear the prayer of such a sinner. I went back to the house, got the Testament, and tried to read; but all I read condemned me. This was on Tuesday. That evening some of my associates came to my father's house, and I thought I must be cheerful, for fear they would know my feelings. That night something told me it was too late; there was no mercy for me. I never before had passed such a night in all my life. I could not see how mercy could come to such a sinner as I was. The next day my parents sent me on an errand to one of the neighbors, and as I went my burden of guilt seemed to press me to the ground. My thoughts were that I was going to die, and that hell would be my portion. How long I was going, I do not know; but when I got there, I was afraid to stay, for fear they would know there was something the matter with me. My burden was lighter when I got home, and for a few days did not weigh so heavily on my mind. On Saturday evening I went to meeting, and my father preached. He pointed me out, and I could not imagine how he knew the condition of my mind. Others were happy, while I was burdened with

guilt. A few days after this I was reading in the hymn book about the sufferings of Jesus, how he had suffered and died for poor sinners; but I could not see how his sufferings could reach my case. On Friday evening my sister was relieved of her load of guilt, and she appeared to be full of joy. I thought there was mercy for others, but not for me. On Wednesday my mother called me to take up the ashes from the fireplace. I carried them to the ash-house, which stood at the foot of a hill, and as I was returning to the house my burden of guilt was gone, in a moment of time. I went and got the bible to read, but I could not read. I ran and told my sister that I had lost my trouble. I felt as if I was carried on the wings of the morning, and the name of Jesus was sweet to my soul. My sister told my brother, and so the news flew. I wanted to go and see a neighbor girl, and tell her what a Jesus I had found. My father said he would go with me, but wanted me first to tell him how I became possessor of such a joy. I tried to tell him as well as I could, but it seemed that I had not words to express what I wanted to tell. I went to the next church meeting and related what I hoped the Lord had done for me. I was received and baptized. I had some doubts previous to this, but after my baptism I thought my troubles were all over, that peace and joy would be my lot alone. But O! the warfare since that time has been so great that often I am afraid it was only imagination, and not a reality. Could I only have been old enough to have had more consideration about me, it would be more satisfactory to me in this day of trial. Is mine a christian warfare? I cannot say. Sometimes I can say that I love the Lord, I love his ways, his people and his word.

Brother Beebe, I have written this without any satisfaction to myself, and it is the first time I ever attempted to write for publication. Do with it as may seem to you right, and all will be well.

Your unworthy sister in hope,
LYDIA WILLIAMS.

CULPEPER, Va., April 2, 1876.

DEAR BRETHREN EDITORS:—I send for your consideration some thoughts on the 20th and 21st verses of the third chapter of 1st Peter. They read as follows:

"Which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is eight souls, were saved by water. The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ."

That which first drew my attention in reading the above was, that Noah and his family were saved *by* water: if it had read *from* the water, it would have been plain, but how they were saved *by* the water, was not so manifest. In my meditation

on it the meaning was opened to my mind, and in connection with the 21st verse seemed a beautiful figure, with a fullness I never saw before.

A few words first on the word "souls," as used in this case. Adam was the only creature that God made that was called a "soul," and he was so designated because he was made different from all his other creatures, in that he had something which they had not, and which something made him a subject of God's moral law. His animal life or breath of life he had in common with many other creatures, and it was in many of them stronger than in him. So also of his gifts of body, called the senses, many of the creatures excelled him in them also. The eagle could outsee him, the hound outsmell him, the cat outfeel him, and nearly all animals outhear him and outtaste him; so that bodily, whether in muscle or in gifts of senses, he was inferior to many of the beasts. But he had a gift they had not, an essential part of his creation, by which in his primitive innocence he could commune with God, and which made him amenable to his law. This is what is sometimes called the soul, sometimes the spirit of man, and on account of which he is himself designated as a soul, thereby distinguishing between him and all other creatures. So here, the "eight souls" were eight descendants of that first soul, called by name Adam.

The opening of the windows of heaven and the pouring out of water, represents the outpouring of the wrath of God upon the ungodly, ending in their destruction. The ark, which was built in the earth by a man, according to the influence of God's Spirit, represents the body of Christ, in which he bore our sins, and which was also made of a woman, under the influence of the Holy Ghost, and of which it is also written, "a body thou hast prepared me." If Noah's ark had remained on the ground when the flood came, the chosen family would have been smothered for want of air; but the ark being lifted by the water, Noah was saved thereby. The same waters that destroyed the ungodly, saved Noah by the lifting of the ark from the earth, and carrying it to the top of the mountain. The waters of the wrath of God have once been poured, and all men not in the ark then are dead, and there is no hope that they can ever live. But those waters did not destroy the ark of Noah, nor could they when again poured out destroy the ark of God. If you will be patient with me I will try to show why, and that the self-same thing, comparing natural with divine, saved both.

Take a bottle filled with air, seal it tight, and it will not sink in water; but take out the air and substitute water, and it goes straight to the bottom. Then it is the air sealed in that sustains it; that also sustained Noah's ark. Noah did not make the air that sustained the vessel, and you will find that it always was and is now entirely beyond man's control.

Excuse me for reference to a Greek word. *Pneuma* is a word very frequently used in the Testament, and has a meaning as applied to natural things, and another meaning as applied to divine things. It means naturally, "the air," "the wind," (air in motion,) "breath," (that is air,) "life," (that depends on air,) "spirit," (that is our life in one sense,) but this last is a remote signification. Applied to divine things it has but one meaning, that is, the Spirit of God. In the eighth verse of the third chapter of John's gospel it occurs twice: "The wind bloweth where it listeth," &c. The first word in that verse and the last word are the identically same words; one nominative case, the other genitive; one is of natural things, the other of divine things. So then this is the figure: the "pneuma" raised up the natural ark, the "pneuma" raised up the divine ark, "being put to death in the flesh, but quickened by the Spirit." Now the waters lifted up the ark and carried it to the top of the mountain; so the wrath of God poured on Christ, "exalted (lifted) him a Prince and a Savior, for to give gifts unto men," and seated him "on the right hand of God;" "angels and authorities and powers being made subject to him." This all comes from the curse poured out on him; and thus we see that we also, as was Noah, are saved by the very curse that destroys the ungodly. But for the curse there could have been no Savior, and without a Savior no heaven for men. Again, but for this "lifting on high," men could have never received the "free gift." It is because he lives that we live; for had he been holden of death, the Spirit of God, which is the "free gift by grace," would have been smothered under the waters, and all in that divine ark perished for lack of that Spirit which we experimentally receive in the new birth.

A word to sister Beebe. Your soul is troubled because of the religious frenzy manifested in these days. My dear sister, I think it a manifest sign that our "redemption draweth nigh." I do not doubt when Noah began to build the ark the world hooted and derided him, as they did Christ; but as the years rolled on, and God's work prospered in the hand of his servant, they also began to consider the advantages of being prepared for the worst, and the more so as they saw the signs of the truth of Noah's preaching. And as the fear of the deluge increased, and the rain began to pour, you may well know that they all began to build rafts and boats for themselves, and to even imitate as near as they could the work of Noah himself. But then here is the difference: they did not work by the order of "Thus saith the Lord," nor had their imitations the impress of God's seal set upon them. But when in the last days Satan shall be loosed for a season he shall have great rage, for that he has but a little time. And I do not doubt but all the boat-builders called on their neighbors and friends

for money to hire men who would not work without it, and for tools, and for grindstones to whet the tools, and for hay, wood and stubble to save them and everybody else that would lend a helping hand and get into their boats, and the nearer the end the more industrious they were, and the harder they worked. But how with Noah? Ah! he knew. He had God's promise; and not one drop of water could fall till that ark, which represented the body of Christ, was complete and finished, and every plank in its place; no need to hurry: they that trust in Christ shall not make haste. So let us do the work God gives us here to do, and that is to rest on our Sabbath day: our only work is to rest.

I wished to write of the baptism that saves us, as experimentally felt and received in the new birth; but I have already written more than is for edification. The "putting away the filth of the flesh" is not a sufficient token of that baptism; it will show itself better by "the answer of a good conscience toward God." This is "rejoicing in hope," the "Abba, Father," the drawing of the heart and soul toward heaven, and the cry, Yea, I know my Redeemer liveth. This is the answer of a good conscience, and one such season is worth, as proof of baptism, all the moral reformations of a lifetime. A man under the law and under the curse cannot feel it ever, no matter how good and prayerful and pious he may get to be in his own conceit. May he give us all this answer, and save us in the ark of God.

Your erring brother,

SAMUEL RIXEY.

NEAR LEXINGTON, Ga., Feb. 28, 1876.

DEAR BROTHER BEEBE:—I have just received a request from brother Edmund Duggan, of Louisiana, for my views on the following text, Gen. vi. 3: "And the Lord said, My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years." Also, Acts vii. 51: "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye."

The object in teaching and learning the scriptures should be to arrive at their true meaning, as nothing else can be profitable to any one. I will therefore first attempt to show what the text does not mean. We all know that it is not intended to show us that the eternal, all-powerful God is striving to save sinners, and does succeed in some cases, but in other cases fails, and cannot accomplish what he is striving to do. This would represent God, who is a Spirit, to be one like ourselves, only less powerful; for if he strives to save a sinner and is successfully resisted and outdone in the contest, the sinner would prove the stronger, and of course he would not let the Lord damn him, nor take his natural life. Such evidences of self-importance, gross darkness and ignorance, are lamentable, and yet quite common

among some who profess to worship God. The first text then must be in close connection with the following language, viz: "What if God willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction; and that he might make known the riches of his glory on the vessels of mercy which he had afore prepared unto glory." Noah and his family representing the church of God, vessels of mercy which he has afore prepared unto glory. The same spoken of in the language of the angel to Joseph and Mary, "And thou shalt call his name Jesus; for he shall save his people from their sins."—Matt. i. 21. Again, "Thy people shall be willing in the day of thy power."—Psa. cx. 3. "All thy children shall be taught of the Lord, and great shall be the peace of thy children."—Isaiah liv. 13. The world of mankind, in the days of Noah, before the flood, represents the unbelieving world, including all the devotees of anti-christ, teaching and believing false doctrines and commandments of men, who after their own lusts heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.—2 Tim. iv. 3, 4. And yet God's long-forebearance is manifested to all. But as God's forbearance waited, or strove with man, in the days of Noah, and it was determined that man's days should be an hundred and twenty years, (the time Noah was preparing the ark) and then all, except Noah and his family, should be destroyed by the flood, even so shall the coming of the Son of Man be. As they, before the flood, were eating and drinking, marrying and giving in marriage, even so it is now, and will be till this world shall be destroyed by fire. Noah and his family were few, compared with the human family before the flood; even so the true worshipers of God shall be few, compared with the world of mankind, including all such as have the form of godliness but deny the power thereof. As all such had no hiding place when the flood came upon them, even so they, or all such, shall have no hiding place when their folly shall be made manifest, as was that of Jannes and Jambres, who resisted or withstood Moses. Though they shall cry out and say, "Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and done many wonderful works?" Then will the Judge of all the earth say unto them, "Depart from me, ye workers of iniquity, for I never knew you." Awful, awful disappointment! But they shall realize their awful doom. As the Lord securely shut in Noah and his family, the favored few, even so the poor and afflicted people of God, of every nation, kingdom and tongue under heaven, are and will be found securely shut up in Jesus Christ, the glorious ark of safety, where sighing and sorrow will have fled away forever. In him they lived, in him they died, in and with him they arose, representatively, and

with him they shall dwell forever—more where he is, to behold his glory.

In the case where Stephen was martyred, can any one conclude that the Holy Ghost was in, or striving to enter into those wicked men who stoned this humble, faithful man of God, who was full of faith and power, and which his enemies were not able to resist, the wisdom and spirit by which he spake? Yet they were stiff-necked and uncircumcised in heart and ears, always resisting the Holy Ghost—not in their uncircumcised hearts, but its working in Stephen, and in others who were possessed of it, and by it spake with power, and performed many extraordinary and supernatural good works. For truth's sake, and for God's sake, let no mortal be so vain and deluded as to conclude that those poor, feeble, helpless, yet devil-possessed persecutors and murderers of Stephen had the Holy Ghost in them, or that the Holy Ghost was striving to enter into them. Their resistance was against the men who were under the power and influence of the Holy Ghost. As their fathers had resisted the servants and prophets of God in past ages, so they resisted and even murdered the servants of God then. No one who is acquainted with, or believes in the true and living God, who will do all his pleasure, and none can hinder; working *all things* after the counsel of his own will; declaring the end from the beginning, saying, My counsel shall stand, and I will do all my pleasure; I say, no one who believes in the God of the bible can for one moment harbor such blasphemous notions, as that the eternal God would do *if he could*, or that poor, feeble, dying worms of earth could successfully resist him. I feel sure that none of his children believe any such thing. It is a great thing to be a worshiper of the true and living God. I often fear that I am not one of that favored few. If I am not, O that I might be. Any way, I can say, he is all my desire and all my salvation.

I will close, hoping my scattering remarks will do no harm to any of the dear children of God. The Lord bless and sustain you, brother Beebe, in old age.

Your brother in great tribulation,

D. W. PATMAN.

NEW CHURCH, Va., April 7, 1876.

The following is a sketch of the exercises of one of the little, fearful ones, who needs all the sympathy and encouragement those can give who have traveled the same way. She is seeking to save her life, and she is losing it.

Brother Beebe, will you please make, through the SIGNS, such comments upon the letter as you may think will be profitable to the author, and to all others who are traveling the same way?

T. M. POULSON.

GUILFORD, Md., March 23, 1876.

MR. POULSON—DEAR FRIEND:—It is through much fear that I attempt to reply to your request; but

feeling assured that you will make allowance for such a poor, ignorant one as I feel myself to be, I will proceed.

When I was quite young I had horrible thoughts about death and torment. I thought if I died in my sins I should be forever lost. I have been afraid to go to sleep at night, for fear I would awake in torment. O how glad I have been when I would find it was day, for I thought surely I should not die in the daytime. In October, 1871, there was a meeting held with the New School Baptists, and I attended one night, and felt that every word that was said was meant for me. When they gave an invitation to mourners to come forward, I went, for I felt that my sins were like mountains before me; but after I went, I felt that if I was back in my seat I would have given the world, had it been mine to give. The next day I went again, and also at night, for I felt that my sins were more than I could bear. All I could say was, "Lord, have mercy on me, a poor sinner." While I was there, these words came with such force to my mind that I could not help speak them:

"Approach, my soul, the mercy seat,
Where Jesus answers prayer;
There humbly fall before his feet,
For none can perish there."

I felt that I could sing better than I ever could before. I felt that my burden was gone. Yet I thought that was not religion, because I did not enjoy it as others seemed to. I tried to tell them how I felt, but it seemed that they could not understand me. In a few days my mind was arrested with the words, "We know that we have passed from death unto life, because we love the brethren." O what joy sprang up in my soul. I felt like saying, "Praise the Lord, O my soul, and all that is within me bless his holy name." I felt that I wanted to see all my friends and tell them what I hoped the Lord had done for me. I felt that even the trees were full of praise. I then thought my troubles were all over; but alas! soon doubts and fears began to arise. Then I felt that I had deceived myself and my friends, and O what a sin! I then tried to get my trouble back again, but could not. Thus I continued, sometimes doubting and sometimes hoping, for about three years. In July, 1874, I heard you preach from these words: "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." I thought, how is it that he can tell my feelings better than I can myself? Before that time it seems I saw a beauty in the doctrine, order and people called Old School Baptists. Why it was so, I could not tell, but I disliked to hear people say hard things against them. Since then I have loved to be with them and hear them talk of their hope, their doubts and fears, and I sometimes feel like saying, "Entreat me not to leave thee, nor to return from following after thee. Whither thou goest I will go, thy people shall be my people, and thy God my God." And at times when

I have heard you preach, I have felt so comforted that I have felt to say, It was good for me to be there. I sometimes feel that I would like to be numbered with that people I once disliked so much, but I feel so unworthy and so sinful that I cannot even think one good thought. All I can say is, I am a poor sinner, and if saved, it is by grace alone.

Mr. Poulson, if you can see anything in this poor scribble that you think is an evidence that I have passed from death unto life, I should like to hear from you again. If not, cast this into the flames, and all will be right.

IN THE WILDERNESS.

In reply to the request of brother Poulson, we will say to his correspondent, Why tarry in the wilderness, when the land that flows with milk and honey is separated from the wilderness only by the river Jordan? The sacred feet of our atoning Priest has been dipped in Jordan, and the way is open and safe for all his redeemed Israel, through the baptismal waters to pass over into the promised land, and to come up out of the wilderness, leaning on the Beloved. Many of the true Israelites failed to enter into the land of rest, because of unbelief. How many now, in the anti-type, fail to enter into the organized kingdom and participate in the privileges of the gospel church, after the same example of unbelief. Slow to believe the precious assurances of the gospel, which testifies that "Every one that loveth is born of God, and knoweth God." And, "We know that we have passed from death unto life, because we love the brethren."—1 John iii. 14, and iv. 7.

The experience related is evidently the experience of one that is born of God, and in whose heart God has shed abroad his love. A sense of unworthiness is an additional evidence that the work is of God; and Jesus says, "If ye love me, keep my commandments." He does not say, If ye feel worthy. No child of God feels worthy; but we must come relying alone on the worthiness of Christ, in whose righteousness alone we can be justified in the sight of God.

"Come naked and adorn your souls
In robes prepared by God,
Wrought by the labor of his Son,
And dyed in his own blood."

[ED.]

CAULKSVILLE, Ark., Dec. 19, 1875.

DEAR BROTHER BEEBE:—Having to write you on business, I thought I would give you and the readers of your valuable paper a short sketch of my experience and travels through this unfriendly world.

I obtained a hope in Christ when in my eighteenth year, (in 1853) in the state of Arkansas, and was made to rejoice in Jesus as my Savior and Redeemer, feeling it to be by the grace of God, and not for any thing that I had done or could do. The next day I joined the Missionary Baptists, and was baptized in their fellowship. I then obtained a letter from them and moved to Franklin County, Arkansas, and joined the

Missionaries again. The church of which I was a member got into confusion, and finally was broken up, though I got a letter from them, and remained out of the church for more than a year. At this time I could not bear the thought of joining the Old School Baptists, and having near relatives among the Free Will Baptists, I joined them, and remained with them thirteen years, a part of which time I enjoyed myself among them, believing them to be the people of God, and their doctrine and principles that which is contained in the scriptures. About five years after I joined the Free Willers, I began to feel that God had enjoined upon me to preach the gospel. In 1868, from a disease in my head, I lost my eyesight. But notwithstanding my afflictions, I could not get rid of the impression to preach the word. But feeling my unworthiness, sinfulness, and inability to stand as a witness for my blessed Master, I shrank from my duty. I felt that I could not be a good church member, much less possess the examples of a minister. I could here say a great deal of my troubles and trials; but all true ministers know, I believe, something of how I got along. In 1870, on the third Sunday in October, I made my first attempt to preach, and took these words for a text: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; and he that believeth not shall be damned." I continued preaching with the Free Will Baptists for four years and six months, during which time I found that my doctrine and that of my Free Will brethren did not correspond, they believing in the doctrine of apostasy, and I in final perseverance; they believing in means and free agency, and I that salvation is entirely of the Lord, without the help of man; that Christ Jesus came into the world to save his people from their sins, and that his people were chosen in him before the foundation of the world. Consequently I began to think I was in the wrong place. I now began to conclude that the Old School Baptists were the people of God, and their doctrine was the doctrine I tried to preach. I felt it my duty to cast my lot with them. But I found it hard to submit to the will of God; for my companion and two of my children belonged to the Free Willers. But seeing that I could not enjoy myself any more with the Free Willers, I finally got the consent of my mind, and on Saturday before the first Sunday in last July, I joined the Old School Baptist Church, and was baptized by Eld. F. Dunn, after which I was set apart to the work of the ministry by the laying on of hands; and I feel determined, by the grace of God, to defend the cause of my heavenly Master, to the best of my ability.

Brother Beebe, as I have not room, I will bring my scattered remarks to a close, though I have left out a great many things I would like to write. Will you please give your views on Matt. xvi. 19? When it is well with

you, remember your unworthy and blind brother, away down here in Arkansas. If you see proper to give this a place in your much esteemed paper, please correct all mistakes and overlook all defects.

Yours to serve in gospel bonds,
A. BOYDSTON.
(Editorial reply on page 106.)

DICKSON, Tenn., March 28, 1876.

ELDER BEEBE AND SON—DEAR BRETHREN:—I seat myself to write you a few lines, in order to remit for my paper, which should have been done at the beginning of the year; but I have been hindered until the present. My health has been very bad ever since last fall, and that of some of my family also. My body is much afflicted at this time, but I do not want to complain. If I am not deceived, I desire to feel thankful to the Lord that it is even as well with us as it is; for it is from his kind hand that we enjoy all the blessings we have, either natural or spiritual; and I do hope he may keep us all humble, that we may never forget these things. I hope that when this reaches you it may find you and yours all well and doing well. Myself and wife feel that we could not do without the SIGNS, and almost get impatient for its expected arrival. It comes regular all the time, for which we want to be thankful. It contains the most of the preaching we get during the winter season, and we do hope the dear brethren and sisters will continue to write for it, for we do believe their communications greatly edify and comfort the poor little ones, who can witness when they hear others tell or write it.

Brother Beebe, although we are strangers in the flesh, having never seen each others' faces, I do hope that in a spiritual sense we are not strangers. I have often told my wife that if it was the Lord's will, how I would love to see you and hear you preach. And as I do not believe you are to be flattered, I feel like telling you that I heartily approve of the editorials in the SIGNS. The exposition you gave of the new and spiritual birth, I believe to be scriptural; and also your editorial on the Adoption; that those who have received the spirit of adoption are waiting for the redemption of their bodies; and also, "What is done for the Adamic man" in the atonement made by our Lord Jesus Christ, in coming into this world of woe, being made under the law, to redeem his people that were under the law.

And now, dear Elder, I hope the Lord may long spare you, if it is his will, to keep up our desirable correspondence.

And you, brother B. L. Beebe, I hope the good Lord may be with you in your undertaking, and sustain you, and when it shall be the Lord's will for your dear old father to lay his armor by, and go home, may you be enabled to fill his place.

And now I will say in conclusion, I am in darkness much of my time. To will is present with me, but how

to perform that which is good I find not.

Yours in hope of eternal life.

W. R. DANIEL.

PARIS, Ill., April 1, 1876.

ELDER BEEBE & SON—DEAR BRETHREN:—Please find inclosed a P. O. Order for two dollars, for the SIGNS OF THE TIMES. I feel that I owe you an apology for not sending the money sooner; but I know you will readily forgive me when you hear of the great sorrow and deep affliction I have had to pass through. We have been greatly afflicted this winter with sickness and death. Mr. Leonard, my beloved husband, whose health has been very poor for the last two or three years, was taken suddenly very ill on the evening of the 21st of January last, and died on the night of the 27th of the same month. Now I want to tell you a little of what he said in his last moments. He seemed wonderfully patient and resigned all through his sickness, and spoke confidently of his decease, and said from the first that he would never get well. He said, too, that his hope was in the Lord Jesus Christ and his finished righteousness and work. The last two or three days of his illness he talked incessantly, day and night. We could not make out much of what he said. He seemed somewhat delirious. About ten minutes before he died he became entirely rational, and began to talk rationally. The first we discovered, he said, "I have been praying for an hour to go, and it will soon be over with me now." Then he said, "O, I am exceedingly happy!" and began to praise the Lord. Then he called my name, and reached out his hand. I took hold of his dear, cold hand, and he said, "Farewell, dear wife, farewell. God bless you. I can't stay with you; I must leave you; we have to part; but our parting will not be long. This world is not my home; my home is in the high heaven. Farewell all, farewell all. I am not left alone; the Lord is with me; he has not forsaken me." Then he began to praise the Lord, saying, "O bless the Lord; O bless the Lord; O praise the Lord; glory to God;" and he continued saying, "Glory to God," until within four or five of his last short gasps, his countenance the while seeming to be illuminated with happiness. O, brethren Beebe, I feel that my loss is his eternal gain. If it were not for that, I could not bear up under my sorrow. Oh! I am so lonely, and have no child to mourn with me. The day after he died, the young woman that lives with us was taken sick with the same disease, (pneumonia fever) and lay sick quite a spell. As soon as she was better, I was taken with the same disease, and am very poorly yet; so you see I have a reasonable excuse for my delay. O, brethren, pray for me, a poor sinner, that the Lord will give me grace sufficient to sustain me in my sore affliction and sorrow. May God be with you both, and sustain you in all you have to do.

Yours truly,
ELIZABETH LEONARD.

WEST GREEN, N. C., Feb. 12, 1876.

DEAR ELDER BEEBE:—I send you my subscription for the SIGNS OF THE TIMES for the present year. As I have to send to you on business, I feel impressed to pen a few thoughts on a portion of scripture which I find among those you desire some one to give their views on, you having more than you can attend to. It is found in Acts xxii. 16, and reads thus: "And now why tarriest thou? Arise and be baptized, and wash away thy sins."

In the preceding chapter we find the words are spoken by Paul, when he was bound by the chief captain, and commanded to be carried into the castle. Paul desired liberty to speak to the people, and it being granted, Paul stood on the stairs and beckoned with his hand unto the people. He then explained to them the manner of his conversion, the way his mind was relieved and his soul set at liberty by a disciple named Ananias, who addressed him in the above words. The first clause of the verse expresses the satisfaction Ananias felt of the genuine change that Paul had experienced; although Paul had been up to that time a fear and terror to the saints, and even had letters of authority to Damascus to bind men and women and bring them to Jerusalem. Yet his testimony was so convincing, and the Lord's work of grace in his heart so evident, that Ananias concluded it unnecessary to delay the matter of his baptism, but to arise and be baptized, and (by so doing) wash away his sins.

This last clause of the verse seems to present a difficulty to understand how the ordinance of baptism can wash away Paul's sins, yet it answered that purpose in Saul's case, he who always felt himself to be the chief of sinners, and styled himself a blasphemer, a persecutor and injurious, and looked upon himself as a pattern to all after for their encouragement, of the long suffering, mercy and abounding grace of Christ, that he had obtained mercy, and could preach feelingly, that the Lord Jesus Christ was able to save to the uttermost all that came unto God by him. It therefore remains evident that the ordinance of baptism could not, nor was it ever intended to, wash away the sins of any one in the eyes of the law of God, which views us as sinners and transgressors of that law. Nothing but the blood of atonement can wash away sin, and that must be by the blood of God's lamb, and by God's providing, for without the shedding of blood there is no remission of sins. Paul tells the church at Ephesus and the church at Colosse, that we have redemption through the blood of Christ, even the forgiveness of sins, and this is according to the riches of God's grace, and is one of the spiritual blessings Paul speaks of in the first chapter of his epistle to the church at Ephesus. Christ, the High Priest of our profession, by his own blood, has entered in once into the holy place, having obtained eternal redemption for us; for it was

through the eternal Spirit that Christ offered himself without spot to God, and by his one offering he hath perfected forever them that are sanctified, and there remaineth no more sacrifice for sin. But there remaineth the one sacrifice for sin at all times, for every poor, sin-burdened soul to look to, to trust in and depend upon, however black, however vile and polluted they may feel themselves to be, the Lord is able to save them, and the blood of Jesus Christ, God's dear Son, cleanses them from all sin. There is none left for the ordinance of baptism to wash away; God's law is honored and magnified; our great High Priest went to the end of the law for righteousness to every one that believeth, and we are justified freely through his righteousness, which we could not be by the law of Moses. The justice of God is satisfied with the meritorious work of Christ, and the Holy Spirit bears witness on the sinner's conscience to the truth; and the dear, dying Lamb's precious blood shall never lose its power till all the ransomed church of God are saved to sin no more.

Baptism is a divine ordinance, instituted by the great Head of the church, and his great commission is, "Go ye into all the world and preach the gospel to every creature: he that believeth and is baptized shall be saved, and he that believeth not shall be damned. Peter says that baptism does not put away the filth of the flesh, but is the answer of a good conscience towards God, by the resurrection of Jesus Christ from the dead. Paul tells us we are buried with Christ by baptism into death; that like as Christ was raised by the glory of the Father, even so we also should walk in newness of life. We are to let our light so shine before men that they may see our good works, and glorify our Father which is in heaven. But how the fifth verse of the sixth chapter of Romans will apply to all that name the name of Christ, we must leave. "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." I have often thought of what relation could they stand in this verse who have never put on Christ by baptism. We clearly learn that baptism does not wash away our sins, as sinners in the sight of God, but it does our characters, in the sight of our fellow men, as in the case of Saul of Tarsus. He was known as being exceeding mad against the followers of Jesus of Nazareth, and persecuted all he found who called upon that name, persecuting them to strange cities; and was known to have authority to go to Damascus, to bring all to Jerusalem he found that called upon the name of Jesus, both men and women, when the Lord Jesus met him by the way, and stopped him in his mad career, and brought him as an humble supplicant at his feet, suing for mercy. In this state Ananias was commissioned in a vision to go and see him; for behold he prayeth. But Ananias had heard by many of

this man, what evil he had done to the saints at Jerusalem, and what he was coming to Damascus for. And the Lord said unto him, "Go thy way, for he is a chosen vessel unto me, to bear my name before the Gentiles," &c. But the saints thought of him only as their greatest enemy, and the world was witness of his evil deeds. Ananias witnessed the change wrought in him by the Spirit, and received him in his affections as a disciple of Jesus, and was anxious he should have a standing among the fearful saints and followers of Jesus. He exhorts him to be baptized, to show that his hatred to the saints was turned into love, and he was willing to put on Christ by baptism, that he might prove and convince all who knew him that he had espoused the cause of Jesus, which he was once known to destroy. This I believe Ananias meant by washing away Saul's sins. It proved that his enmity against them was washed away, and that his soul's desire was to be in fellowship with the saints. He was no longer known as the persecuting Saul, but Paul, a servant of Jesus Christ; and we hear no more from the apostles and saints but our beloved Paul, or brother Paul; and he soon began to preach Christ boldly, and confounded the Jews by proving that Christ was the Son of God. He believed that God had highly exalted the once despised Jesus at his own right hand, far above all power, and he had resolved to exalt him too among the saints, for he labored more abundantly than they all; yet he says, "It was not I, but the grace of God which was with me." And as he was chosen, fitted and qualified to be the great apostle of the Gentiles, which office he magnified. In his epistle to the Galatians he tells them that "when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen, immediately I conferred not with flesh and blood." He spread the fame of Jesus far and wide. Not only did he preach Christ as the all and in all, but his epistles to the churches are full of revealed truth for their instruction and the confirmation of their faith. And even to this day, when a believer's mind is exercised by the Spirit to study his epistles, and to search after truth, what a fullness of comfort and instruction they find; and if they can only associate their minds with his mind, when he begins his epistle to the Ephesians, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessing in heavenly places in Christ." And then he carries us into the covenant purposes of our heavenly Father, and shows us the manner of his choice before the foundation of the world, that we should be holy and without blame before him in love, &c., one blessing after another, as we read along. It seems to be his delight to tell of the mysteries that were hid in God from ages and from generations, but now are made manifest to the saints.

It is Paul's opinion that God, in making these mysteries known to the churches, hath abounded toward us in all wisdom and prudence. How then can it be dangerous to preach them, or injurious to believe them? But men shall depart from the faith, giving heed to seducing spirits and doctrines of devils: they shall turn away their ears from the truth.

There are but few in this our day that care to know and love the truth as it is in Jesus, compared with the great body of professors; they have no desire to become acquainted with Paul's message. It is a mercy to be kept, and a favor to enjoy the truth as Paul was taught to preach. I know of no people but the Old School or Primitive Baptists that like to get into company with the apostle Paul, and I believe it is their desire to join hand in hand with him, and follow him so far as he follows Christ.

If you think I have not made the passage plain enough, or that it will be of no profit to publish it, throw it aside; I submit it to your judgment and decision.

Wishing you every blessing the peaceful covenant can bestow, I remain your brother in love,

JAMES JOYCE.

REMARKS.—We fully agree with the writer of the foregoing remarks, that the ordinance of baptism cannot purge men from guilt, nor save them from the condemnation and curse of the law of God. None have any right to the ordinance until they have an evidence of the remission of their sins by him who was delivered for their offenses, and raised from the dead for their justification. Yet the gospel ordinance of baptism sets forth the manner of the washing away of our sins by the death, burial and resurrection of our great Redeemer. To effect the deliverance of his people from sin, and to save them from their sins, he had a baptism to be baptized with, and was straitened until it was accomplished. As the atonements made by the Jewish priesthood for the sins of Israel were figurative of the atonement which was to be made by our great High Priest, and as the salvation of Noah and his family from the deluge was a figure of salvation through Christ, so also is baptism to believers a like figure. Not the putting away the filth of the flesh; for as none of the figures under the Old Testament could purge the conscience from dead works, or fit them to serve the living God, so the ordinance of baptism cannot purge a *guilty* conscience; but it is the answer of a *good* conscience towards God, as it sets forth the death and resurrection of Christ, and of our death by the law, or baptism into his death, and our being raised up from under the law, and into newness of life by his resurrection from the dead, that we should walk in the newness of his resurrection life.

That baptism which Christ has enjoined on all who believe in him and truly love him, has a deep and sacred signification, as it sets forth figuratively our redemption by the death

and resurrection of Christ, and experimentally, our being slain by the law, and our being quickened by that life which quickened the crucified body of Christ from the dead. Therefore when by virtue of Christ's blood God has sprinkled our hearts from an evil conscience, we by baptism answer a good or sprinkled conscience in having our bodies washed in pure water. Dead to the law by the body of Christ, and are married to him that is risen from the dead, that we should bring forth fruit unto God, and that our fruit should henceforth be unto holiness, and the end everlasting life. [ED.]

JACKSONVILLE, Ill., March 15, 1876.

ELDER BEEBE—DEAR BROTHER:—I find so much comfort in reading the SIGNS OF THE TIMES, I am not willing to dispense with it while I can read it or hear it read. It is a precious medium of correspondence; it affords precious communion with the saints. I wish to feel more grateful to the giver of all good for the blessings we enjoy, the privilege of reading his sacred word, and having the truth of the glorious gospel set forth with so much clearness, by our beloved brethren, in their communications in the SIGNS. It is truly a great comfort to me, as I am still mostly confined to the house; but I wish to be thankful that I am able to walk about the house. I feel myself often in the dark, and always need my Savior's help. My hope is in the Lord, who will be my shield and portion as long as life endures. The Savior says, "In the world ye shall have tribulation."

I am very desirous to hear you preach, as well as many others of the dear Elders whose communications I have had the satisfaction of reading in our most excellent family paper, the SIGNS. They have afforded me great comfort, and are precious food to my hungry soul. Write on, dear brethren and sisters; we who cannot write as you do can read the blessed truth you write, which makes our heart rejoice. I have felt for years an ardent desire to see and hear my much esteemed brethren that I have never had the pleasure of seeing. If I am entitled to claim the relationship, it is through the merits of the blessed Savior, who, I hope, has bestowed on me his grace divine. The SIGNS contain almost all the gospel preaching I have. I hope the Lord has brought me into a waiting frame of mind—awaiting the summons to call me from the trials and conflicts of this life. O may we ever appreciate the gifts that our God has bestowed upon us, and perform our duty towards them.

While writing these few lines, my son came in and handed me the SIGNS. I read the piece headed, "Tried Little Ones," and it is comforting to me. I often call to mind those precious words,

"Fear not, I am with thee, O be not dismayed;
I, I am thy God, and will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by my righteous, omnipotent hand."

Often during the last few years have I went to sleep with those precious promises in my mind. They were a balm to my troubled mind. I hope the Lord will enable us to put our trust in him. I feel like writing, but I am not competent to do so. I seldom see or hear any of the Baptist Elders. I have not heard a gospel sermon since last August. There has been but one Primitive Baptist sermon preached in this town since I have lived here, which has been four years. I hope the Lord will enable me to endure hardness as a good soldier, and in whatsoever state I am, therewith to be content.

I want the book containing Elder J. F. Johnson's articles, and will send the money at any time it may suit you best.

I will close this hastily written scribble, and ask you to excuse me for troubling you. With love and fellowship to you and yours, and all the lovers of the truth. Though my hope sometimes seems small, yet it enters into that within the veil, whither the forerunner is for us entered.

R. R. EPLER.

"The Spirit itself beareth witness with our spirit that we are the children of God."—Rom. viii. 16.

Dear Elder Beebe:—Your views on the above text have given me so much comfort this morning that I hope I have been enabled to rejoice in the truth. This holy Comforter identifies, demonstrates and seals all who are born of God, as the children of God. How satisfactory is your explanation about the trembling, doubting, beclouded and desponding child of God, listening attentively to the ministration of what he verily believes is the gospel of the grace of God, and cannot receive it with comfort or assurance; not because of any fault in the preaching, but because the Spirit, for a wise and gracious purpose, does not apply it. O how often I have experienced the truth of this. It is a great comfort to me.

With much love to the dear saints,
R. R. EPLER.

NORTH SALEM, Henry Co., Ind.

ELDER BEEBE—MUCH ESTEEMED BROTHER IN THE LORD:—I have this morning been perusing different numbers of the SIGNS OF THE TIMES, and my heart has been made to rejoice in reading the correspondence of God's humble poor, who speak of their fears and doubts, and when in the exercise of living faith, of their hope of life and immortality beyond this life. I believe I have read no article that interested me more than that of brother Timothy W. Stallings, in the number for January 1st. His travels, to some extent, were like my own, and hence my sympathy was drawn out toward him, though he is in a distant clime and a stranger in the flesh.

In my early life I gave the assent of my mind, confessed that Jesus is the Christ, and was baptized, feeling for a space of time that all was well. My parents were Old School Baptists, but I would contend with them that

God would be unjust if their doctrine was true. My mother would often say to me, "My son, you must be born again," and would tell me her experience. When I would speak of the ignorance of the Baptists, and of their having no literature among them, my father would state that the world by wisdom knew not God. But I saw no beauty in what I often saw them rejoice in. I was alive without the law, at that time; but when the commandment came, sin revived and I died. I had heard by the hearing of the ear, but when my eyes beheld Jesus and his righteousness, I then abhorred myself, and repented in dust and ashes. Never shall I forget the hour when I had a view of my ruined condition, and was made to cry out for mercy, if it could be granted to one so vile. But all my prayers and agony of soul availed me nothing, and I gave up all into the hands of the Lord, "If in the bounds of mercy and justice, O have mercy on one condemned to die, and that justly." I believe the Lord enabled me to see how he could be just and save such a wretch as I then saw myself to be. Then I beheld God and all his creation in a different light from what I ever had before, and the very people that I formerly had no love for, I now loved above all other people; and the doctrine of the bible, which is salvation by grace, unmerited by the creature, was that which I could rejoice in. I could then say, in the language of Paul, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus, according as he hath chosen us in him before the foundation of the world." And this provision or choice was not to make men and women worse, but the opposite, that they should be to the praise of God's glory. Compare this with Peter's language, where he says, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ." And in this we shall be to the praise of the glory of God's grace. I do love this blessed doctrine, which gives God all the glory, and his redeemed people all the blessings. Then let us in nothing be terrified by our adversaries, which to them is an evident token of perdition, but to us of salvation, and that of God. For it is given to us in the behalf of Christ, not only to believe on him, but also to suffer for his sake. Hence I understand that the life giving power is of God, and that the motive power or prompting of the minister must be as it was with Philip; and the same Spirit that led Philip was also impressing the eunuch, and God's purpose was accomplished. It was just so in the case of Ezekiel; it was the hand of the Lord that moved him. And the Lord said, "Son of man, can these bones live?" And Ezekiel said, "Lord God, thou knowest." The Lord said, "I will put my spirit into them, and they shall live; and they shall know that I am the Lord."

Then, dear brethren and sisters, scattered throughout this unfriendly world, let us ever trust in the Lord and in his power to save. Let us bear in mind that we are not our own, that we are bought with a price, not with things of earth, but with the precious blood of Jesus. O may we ever glorify him in our bodies and in our spirits, which are his; not living to ourselves, but to him who died for us and rose again. They which have believed in God should be careful to maintain good works; for they are good and profitable to men.

Your unworthy brother in hope of eternal life,

W. M. BENSON.

WILLOW HILL, Ill., Jan. 4, 1876.

DEAR BROTHER BEEBE:—Feeling at times impressed with the duty of christians to speak to each other of the glory and power of our precious Redeemer, I venture to drop you a few lines. I feel that it is the chief duty of the redeemed to seek to show forth the praise of him who has called them from death to life, and from the love of sin to the love of holiness, causing the blind to see, the deaf to hear, the lame to walk, and the dumb to speak, giving glory to God for his wondrous love and mercy to poor, sinful, fallen man. There is a reality in the religion of Jesus, yielding joy and peace unspeakable and full of glory. It is a perfect and glorious redemption from the gall of bitterness and bond of iniquity; from death to a triumphant exaltation at God's right hand; being made an heir of God, and a joint heir with Jesus Christ, to an inheritance which is incorruptible and undefiled, and that fadeth not away; to a robe of righteousness, a crown of glory, and a palm of victory; and of the possession of that joy, peace, love and rest which are pure and holy.

"And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die."—John xii. 32, 33. The text must be searched, in order to see what *all* is meant. The same chapter contains an exhortation to walk in the light, while they have the light, in order that they might be children of the light. Yet it is declared that some would not be drawn to Christ as the Savior. "But though he had done so many miracles before them, yet they believed not on him." And Jesus says their eyes were blinded, lest they should be converted and he should heal them. Other portions of scripture likewise declare that many, or some, shall never be saved. "Many shall seek to enter in, and shall not be able." "The wicked shall be turned into hell, with all the nations that forget God." "He shall separate the righteous from the wicked. The righteous shall go into life eternal, but the wicked into everlasting punishment." "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resur-

rection of damnation." Some go to the place prepared for the devil and his angels, a bottomless pit of unending misery. Then, if this be true, he will not draw all men unto salvation. But some say, "Does he not offer salvation to all, or try to draw all men unto him?" It says that he will draw all men unto him. No condition is expressed or even hinted at. The text evidently refers to the manner of his death, signifying what death he should die. When Moses lifted up the serpent in the wilderness, it was a cure to all the bitten who looked upon it. Whosoever believes in Jesus shall not perish. Christ was crucified, was lifted up, the offering for sin, and is raised up to heaven. Every sinner that believes on him shall be saved. Now, who comes to Christ? No man can come to Christ except the Father which sent Christ draw him; and all that the Father giveth him shall come to him. Here it is stated that the Father draws sinners to Christ. Christ is lifted up, therefore, to receive and save as many as the Father has given him. The death that Jesus died was an atonement for sin; it put an end to sin, by redeeming and delivering us from its condemnation and death. The *all*, therefore, that Jesus draws is the elect, chosen people of God. He draws our affections and hopes after him. The quickened sinner, the believer, wishes to be drawn. His affections are raised to things above. Christ is precious unto such. Then, if Christ is precious unto us, and we feed on the gospel of the grace of God, it is an evidence that we are drawn to him. If he is our hope, our life, our desire, and to us the chiefest among ten thousand, this is an evidence that we are drawn. His people are made willing in the day of his power, in the beauties of holiness. They see such a heavenly beauty in Christ crucified, and in God's salvation, that they are drawn, charmed, and made willing in these beauties of holiness. They see divine holiness in salvation through Jesus, and adore this highway. It is an upward, heavenly way they have traveled; for divine power raises us up to hope in the way. Jesus has power over all flesh, that he may give eternal life to as many as the Father has given him. If we believe in Jesus, and love the way of holiness, it is the best possible evidence that we are saved, that Christ has drawn us unto himself. No man, of his own strength, ever desired this salvation, or beheld and loved it. If therefore we believe in Jesus, and love him, and desire to follow him, it is because he has called us. To such I would say, Be of good cheer, for this is God's evidence to you of your heavenly calling. Jesus died and rose again, to save sinners, dead in sins, and received of his Father all power to draw them unto him, power to preserve them unto eternal life, power to subdue their sins, and power to change their vile bodies and fashion them like unto his glorious body. For he shall deliver the needy when he crieth, the poor also, and him that hath no helper.

He shall spare the poor and needy, and shall save the souls of the needy; he shall redeem their souls from deceit and violence, and precious shall their blood be in his sight. For the Lord God is a sun and shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly. Justice and judgment are the habitation of his throne; mercy and truth shall go before his face. If his children forsake his law and walk not in his judgments, if they break his statutes and keep not his commandments, then will he visit their transgressions with the rod, and their iniquities with stripes. Nevertheless his loving kindness he will not utterly take from him, nor suffer his faithfulness to fail. By one offering he hath perfected forever them that are sanctified. Dear brethren, are we looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works? The grace of our Lord Jesus Christ be with you all, is my prayer.

JAMES BARTLEY.

WOODHULL, Ill., April 4, 1876.

ELDER GILBERT BEEBE & SON—
DEAR BRETHREN IN CHRIST:—Another year with its joys and sorrows has passed into eternity, and we are reminded that the time has come to remit the money for our much loved paper, the SIGNS OF THE TIMES. We should not know how to get along without it, for it truly brings good news from a far country. The writers all tell the same story, having all been taught in one school, the blessed school of Christ. O how we should prize our schoolmaster, Jesus Christ, the blessed Son of God, our Elder Brother, Priest and King—all loving connections joined in one. O that I could write as do those who write for publication in the SIGNS. But I would not murmur or repine; for if I have received even one talent it is just as surely a gift of God as is those that have received five and ten talents; and may the Lord by his grace enable me to improve my little talent; for he says, "Without me ye can do nothing." And I can say, from the depth of my sin-burdened heart, that I am daily taught this lesson, and that, "When I would do good, evil is present with me; and how to perform that which is good, I find not." It seems to me there is none of God's dear children so vile and sinful, that wanders so far in the dark, and shows so few of the traits of a christian, as I do. But let me be what I may, I can say truly that if I know my own heart I do love the children of God, and it is my meat and drink to be where they are and hear them talk of the kingdom. I ask an interest in your prayers, that when done with time-things, by the grace of God I may be counted worthy to occupy a seat in the kingdom of heaven. May Israel's God watch over, protect and sustain you, is my prayer for Jesus' sake.

MRS. SARAH C. BUTLER.

EDITORS SIGNS—DEAR BRETHREN IN CHRIST:—Having to write you on business, I feel like saying a few words in response to a deep feeling of interest in the glorious truth contained in the SIGNS. I have been more than ordinarily interested in the letter of brother Wm. J. Purington, dated Feb. 18, 1876, and I particularly admire the humility evinced in his kind notice of the personal matters to which he refers, thus showing a true pattern of meekness, which all the brethren would do well to receive and follow; and his faithfulness to the truth is such that every lover of the truth should doubly esteem him. I have often noticed in the bearing or manner of many who claim to be Old School Baptists, a peculiar fear of those points which our brother has noticed in his letter, one of which is, "The predestination of all things." I have been pained to hear remarks like these, as their reasons for opposition to this doctrine: "It would make God the author of sin." "It is not a scripture term." "It is not profitable, if it is true." And one very strange course I have also noticed in some (I do not wish to say all) who appear to be tender on this point; for while they claim to be in fellowship with those who advocate it, yet they are continually speaking in warning terms, and discourage the usefulness of brethren who hold and advocate it. There are, however, precious brethren and sisters whose minds are weak, but who are consistent with their profession, and will not trouble their brethren on the subject, nor be contentious. Such brethren I feel no desire to wound, nor do I wish to harm the others; but I greatly love the people of Jesus' choice, and cannot help praying for the peace of Jerusalem.

Affectionately yours to serve in gospel bonds,
A. B. BREES.

CARROLLTON, Miss., March 3, 1876.

ELDER BEEBE—BELOVED FATHER IN ISRAEL:—I wish to renew my subscription for the SIGNS, and inclose two dollars to pay for it. The times are the most pressing on us I ever witnessed. Money is scarce, and almost every thing we have to buy, except our bread; provisions are very high. We truly are in a strait. As we have no gospel preaching here, I know not how I could do without my paper, which is my delight. Your editorials are to me worth double the subscription price, while the communications of the dear brethren and sisters are very interesting and comforting to me. I have just finished reading number four, for Feb. 15th, and truly the communications of sisters P. A. Beebe, Marianne Murray, Edna A. Ferguson and Mary S. DuVal were a treat to poor unworthy me. If I could write as they do, I would love to use my pen. One thing I can say, that I do love my Master's children, and oft times take courage from reading the communications of the tried ones, when they speak of trials I have passed through, and of comforts that I have enjoyed, I feel strengthened to

lay hold upon the promises of our blessed Lord and Master. When almost ready to sink in despair, and feeling like one alone, I have got my paper, and some of the dear servants, in the elucidation of some portion of scripture, or by telling their experience, especially, have spoken words of comfort to me, when the blessed Spirit is pleased to bear witness with my spirit. I am often in the dark, fearing I am deceived, and feeling like one alone. I humbly ask an interest in your petitions at the throne of grace, that if I am one of those who have been taught to trust in the Lord, he will give me daily evidence of the same, and gather me with his dear people, that I may have the privilege of hearing the truth preached in its purity. O that God may bless you in this life, and in death be your stay. Yours in tribulation,

JANE Y. HARMON.

KELLEY'S CORNERS, Mich., March 6, 1876.

DEAR BROTHER BEEBE:—I have for a long time had a desire to write a few lines for the SIGNS OF THE TIMES; not because I can write like those who write for our family paper, but because I want them to know how much comfort and consolation I have received from their communications, and especially your editorials on the new birth and adoption. I cannot see how any one that loves the truth can find fault with your views. If I ever received the kingdom of heaven, I received it as a little child; but I greatly fear that I have been deceived in the whole matter. But this scripture often comforts me, "We know that we have passed from death unto life, because we love the brethren." Dear brethren and sisters, if I may be allowed to call you by that endearing name, I feel such love and fellowship with you that I want to say to you, Continue to write for the comfort of the tried and afflicted people of our God that are scattered throughout the whole earth, while there are so many destitute of hearing the gospel preached in its purity. How my soul has been lifted to God in prayer that his grace might be with them in all their trials and tribulations.

"My soul shall pray for Zion still,
While life and breath remain;
There my best friends, my kindred dwell,
There God my Savior reigns."

I have passed through many trials since I have made an open profession of faith in Christ; but the dear Redeemer said, "In the world ye shall have tribulation; but in me ye shall have peace. Dear loved ones, how often this poor soul of mine has felt this peace flowing from the fountain of God's everlasting love. Well might the sweet singer in Israel say, "There is a river, the streams whereof make glad the city of God." Let love be without dissimulation; love worketh no ill to his neighbor; love is the fulfilling of the law. And let us have charity for one another, for charity covers a multitude of sins; and do not let us strive about words of no profit, but let us strive to cultivate union.

Brother Beebe, the church at Columbia is in peace and union.

I remain your unworthy brother in gospel bonds,

THOMAS SWARTOUT.

EDITORIAL.

MIDDLETOWN, N. Y., MAY 1, 1876.

I CORINTHIANS XII. 8-11.

"For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another divers kinds of tongues; but all these worketh that one and the self-same Spirit, dividing to every man severally as he will."

Sister Nancy Webb, of Kansas, requested our views on the above subject in her letter of November 9th, 1875; but, like many other similar requests, it has failed to receive a response for lack of time and ability on our part.

The apostle, in our understanding of this subject, is explaining to this Gentile church the oneness of the Spirit by which the true church of God is distinguished from all other religious organizations, as the one only spiritual body of which the Lord Jesus Christ is the Head. "There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ."—Eph. iv. 4-7. All the gifts bestowed on the church of God are to identify her as the church of God; while all other religious bodies, claiming to be the church or churches of Christ, have to supply what they profanely call *gifts*, from other sources, and all such pretenders are under the lead of some other spirit or spirits.

As the true church of God is but one body, she is animated and vitalized by but one Spirit. "It is the Spirit that quickeneth; the flesh profiteth nothing."—John vi. 63. The apostle is speaking of spiritual gifts in the church of God, of which he would not have the brethren ignorant. The Spirit that animates the whole church as the body of Christ never actuated any man to speak depreciatingly of Christ, or to call him accursed. Nor can any man say that Jesus is the Lord but by the Holy Ghost. That is, no man is competent to be a witness of Jesus by all that he can learn in the schools or literary institutions of this world. He must be born of the Spirit and taught by the Spirit before he can possess any one of the gifts which God has bestowed on the church of the First Born. Now of the gifts of the Spirit, which Christ received for and gave to the members of his church when he ascended up on high and led captivity captive, there is an ample and rich variety and diversity. Among them were some apostles, prophets and evangelists, and pastors and teachers; for the perfecting of the saints, (not for making saints, or evangelizing the world, as false evangelists claim to do) for the work of the ministry, for the edifying of the body of Christ, (not for edifying the body of anti-christ, or any other than the body of Christ) until all the cho-

sen and redeemed members of that body are brought (experimentally) in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.—Eph. iv. 8-12. All these varied manifestations named in the text submitted are by the same Spirit, and their varied administrations are by the same, and recognize the same Lord; and their diversified operations are of the same God which worketh all in all. That is, the same God which worketh all these diversified operations in all those to whom they are given. In all these there is a manifestation of the Spirit of God; and "the manifestation of the Spirit," in the bestowment of these gifts, and the causing their efficient operations in the church, "is given to every man" on whom they are manifested; not for his private or individual benefit alone, but "to profit with all." As the gift of sight to the eye, of hearing to the ear, of speech to the tongue, are not given for the exclusive benefit of these organs respectively, but for the benefit or profit of all the body to which these organs themselves belong.

Now for a clearer illustration we come to the text on which we were requested to write. "For to one is given by the same Spirit the word of wisdom." That is, to one member of the body of Christ—all the members in the church are not indued with the same amount of wisdom by the word; but the gift of wisdom in spiritual understanding is, like the light of the eye, for the benefit of the whole body or church, and it is a special gift to the church. Wisdom was given to Solomon to build the temple, and to administer the government of Israel, but the benefit of his wisdom was shared by the whole commonwealth. "To another the word of knowledge." Knowledge and wisdom are not always found in the same individual. All the treasures of wisdom and knowledge are hid in God and the Father and Christ.—Col. ii. 2, 3. "And Christ Jesus is of God, made unto the church wisdom, and righteousness, and sanctification, and redemption."—1 Cor. i. 30. But there is a wide difference between the wisdom of this world and that which is from above; the former is earthly, sensual and devilish: but the wisdom which is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.—James iii. 15-18. The wisdom which is from above is the gift of God, and like all other good and perfect gifts, this gift of wisdom must come to us from above, from the Father of lights, with whom there is no variableness nor shadow of turning.—James. i. 17. And as both knowledge of spiritual things and heavenly wisdom are hidden in God, none can possess them unless they be taught of God; and when the word or gift of wisdom or knowledge is bestowed on any of the members of Christ, it is for the benefit of the whole body or church of Christ.

"To another faith by the same Spirit." It is true that wisdom and knowledge and faith are given in measure to every member; but there are special gifts in the church, divinely adapted for the confirmation of those who, being weak in the faith, are perplexed with doubts and fears; hence the strong are commanded to bear the burdens of the weak, and so fulfill the law of Christ, by strengthening the weak hands and confirming the feeble knees. "To another the gifts of healing by the same Spirit." This endowment is in the *plural number*, and may relate to healing both in a temporal and a spiritual sense. To the apostles, at least, was given the gift of healing those who were literally sick, and many instances are named in the word of wonderful cures by them performed. And an apostle has said, "Is any sick among you? let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up," &c.—James v. 14, 15. Whether that gift is now in the church or not, has been a question with many; but all will confess that it was in the church in what is called the apostolic age. But it is our firm belief that it is still in the church; but it being a special gift of God, by which the prayer of faith is uttered by the Spirit, it is not subject to the will of even those on whom the gift rests. There are very many instances in which the elders of the church and others of the saints have been led by the Spirit to pray in faith for the healing of the sick; and every prayer indited by the Spirit is offered in faith, and being inspired by the Spirit, must be according to the will of God, and will as certainly be granted, as it is certain that it is directed by the Spirit. If we ask in prayer for this, or for any other favor, and are denied, it only proves that we have asked amiss, and have not been led by the Spirit that maketh intercession according to the will of God. Our prayers have not the power to induce God to do anything which he did not before design to do, and it is a mercy to us that they have not; but his Spirit in the saints, which knoweth what is the will of God, maketh intercession for us and in us, according to the immutable and eternal will of God, and with groanings which we cannot utter.

In the spiritual application of the gift of healing, we think all the saints will admit there are gifts in the church peculiarly adapted to the healing of those who are of a heavy heart, to the faint, the weak, the languid, the bruised and the lame. But none possess the ability or skill to "give strong drink unto him that is ready to perish, and wine to those that be of heavy hearts."—Prov. xxxi. 6. All will prove as valueless as Job's miserable comforters, if they are not qualified by the special gifts of healing by the same Spirit by whom all other gifts are bestowed and made efficient for the use and edifying of the body of Christ.

"To another the working of miracles." This, like all the other gifts by the same Spirit, is a divine qualification. It cannot be purchased with money. This was clearly demonstrated when Simon offered the apostles money, and thought the gift of God might be bought.—Acts viii. 18-23. To the apostles and others in the primitive days of the church the gift of miracles was given, and many miracles were by them performed; but that gift was not given to all the members of the church, for Simon, though he coveted the gift, had no part nor lot in that matter.

There are thousands who at this day condemn Simon for thinking that the gifts of God could be bought with money, while they themselves entertain the same thought in their hearts, and indulge in the same presumptuous sin.

"To another prophecy." This gift not only inspired holy men to predict coming events, but embraced spiritual instruction in general; but whether for predicting things to come, or to edify the saints by exhortation or expounding the scriptures, it was by the Spirit, and for the common edification of all the church.

"To another discerning of spirits." There are in the church many who seem slow to discern spirits, and who are too easily imposed upon by such as assume, by transformation, the appearance of angels of light; but there are others who seem peculiarly gifted in detecting those who come in sheep's clothing, while inwardly they are ravening wolves. We are commanded to try the spirits, whether they be of God, and a rule is given by which to test them, as we have shown in a recent article on the subject. Every spirit that confesseth Christ, is of God, while all other spirits are anti-christian. While some are too soon captivated by those who have a form of godliness, but deny the power thereof, the Spirit has furnished the church with special gifts for detecting and exposing such spirits as deny the power of godliness, and readily recognize the Spirit of truth whom the world cannot receive. This gift is of great importance in the church, and we should praise God that he has supplied the same by his Spirit.

"To another divers kinds of tongues, and to another the interpretation of tongues." It would extend this article to too great a length, were we to write elaborately on the gifts of tongues. When the Holy Ghost descended on the apostles, and those who were waiting with them on the day of pentecost, and filled the whole house where they were sitting, there appeared unto them cloven tongues like as of fire, and sat upon each of them. "And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance."—Acts ii. 1-4. There was something astonishingly wonderful in this gift of tongues. By this gift these uneducated Galileans, who until this gift came on them like a rushing, mighty

wind from heaven, had never known but one language, now spake with other and flaming tongues, as the Spirit gave them utterance so distinctly that the citizens of about fifteen different countries and languages heard them in their own mother tongue in which they were torn. None can dispute that this gift of tongues was by the Spirit, and that it was for the general benefit of the whole church of God. But the ability to understand and interpret the words spoken with tongues of fire, or which were like as of fire, is equally a gift of the Spirit of God. None but the same Spirit which inspired prophets and apostles to speak and write, can enable us to understand or interpret what God has spoken by them.

"But all these" gifts, operations and administrations, "worketh that one and the self-same Spirit, dividing to every man severally" (that is, to every man in the church) "as he will." The Spirit is not governed in the distribution of its gifts in the church by the will of men, but they are given according to God's own sovereign will; for we are told God has set the members in the body as it hath pleased him. "For as the body is one, and hath many members, and all the members, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have all been made to drink into one Spirit."

This whole chapter (1 Cor. xii.) is a treatise on the spiritual gifts with which God has indued his church, and the wise distribution of the gifts to all the several members, to act in harmony and unison for the common benefit of the whole body. "For the body is not one member, but many." It is indeed but one body, having but one Spirit, one life, one hope, one head, one Lord, one faith, one baptism, one God, one Father, and one complete set of members. The natural organization of the human body is used by the apostle in this chapter to illustrate the spiritual organization of the body or church of God. First of all, Christ is given to be the Head over all things to the church, which is his body. This body of Christ has but this one head. The dragon and the beast that rose up out of the sea had many heads, as popes, kings, priests and bishops; but the body of Christ is filled with the fullness of him that filleth all in all. A body having more than one head would be a frightful monster; and a head having more than one body would be frightful. Or a body with more members than belong to a perfectly organized body, would be as imperfect as though it were deficient in members. Imagine a body with more than two arms, hands, feet or eyes; how strange and out of proportion. But as God himself has set all the members in the body, the church, his work is perfect; in it there is no lack, no redundancy. To each member God has given its appropriate office, or gift. We cannot see with the ear, or hear with the eye or hands, or

walk on the hands. "If," says Paul, "the foot shall say, Because I am not the hand I am not of the body, is it therefore not of the body? And if the ear shall say, Because I am not the eye I am not of the body, is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say to the hand, I have no need of thee; nor again the head to the feet, I have no need of you." "Now ye are the body of Christ, and members in particular, and God hath set some (members) in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."

Having extended our remarks perhaps to too great a length, we will close with a few brief reflections. We learn from this subject that there is but one head to the church as the one body of Christ; that all who compose the one church or body of Christ are chosen of God, and baptized into this one body, and set in their respective places in the church, and indued by him with such gifts as he is pleased to bestow; and all by the one and the self-same Spirit, and all for the self-same general purpose, which is for the edifying of the whole body of Christ. Not for the purpose of edifying the world or anti-christ, nor for making and adding to the church members which God himself has not set in the body. As Christ is the head and the church is his body, there must be a vital union between the head and the body—between Christ and the church. The life or vitality of both head and body depends on this sacred union; for should it be broken, the head separated from the body, both head and body would die: Christ would cease to be the head, and the church could no longer be the body or members of Christ. But because he lives, his body and members must live also, for the church is his body, his flesh and his bones. "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."—Rom. viii. 38, 39.

REPLY TO BROTHER BOYDSTON.

ON PAGE 101.

Although these words were addressed personally to Peter, the context shows that Peter was recognized as mouth for his companions in the apostolic office. Jesus asked his disciples, "But whom say ye that I am?" Simon Peter answered (for them all, as the question was addressed to them all) and said, "Thou art the Christ, the Son of the living God." This answer, though uttered by Peter,

was the answer of all the disciples to whom it had been addressed. And the response of our Lord, "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven," was just as applicable to all the other apostles as it was to Peter. It applies also to all the saints to whom Christ is revealed, individually and collectively. As every one that hath heard and learned of the Father cometh unto Christ. "No man knoweth who the Son is but the Father, and who the Father is but the Son, and he to whom the Son will reveal him."—Luke x. 22. And although Peter was the first to proclaim the opening of the kingdom of heaven to the Gentiles, and to open or expound to them on the day of pentecost, and at the house of Cornelius, still it was by the same immediate inspiration of the Holy Ghost with which all the apostles were indued on that eventful day. The keys of the kingdom of heaven, figuratively, signify the apostolic gifts of the Holy Ghost, by which the doctrine, laws, ordinances, rules and order should be by him and the other inspired apostles established in the gospel church; all of which, being by these keys locked and securely fastened, as the doctrine, faith and order by which the kingdom of heaven should be forever characterized and distinguished from all other religious organizations, all was ratified in heaven. What therefore the apostles established and bound on the Primitive Baptists on the day of pentecost, and what they reiterated in their Acts and in their epistles, is bound irrevocably and forever on the church of God throughout all subsequent ages. And what they have loosed on earth is also loosed in heaven. All that they have not bound they have loosed; for whatever is not enjoined on the church of God by command of Christ, her exalted Head and King, as expounded by the holy apostles who sit on twelve thrones to judge the twelve tribes of God's spiritual Israel, is virtually forbidden. There can therefore no appeal be made from any decision or judgment rendered by them, to any higher court.

In the first organization of the gospel church they only who gladly received the word, as preached by the apostles, were baptized, and they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.—Acts ii. 41, 42.

The victims of popular delusions—the dupes of popular sensational revivalists, and unconscious infants, may be suitable material for building up the synagogues of Satan, but unto none but such as gladly receive the doctrine and order of the church of God, as taught by the inspired apostles of the Lamb, will the keys of the kingdom open the door of apostolic fellowship: for "without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."—Rev. xxii. 15.

THE WORK COMMENCED

ON

ELD. J. F. JOHNSON'S BOOK.

Having received sufficient encouragement, we have now commenced the work of compiling Elder J. F. Johnson's writings in the SIGNS OF THE TIMES in book form, and the work will be pushed forward as fast as possible. As the expense attending the work is quite heavy, we should be obliged to all who will forward their remittances at present, while the book is in press; and in return for the kindness we will, without extra charge, stamp the names on the books of all who send the money before the sheets go to the binder, as the stamping costs but little extra if done when the books are being bound.

The book will contain from five to six hundred pages, the same size as the "Editorials," and bound in the same styles, and will be sold at the following prices:

Plain Cloth.....	\$1 50
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Address until further notice,

B. L. BEEBE,

Middletown, Orange Co., N. Y.

MISCELLANEOUS.

DEAR BROTHER BEEBE:—Please say to the dear brethren that if any of them would like to have a description of New Mexico, they will please address me at Cimarone, Colfax Co. We would be glad to see some of the brethren come to this country. The Lord has a few faithful followers here. We have one church called Bethlehem, and the brethren and sisters are at peace one with another. At our last meeting we had three accessions to the church. We have a fine and healthful country and a good climate. May the good Lord move upon the minds of some of the preaching brethren to come to this country.

JAMES DEAN.

G. BEEBE & SON—DEAR BRETHREN:—The church to which I belong, called Big Spring Baptist Church, Smith Co., Texas, having been deprived of our house of worship by parties claiming the land on which it stood, we meet for the present at Carmel Missionary Church's house, four miles east of Garden Valley, at which place we will, the Lord permitting, hold our union meeting, commencing on Friday before the third Sunday in July next. We desire to notify brethren that may be inclined to visit us at that time through your columns, should you be pleased to give this a place in the SIGNS OF THE TIMES.

By request of the church.

D. ODOM, Clerk.

MARRIAGES.

March 14, 1876, by Eld. T. M. Poulson, Mr. Charles Baker and Miss Louise Anna Bethards, both of Wicomico Co., Md.

By the same, April 5, 1876, Mr. Wm. Taylor and Miss Narcissa Thorington, of Accomac Co., Va.

OBITUARY NOTICES.

Jeremiah Hartenbower was born March 6, 1800, and died Feb. 19, 1876, aged 75 years, 11 months and 13 days. His funeral took place on the day following his death, and was attended by a very large concourse of people, when a very able and comforting discourse was preached by our beloved brother, Elder Oren S. Thompson.

Father Hartenbower was one of our firm and faithful "Dry Land Baptists," believing in the doctrine of salvation by grace. His home was ever a welcome resting place for the Lord's little ones. The Lord had blessed him with a goodly share of this world's goods, and he was ever ready to distribute to the needs of the poor and destitute. We can say of a truth, A good man is fallen. He leaves his companion, who has been a faithful Baptist for a long time, together with a large family of children and numerous grand-children, and the whole community, to mourn their loss; but we sorrow not as those who have no hope, for we are satisfied that he had a well grounded hope in the Savior. So he expressed himself to me during my last visit to him, while he was sick. He had no pain, nor fear of death, but quietly wore away, of heart disease, and dropped off as one going to sleep. Father, rest in peace.

WM. A. THOMPSON.

DIED—Of pleura-pneumonia, on the 21st of February, 1876, after a short, but painful illness, which she bore with christian resignation, our aged and beloved sister, **Isabelle Mason**, consort of R. C. Mason, at their late residence in Braddyville, Page Co., Iowa. She was a member of Mt. Pleasant Church, Mt. Pleasant, Iowa, from which she is now forever dismissed, and has joined the church triumphant, to go no more out forever. She died as she had long lived, praising her Lord and Savior Jesus Christ, by the merits of whose blood she hoped she should enter that rest that remains for the people of God. Long will she live in the memory of those who knew her, for her quiet and amiable disposition. She was always with a cheerful countenance, and was one of the sweet singers in Israel. She leaves a kind husband, five children and some grand-children, besides the church of which she was a member, to mourn their loss. She was born in Warren County, Ohio, Sept. 15, 1807, moved to Bartholomew County, Ind., in 1819, was married June 12, 1828, united with the Regular Predestinarian Baptist Church called Columbus, and was baptized by Eld. John Harper, in 1834. She moved to Mt. Pleasant, Iowa, in 1846, and finally moved to Braddyville, Iowa, as above stated. Her funeral took place on the 24th of February, in Braddyville, amidst her friends, and a discourse was preached by the writer from the words recorded 1 Thess. iv. 14-16, selected by her husband, after which her remains were laid in the silent grave, to await the summons of the Archangel and the trump of God to arise and put on immortality, and bask in the smiles of his love forever. May God ever comfort her dear husband, our dear old father in Israel and brother in Christ, and her much bereaved children, is the sincere desire of the humble writer.

R. M. SIMMONS.

HOPKINS, Nodaway Co., Mo.

DIED—In Caldwell County, Mo., Jan. 22, 1876, my dear uncle, **James S. Penney**, aged 68 years, 6 months and 4 days. He was born in Anderson County, Ky., and was married to Jennetta Fortune (who survives him) April 21, 1830. He united with the Regular Baptist Church at Fox Creek, Anderson Co., Ky., in 1833, and was baptized by Eld. John Taylor. He was an indulgent father and husband, a generous, warm-hearted friend, and few could better entertain their brethren around the fireside than he, or were more faithful in the discharge of duties devolving upon him. Truly it seemed that he sought first the kingdom of God and his righteousness, for his devotion to the truth seemed to be unremitting, and his seat was seldom vacant at his regular meetings. Though he entertained some notions at variance with the body of Regular Baptists, yet none were more firmly established in the doctrine of sal-

vation by grace, or more ardently devoted to it, ignoring all human agencies and instrumentalities. Through life, and on his death-bed, he relied implicitly upon what Jesus had done for him, and to the last rejoiced in the thought that God is omnipotent and immutable, and that he chose his people in Christ before time, that they should be holy. He has left a wife and four children, and many relatives and friends, with a great number of Baptists, who will greatly miss him. But we sorrow not as those who have no hope.

J. C. PENNEY.

HAMILTON, Mo.

It devolves upon me to send for publication a notice of the death of my dear mother, **Mary Penney**. She died Dec. 10, 1875. She was born in Anderson County, Ky., Sept. 17, 1802. She attained the age of 73 years, 3 months and 23 days. She united with the Regular Baptist Church when quite young, was baptized by my grand-father, Eld. John Penney, and received into the fellowship of Goshen Church. My father, Eld. Eli Penney, emigrated to Caldwell Co., Mo., in 1841, where both lived until their death. She was a worthy member of the church for over fifty years, and adorned the doctrine by a pious walk and well ordered conversation. She was a devoted mother and wife, and few had more warm friends or less enemies. The same blessed Jesus who was her only hope through life, cheered and animated her in death. She left incontestible evidence of her acceptance with God. Nine children and many relatives and friends mourn their loss, but we feel confident that for her to die was gain. Though her sweet voice no longer thrills our hearts with gladness, it has joined the celestial choir, to forever chant the praise of him who redeemed her by his own precious blood.

J. C. PENNEY.

HAMILTON, Mo.

DIED—Feb. 28, 1875, at his residence in Jackson Co., Mo., of pneumonia, after an illness of seven days, **Leander McQuary**, aged 55 years, 9 months and 15 days. The subject of this notice was a son of Eld. Morgan McQuary, of Wayne Co., Ind., a well-known minister of the Old School Baptist Churches of that country. On the 18th of August, 1851, he was married to Miss Martha Pierce, daughter of Calvin Pierce, of Shelby County, Ind. He and his family left Indiana the last of Dec., 1864, for Macon Co., Ill., and remained there two years; then moved to Jasper Co., Mo., and remained there one year, and in 1867 settled in Jackson Co., Mo., near Hickman Mills. He was not a member of the church, but should have been, for he was a firm believer in the doctrine of salvation by the sovereign grace of God, having experienced the efficacy of its divine power many years before his death. On his death-bed he acknowledged that he had neglected a duty which he had promised his father to fulfill before he left Indiana, which was, that he would go to the church. He was acquainted with many distinguished Regular Baptist preachers of Indiana and Ohio, and of other states, whom he held in the highest esteem, and of whom he often spoke to the writer, making often special allusion to Eld. Wilson Thompson. He witnessed many distressing difficulties in the churches, over doctrinal points and discipline, which, in the judgment of the writer, had its influence in keeping him out of the church, though he always had special allusion to his own unworthiness, when accosted on the subject of his joining the church, which was certainly a good evidence of his fitness. He left an affectionate wife, three daughters and three sons to mourn their loss; but they should not mourn as those who have no hope.

G. W. STOUT.

DIED—Near Bloomfield, Loudon Co., Va., Feb. 18, 1876, sister **Phebe Humphrey**, aged 72 years. Her disease was pneumonia. She bore her sufferings with patience and resignation to the divine will. It was my privilege to see her a few days before her death. I found her ready to depart, with a firm and abiding faith in her Redeemer. Her daughter writes, "She bore her last sickness with the same patience and resignation that she has the severe affliction of blindness which came

upon her last May. I never heard her murmur about being blind. Several weeks before her last illness she seemed to lose all interest in earth and earthly things. I asked her one morning, 'Mother, do you feel like going home?' She said, 'Yes.' I then said, 'You would rather be there than here.' She said, 'Yes.' Her manner was quiet and unassuming. When she did speak, it was to the purpose. It has been many years she had a hope in Christ. The doctrine of salvation by grace was food and manna to her soul."

"I will add, she passed quietly away as the sun was setting, with her five daughters around her. Many were her afflictions, but the Lord hath delivered her out of them all. But we feel assured that our loss is her eternal gain."

Sister Humphrey was a worthy and loved member of the Ebenezer Church, in Loudon County, and adorned her profession with a well ordered life and godly conversation.

Affectionately yours,

J. N. BADGER.

WARWICK, N. Y.

Will you please publish in the SIGNS the inclosed notice of the death of **Hubert V. W. Benedict**, youngest son of our sister, and my aunt, Mrs. Fanny Benedict, which occurred at her residence in Warwick, on Saturday, March 18th, 1876, at the age of 40 years, 2 months and 13 days.

Having received an excellent education, which was improved by judicious reading, and possessing a remarkably retentive memory, he was a most agreeable and instructive companion and friend.

Some years since he had a severe attack of acute inflammatory rheumatism, from which he never was subsequently wholly freed, and from which, at times, his sufferings were very great. Yet he bore them with much patience and fortitude, and ever received his friends with a pleasant smile and friendly words. He enjoyed a large acquaintance among Old School Baptists, and there were many whom he regarded as valued friends. He was a firm believer in the doctrine maintained by them, and took great delight in reading the SIGNS, and frequently spoke of the articles published in them, particularly of the editorials, and shortly before his death spoke to a friend of one published some time since on the "General Judgment," which he said was the most convincing and satisfactory that he had ever read on that subject. His last illness was brief, and it was only a day or two before his death that a fatal termination was apprehended. But he seemed to think that he would not recover. In conversation with a friend a few days before his death he said with emphasis, "I have no more to do with my spiritual birth than I had with my natural birth." For several hours he lay as if viewing things "afar off," yet when spoken to he would answer correctly. As the spirit departed a sweet smile illuminated his countenance, which remained after death. His physician, an intimate friend, stood by his bed, and before he left the house, addressing the bereaved mother, said, "I must say to you before I leave that your son has gone to rest. I have seen many die, but I never saw such an expression on the face of any one as I have to-day. You may rest assured there was peace there." A few days after his death, in conversing with me, his mother said that some time since her very soul appeared to be drawn out to God in prayer for her son, and at the time her heart burned within her, and an assurance was given her that her prayer was accepted; and laying her hand on her breast, she said, "I feel that warmth there still, and I am sure I shall meet him; not to know him as my son after the flesh, but as one of the redeemed around the throne of God." His aged mother, four score and five years old, an only brother, an affectionate cousin, who for years had been his faithful nurse, are left to mourn, while a large circle of relatives and friends sympathize with them. May the Lord sustain and comfort them.

Elder J. N. Badger preached an excellent sermon at the funeral, from Rom. viii. 28: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

W. L. BENEDICT.

WARWICK, N. Y., April 12, 1876.

My step-mother, **Manerva E. Townsend**, departed this life on the 15th of January, in the 56th year of her age. She had been a member of the O. S. Baptist Church nearly forty years, and was a firm believer in the doctrine of salvation by grace. She frequently, of late, expressed the opinion that she was not long for this world, although she enjoyed tolerable good health. On the 11th of January she was struck with paralysis, and remained unconscious until her spirit passed away. It is indeed a sad dispensation to us all, and especially to my father, A. M. Townsend, who has been blind nearly ten years, and to whom she was very kind. She leaves a husband, three children and four step-children to mourn, but not as those who have no hope; for them that sleep in Jesus will God bring with him.

W. M. TOWNSEND.

WEST CHEHALEN, Oregon.

ASSOCIATIONAL.

The Baltimore Old School Baptist Association will be held this year, the Lord permitting, with the Harford Church, in Harford Co., Md., commencing on Wednesday, May 17, at 10 o'clock a. m., and close on Friday following.

Those coming to the Baltimore Association by way of the Philadelphia, Wilmington & Baltimore Rail Road will arrange to arrive at Edgewood Station at 11:40 a. m. Those coming by the N. C. R. R. will arrive at White Hall Station at 10 a. m., and take the stage for Jarrettsville. Those by way of Baltimore will take the horse cars in Baltimore at 2:30 p. m., for Towsontown. At the end of each route will be conveyances to take the brethren and friends to the vicinity of the meeting, on Tuesday, May 16, and we extend a cordial invitation to all who feel an interest in the welfare of Zion, especially the watchmen. By order of the Harford Church,
MILTON DANCE, Clerk.

The Delaware Association have appointed their next annual meeting to be held with the London Tract Church, in Chester Co., Pa., at 10 o'clock a. m., on Wednesday, May 24, 1876, and close on Friday following.

The Delaware River Association have appointed to meet with the church at Kingwood, Hunterdon Co., N. J., on Wednesday, May 31, at 10 o'clock a. m., and close on Friday, June 2, 1876.

The Warwick Association will meet, if the Lord will, with the church at Warwick, Orange Co., N. Y., on Wednesday, June 7, 1876, at 10 o'clock a. m., and close on Friday following.

The Chemung Association have appointed to meet with the Asylum Church, on Vaughn's Hill, in Bradford Co., Pa., on Wednesday, June 14, 1876, at 10 o'clock a. m., and close on Friday following.

These five Associations are all conveniently accessible by Rail Road conveyance, and so arranged that those who visit us from distant states can easily get from each to the next, there being but one week intervening between the commencement of any two of them, and churches on the route where ministers and brethren from abroad will be joyfully welcomed to spend the intervening Sundays.

The Sandusky Association of Ohio will be held with the Columbia O. S. Baptist Church, in Jackson Co., Mich., commencing on Friday before the second Sunday in June, 1876, and we cordially invite all our dear brethren and sisters, especially our ministering brethren, to meet with us; for we are a despised little band.

Those who come from Ohio will come to Toledo, and there take the cars directly to Napoleon, where there will be conveyances to take them to the meeting. Those from Indiana will come to Woodstock Station, which is but half a mile from the meeting. Brethren should take the morning trains on the day before the meeting.

THOMAS SWARTOUT.

MONIES RECEIVED FOR "THE EDITORIALS."

FIRST VOLUME.
J I Thornton Miss \$2 30.
SECOND VOLUME.
John Armstrong Miss 2 55, S J Hinson Ten 2, Ebenezer McColl Ont 40, F W. Bryan Tex 2 30, M K Johnson N J 2 30.—Total \$49 15.

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NEW YORK—Alfred Wilcoxon 2, Mrs B Scott 2, A Winchell 6, D C Besse 2, J A Smith 2, Jas Henderon 2, Lemuel Carll 4 25, Eld W L Benedict 2, Eld B Maben 2, Mrs A R Ivory 2.....\$26 25
MASSACHUSETTS—R F Ford 2, J M Wigley 2..... 4 00
MAINE—Isaac Curtiss 2 25, Elder Wm Quint 2..... 4 25
NEW JERSEY—Mrs A Moore 2, Nath Hart 4 40, Eld P Hartwell 4..... 10 40
PENNSYLVANIA—Mrs S W Dunning 2, Jas Strawbridge 2, Mrs C P Jarman 2 25, Miss Mary Jenkins 2, E K Bunnell 2, O Mellott 1 50..... 11 75
DELAWARE—Joshua Hastings... 2 00
VIRGINIA—Eld Wm M Smoot 4, Nancy Johnson 2, Eld T M Poulson 2, Mrs M Downs 4, G D Staples 2, D P Murphy 4..... 18 00
DISTRICT OF COLUMBIA—H P Reed..... 4 00
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MISSISSIPPI—B H Owen 2, F E Driver 2 25, John Harlin 2, T G Hogg 3, Dr C Duke 2, J Y Harman 2, J C Madden 2, W M Hemphill 1, A M Laugston 3, John Huckaby 14 95, C Simpson 2, E McWhorton 4, W B Barned 1..... 41 20
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MISSOURI—Lewis Walters 3, Mark Whittiker 4 45, D Hodge 2, P J Brown low 5, L Woodward 2, L L Coppedge 4 30, Mrs J S Hughes 2..... 27 75
NEW MEXICO—J B Dawson..... 4 50
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IOWA—Jas Denny 2, J P Thompson 2, H N Gott 2, Lemuel Pope 3, Isaac McCarty 2..... 11 00
KENTUCKY—R C Dowdy 4, Eld S F Jones 4, W T Moberley 8, N Chiles 2 25, W B McGrew 3, F G Terry 2, J L Neal 3 50, Eld J M Theobald 2 10, Eld J T Moore 9 50, M E Starks 2, Orville Chapman 4..... 44 35
ONTARIO—Eld Wm Pollard 2, A J Black 2, Samuel McColl 1 50..... 5 50
Total\$354 25

MONIES RECEIVED FOR J. F. JOHNSON'S BOOK.

Joseph J Porter N C 1 50, Jas C Brook N Y 1 50, R D Christie Ill 1 50, David B Phillips N J 2, Abigail G Sly N Y 1 50, Amy Huffman Ohio 2 50, Daniel Baldwin Ill 1 50, Lydia Thomas Iowa 1 50, Christena Jaqua Iowa 1 50, Holland Jones Mo 2 50, Jas Banester Ont 1 50, Pamela Brigham N Y 1 50, Mrs Polly Cleveland N Y 1 50, Mrs D G Slawson Mich 2 50, Lydia C Powell Miss 1 50, Caleb Cox Miss 1 50, J Vandewater N Y 1 50, Hermon Wolf N Y 1 50, H M Johnson N J 1 50, Sarah Haggard Ill 1 50, Hester Rumney N Y 1 50,—Total \$35 00.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 44.

MIDDLETOWN, N. Y., MAY 15, 1876.

NO. 10.

POETRY.

ELDER BEEBE—DEAR BROTHER:—Inclosed I submit to you a translation of a German hymn, which, at the time when the Lord in his wondrous love looked down upon my poor soul, and ever since has been my song and my theme, I have thought that, if it should meet your approval, to give it a place in the SIGNS; and if it should give to some one of the redeemed of the Lord the comfort it has given to me, I shall be amply repaid.

Yours in tribulation,

J. M. BOES.

MERCY'S VOICE.

Mercy the Lord to me has shown,
Mercy which I had never earned:
I count this to the grace unknown.
My haughty heart against it spurned.
Now know I this, and do rejoice
And glory in this mercy's voice.

Nothing but wrath my deeds deserve;
I shall with God in favor be.
God reconciled me with himself,
The blood of Jesus made me free.
Whence did this come? why is it done?
Mercy it is, and not my own.

This I confess before his face,
Of this I boast when men do quest;
I call it but redeeming grace,
So have I told my inmost breast.
I bow to him, and do rejoice
And glory in this mercy's voice.

Of this no creature shall deprive,
It is my only praise and lay;
My strength of faith from this derive,
Upon it only do I pray.
Upon it suffer I in dread,
Upon it hope I yet in death.

Dear Lord, thy mercies are so great!
O take this mercy not from me!
And lead through death me undismayed,
Through my Redeemer's death to thee;
Where I unceasingly rejoice
And glorify this mercy's voice.

P. F. HILLER.

UTICA, N. Y., April 5, 1876.

CORRESPONDENCE.

CORYDON, Ind., March 8, 1876.

DEAR KINDRED IN JESUS:—I have read this evening to my dear wife from the scriptures the sweet book of Ruth, and as we have enjoyed together its interesting contents, I would love to send you some thoughts that yet abide with me, hoping thereby to lengthen the pleasure that arises from such a beautiful presentation of the Lord's wondrous truth.

Occurring, as this dear narrative does, in the turbulent and stormy period when the judges ruled in Israel, it stands in striking contrast with the disturbed and impetuous spirit of the age, in sweet relief, as would the soft flowing of a meadow-brook compared to the wild, fretful and leaping torrents of the mountain side. The touching story opens with a famine in Israel; a famine in that goodly land of brooks of water, of fountains and depths that spring out of valleys and hills; that land of wheat and barley, and vines, fig trees and pome-

granates, and of olive oil and honey; and the word seems strange to us in the midst of modern plenty, though the nations and people are exceedingly multiplied. But God, who maketh the wilderness to blossom as the rose, can also, in the furtherance of his divine purpose, make waste the hills and valleys, turn rivers into islands, and dry up all the pools, and it would doubtless be a profitable study to trace the influence that famines have had in bringing to pass the deep counsels of Jehovah among the children of men. But it is enough at present to read in the light of this bright episode of Jewish life, that in the wise designs of the mighty God it was necessary that the blood of Moab, a people forbidden to enter the congregation of the Lord, should mingle in the Messiah's veins, and thus, deep in providence, too deep for the scrutiny of poor, blind reason, every event is laid, each to work out its appropriate result with certainty and perfection. It is enough to know that under the pinching power of the famine of which we speak, Elimelech of Ephrath, or rather Bethlehem, became an emigrant from his own land to the fertile Moab, a country long at variance with Israel, but able to afford sustenance to the careful sojourner, his wife and sons, till the Lord should again visit his people in giving them bread. But this moving Jew is to eat no more the bread of Israel, for it shall be his hapless fate to prove the words of Zion's King, that whosoever will save his life shall lose it. Elimelech shall not return again to the goodly Canaan, to worshiping Israel, his peculiar tribe, or to his native Bethlehem. Death claims him in the new home, bringing sorrow to the household, and laying a crushing weight upon the heart of Naomi. But her sorrow was not altogether unmingled with hope. She had yet two manly sons who would comfort her widowed lot and carry the name through coming years, and in whose seed their honor and inheritance should be maintained among the families of the earth. And so another link in this interesting chain was the marriage of the sons to Moabitish damsels. They find favor with the Moabites, and Orpah and Ruth become their chosen wives, and we may suppose that gladness once more rests in the heart and home of Naomi, as cherished hopes seem to be resolving into realities. But alas for her! The Lord has but commenced the bitter discipline that shall afterwards yield the peaceable fruits of righteousness to her exercised soul. The sons, her stay and hope,

are borne away by death, leaving her whose name was pleasant, most grievously bereaved. O how dark and wretched was her home in Moab, with husband and sons buried from her sight, and three widowed hearts mourning in concert their untimely end. With no issue on which to build hope of the future, or perpetuate the stricken name, her afflicted soul turns in bitter desolation once more to the land of Judah, and there she resolves to return, for the good news reaches her that God's blessings again rest upon his people. Her companions in sorrow, drawn by the tie of sympathetic love, arise to go with her on the mournful journey, willing to forsake their gods and people rather than forego companionship with one through and by whom they were bound in sorrow to the dead. But Naomi, self-forgetful even in adversity, bids them return, each to her mother's house, as she will not consent to add to their sorrow the trials of poverty in an unknown land. And O how sweet the benediction of her parting words: "The Lord deal kindly with you, as ye have dealt with the dead and with me. The Lord grant you that ye find rest, each in the house of her husband." Dear, tender words, followed by the motherly kiss. No wonder these tried women lifted up their voice and wept in sacred lamentation. And as love to good Naomi struggled with their grief, they answered again, "Surely we will return with thee unto thy people." But the loving matron was firm in her entreaties. She had not, nor could have more sons to raise up the name of the dead, and for their sakes more than her own mourned that God's afflicting hand had gone out against her. They listened in silence to her dirge-like sentences, and again their wailing voices and streaming tears gave vent to bursting sorrow, and one of them, receiving the offered kiss, turned gloomily away. And now another argument is pressed upon the determined Ruth: "Behold thy sister-in-law is gone back unto her people and unto her gods: return thou after thy sister-in-law."

O what great things hang upon a seemingly tender thread! Here is Ruth, having every incentive to return to Moab and its idolatry. The associations, customs, worship and friends of her early youth, her kindred, her mother and her husband's house, her companion Orpah turning to go, and even the loved woman she would follow, strangely and strongly repelling her devoted filial service! Aye, why is it? Will the advocates

of an uncertain, ever-changing and contingent theology ever find the reason? Is there not something here to baffle human conclusions and crush the mutable yea and nay systems of mankind? O, my friends, do we not know that the Lord himself has set his hand to this work, and that he will not be frustrated? Do we not know that the three-fold cord of his designs cannot be sundered in the midst? Have we not reason to conclude that this break in the Jewish line of our Lord's ancestry is typical of the final breaking down of the partition wall, whereby all barriers would be removed, and the triumphs of the gospel reach to earth's remotest verge? Has not the rapt seer in Israel thrilled our hearts in proclaiming the rising glory of the church as a Gentile world comes to its beaming light? "Lift up thine eyes round about and see: all they gather themselves together; they come to thee. Thy sons shall come from far, and thy daughters shall be nursed at thy side. For from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering for my name shall be great among the heathen, saith the Lord of hosts." It is his gracious purpose that the ends of the earth should mingle in one common lineage, to inherit common blessings. Before the glorious incarnation, we are to see the meeting of the far off and the nigh in the royal line, a sweet type of the branches of Joseph running over the wall in the gospel day, an intimation of the uprising kingdom that should girdle the earth in extent, and outlive the ages in duration.

Then, as we turn back to Ruth, with her face toward Bethlehem, who shall speak of contingencies, of a trembling in the scale of mighty providence, of a possibility of failure on the part of him who worketh all things after the counsel of his own will? If any man hath aught to say, let the disciple answer that the Lord hath need of her in Israel, yes, and in Bethlehem, too; and having sent an escort into Moab, and sanctified the heathen woman as a chosen vessel of his mercy, that through her may be the genealogical descent of the Prince of Peace, all these obstacles in her way became as the chaff of the summer threshing-floor. It is the Lord God preparing his goodly cedar tree that shall bring forth boughs and bear fruit, and in the shadow of whose branches shall dwell all fowl of every wing. It is

God's way of bringing down the high tree of Israel's exclusive pride, and exalting the low tree of Gentile adversity. In the strength of her resolve she appeals to the dear Naomi, "Entreat me not to leave thee, or to return from following after thee." She wishes to obey, but cannot go back to Moab. She has foresworn forever Chemosh and Baal-peor, and from henceforth her God will be the God of Israel, her people the people of Naomi, and even in her death and burial Moab should forever be forgotten! Naomi could say no more. Such steadfastness silenced every objection. The two became one in heart, purpose and life, to be parted, as the constant Ruth declared, alone by the power of death.

And so it will ever be: each returning Ruth will be received into the spiritual Israel with open hearts, into a union for life; yes, a union that even death shall not be able to dissolve; but it can only follow where transforming grace has withered former pleasures, and given the dawning of a better life. There must be a fellowship in suffering, a conformity in need, a unity in hope, or the building will be erected with untempered mortar, to fall before God's overflowing shower, his great hailstones and stormy wind. Let the queens and concubines of a spurious gospel, if they will, spread their nets, their angles and their drags. Let an ambitious priesthood, as in former days, compass sea and land to make proselytes. Let these mystic women sew pillows to armholes, and herchiefs upon the head, to hunt souls. Let anti-christ, with fits of periodical zeal, erect its brazen altars and nightly catch, as do the open flames of attractive torches, hapless and almost uncounted victims in the deathly light, or whose folly, if they escape, will only be to repeat the heedless flight upon every new occasion. But it will not be so in the true Israel. The dove, the undefiled, she that is but one, the choice one of her that bare her, shall not in gaudy attire pass from street to house, from house to street, to seek the simple and beguile unstable souls. She is not a boaster of peace offerings and paid vows, and of luxuries at her command. Oh no! She gently bids the unproved stranger to return to her gods, for her own state is one of affliction and humble poverty. How often did the inconsiderate spectators of our Lord's divinity, when their too eager and half-formed purposes to follow him were subjected to the feeblest test, prove their insincerity and instability of mind, by walking no more with him; while to others, every repulse and difficulty but confirmed their resolution and quickened their desire to obtain the blessing of gospel favor. And so writes one, "Beloved, believe not every spirit, but try the spirits whether they be of God." And when they are tried, and proved, and manifest, then there is union and peace, such as cheered the pilgrims, Naomi and Ruth, with their faces toward Bethlehem.

And so they two went, says this

most interesting story, until they came to Bethlehem; and as they entered its quiet streets all the city was moved; for they remembered Naomi of former years, as a citizen in their midst. They had not forgotten her departure with husband and sons, in the days of the famine, and now, after years of sorrow, she treads once more the dear, familiar walks, and feels almost reproached by the inquisitive concern of friends and neighbors as they exclaim, "Is this Naomi?" Is this stricken form and sad face the happy wife and mother that sought for bread in the land of Moab? "Call me not Naomi, (that is, Pleasant) call me Mara, (that is, Bitter) for the Almighty hath dealt very bitterly with me. I went out full, and the Lord hath brought me home again empty. Why then call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me?" It is as Rachel again weeping for her children, and who will not be comforted, because they are not. It is the chastened Ephraim bemoaning himself, for the yoke is heavy. But Ephraim is yet a dear son, a pleasant child, and so, too, Naomi is pleasant to the Lord; for, as emblematical of the Gentile church, afflicted, tossed with tempest and not comforted, the Lord shall lay her stones with fair colors, and her foundations with sapphires, and make all her borders of pleasant stones. "Fear not then: thou shalt not be ashamed or confounded; thou shalt not remember the reproach of thy widowhood any more. The Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth. For a small moment have I forsaken thee, but with great mercies will I gather thee." Wonderful are the prophecies concerning the Gentile woman. The place of her tent was to be enlarged, the curtains of her habitation stretched forth: she shall break forth on the right hand and on the left, and desolate cities shall be inhabited. And, O Naomi, those gathering mercies shall, as in the substance, gladden thy heart and thy dwelling. The name of the dead shall not be cut off from among his brethren; there is yet to be a restorer of thy life, a nourisher of thine old age, and she whom thou wouldst have sent back to Moab shall in her love be better than seven sons; and the women that met thee with wondering faces in the gates of Bethlehem shall yet say, Blessed be the Lord which hath not left thee this day without a kinsman, that his name may be famous in Israel.

But we anticipate the promised glory to the house of the dear Elimelech. These widows in their destitution are yet in the hands of the widow's God, and are yet to prove his providential mercy, his sustaining grace and his guiding wisdom, till the crown of rejoicing is placed upon their heads. The aged widow must know what care and want are, before she can lay in her bosom the son born to fulfill the expectations mourned as lost. The gentle Ruth, before she is fed on the finest of the wheat, must

become a timid gleaner in the barley fields; must, in the desolation of widowed exile, seek the kinsman that is near, a kinsman that has the right as well as the power to redeem; and the discovery is to be a happy turning point in her eventful history. Yes, she must go out a simple, trusting maiden, into the fields of Bethlehem, for aught we know to the place where her grand-son Jesse should feed his flocks, and where from among whose sons the prophet should seek the Lord's chosen ruler of his people Israel, or, peradventure, in the self-same fields where, thirteen centuries later, to shepherds keeping watch by night God's angel came in shining glory, bearing the good tidings of great joy, that in the quiet Bethlehem, so little among the thousands of Judah, a Ruler far greater and more glorious than David was born into the world. At all events, it was to the fields adjacent to the city, that the unknown and lonely young widow made her way, and, as the sweet story says, her hap was to light on a part of the field belonging unto Boaz. It was indeed *her* hap; but with the blessed Lord, who careth even for the fall of a worthless sparrow, there is neither hap nor mishap. By his invisible leadings her feet ventured into the field of her dead husband's kindred, where, after the reapers and among the sheaves, she gathered up the lost ears of golden grain. Sweet type of the gleaner in gospel fields. Trustful, though timid, humble, though worthy, grateful, though receiving nothing, compared to the goodly store to be given with lavish hand by and by. The words of encouragement she hears and the kind treatment she receives bows her soul in grateful humility, and that peculiar wondering cry of the christian escapes her lips, "Why have I found grace in thine eyes, seeing I am a stranger?" But the inquiry is only answered by repeated and increasing proofs of kindly interest in her welfare. She has his promise of protection and continued favor. She is made to eat and drink with the maidens and reapers of the kinsman's field, and they are bid to let fall some handfulls of purpose for the happy gleaner. Will the sons and daughters of the Lord Almighty ever forget the spring-time of their soul's experience, when they came into the garden of the Lord, feeding timidly among the lilies and flowing spices of his people? Can they forget the harvest-time, when they too were gleaners, and found here and there, as it were by chance, some handfulls of the precious grain, but in truth let fall on purpose for them? O may the dear Lord of the harvest often constrain his reapers to let fall in love some handfulls of the winnowed corn, that every returning Ruth, faint, yet pursuing, may be encouraged, comforted and fed, received with peace and not with reproach, built up in love, and not rebuked, that she may receive the recompense of joy in her trusting soul, the full reward of righteousness in that Lord under whose wings she comes to

trust. Let the world-hardened rich men of earth, surfeited with their corrupted riches, their gold and silver cankered with the rust of fraud, smile if they will at the simple incidents attending the life of this lowly stranger in the borders of Israel; but her experience will be ever dear to all who answer to her likeness in the kingdom of grace; who, too, are lowly and contrite in heart; and their sympathy and fellowship for her in the valley of humility will be transformed into rejoicing with her brightening destiny as it leads on to the unfolding of honor, happiness and wealth in later life. Happy Ruth, these unfolding blessings are not far away. Like Esther, of later times, Ruth must prove the love of one who, concerning her welfare, holds everything within his hands. Who can speak unmoved of the spirit of simple trust with which she came softly to the feet of Boaz, while her dear, sweet pleadings are that his skirt may be spread over her, for he is a near kinsman? Surely not the awakened sinner who, finding every refuge cut off, comes to the feet of Immanuel, bowing heart and soul at the footstool of sovereign grace, pleading for the robe of sheltering mercy, the imputed righteousness of a near kinsman, to protect and save in the day of desolation. Glorious venture of a needy soul! Esther was not more fortunate in touching the golden sceptre bright with mercy. What a precious interview with one she loved and trusted. How sweet were the words that rang in her ears; words of comfort, of encouragement, of promise and of blessing. Can she ever forget the thrilling music? "Fear not; I am thy near kinsman: the part of a kinsman I will do." O! it is well for her this day, the exile from home, the sad widowhood of life, the poverty of her station, all are forgotten in the dawning of most glorious hopes, as she departs in the early morning light, with both heart and shoulders burdened with the evidences of loving kindness, and with the breaking day and fleeing shadows gets her away to the mountain of myrrh and to the hill of frankincense. But blessed be the God of the afflicted and the poor, the hand of mercy is not yet closed to the favored Ruth. The part of a kinsman does not end with words and promises and trifling deeds. It reaches to the full payment of the redemption price, to the covering of every debt, aye, does it not even include the crown with which she is crowned in the day of espousals? Does it bring her a glorious home, an overflowing cup, and all the joys her heart could wish?

May it be given you, my kindred, to find in this dear story some of the joys of the christian race. If you have known the bitterness of wrestling with sin, and enduring the trials of spiritual poverty, you shall also join in the song of victorious triumph and know the blessedness of union with the precious Redeemer. His precious blood shall be your cleansing fountain, his righteousness your raiment of wrought gold and needle-

work, and his love your happiness forevermore.

And so this delightful account that opened with a famine, closes with a feast of wondrous joy. It foreshadows the good things of the gospel day, and encourages our hearts to patient waiting in the paths of tribulation. But, my dear friends, leave my feeble thoughts for the book itself. You will find the sweet waters more pure and sparkling at the fountain-head than when they have been emptied from vessel to vessel. May the dear Lord, who gave honey and oil from the flinty rock, give you peace and joy in all you read.

Your fellow-gleaner for Jesus' sake,
S. B. LUCKETT.

HERRICK, Bradford Co., Pa., March 28, 1876.

DEAR BROTHER BEEBE:—In accordance with the request of sister Eunice Shepherd, of Elmira, I will try to express in writing some thoughts upon Rev. xxii. 1, 2. for publication in the SIGNS. Although I feel willing, as opportunity offers, to give such views as I have upon any portion of scripture when desired to do so by a lover of the truth, there is so much in those two verses which I do not understand that I have waited, as in the case of many other requests of like nature, until the Lord should be pleased to give me a more perfect understanding of the subject. But lately sister Shepherd, referring to this request, said she wanted me to write this sermon for her before she died, so that she could read it. For this reason perhaps it remains upon my mind, and I will try to write some about it, and hope that I may be enabled to tell the truth as far as I go, and that our esteemed sister, although now about four score, may be spared to read not only this but many a better sermon, and to bear her clear and faithful testimony to the goodness and mercy and faithfulness of our God.

"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb." It appears to me that in this book of "the revelation of Jesus Christ, which God gave to him," there is only the teaching of the same doctrine which we find in other parts of the bible, but in a different form. The same truths which are presented in the Old Testament in types and in prophetic declarations, and in the New Testament by our Savior and the apostles in parables and in direct statements, are here expressed in pictures, the most comprehensive of all the forms in which divine things are revealed to the faith of God's people. This great and high mountain into which the angel had carried John in the Spirit, and where all this revelation of the heavenly city and of this river was made, signifies the great exaltation to which we must be raised in the Spirit above earthly things before we can clearly view and comprehend heavenly truths, and behold the exceeding glory of the church of God, the perfection of beauty, which is seen coming down from God out of heaven, as the exclusive workman-

ship of God. Within this city or church is seen this pure river of water of life, which represents the word of God, and all the wisdom, power, righteousness, grace, goodness, love and mercy which that word contains and carries down from the throne of God and the Lamb to poor helpless sinners who have been made thirsty for these spiritual waters, and which by innumerable branching streams makes glad the city of God. Psa. xlv. 4.

Water is not to give life, but to refresh and support those who already have life; and this earth of ours is well supplied with flowing rivers, sparkling streams and ever springing fountains, to assuage the thirst of those who live upon it. So this water of life is to satisfy the thirst which none ever feel until they are born of God; and the new earth into which they are then brought abounds with the water of life, springing up in fountains that never fail, resting deep and clear in wells of salvation, flowing in sweet, glad streams, "which run among the hills," and find out all the thirsty ones, and sweeping in glorious abundance in "this river of God which is full of water." A pure river. No earthly river can be pure, but must mingle with its waters earthly particles taken from its source and gathered from its banks and bed as it flows along, while every tributary stream brings tinges of the soil through which it flows. But this river, proceeding from the throne of God and the Lamb, and flowing altogether within the holy city, and receiving no tributary streams from any earthly source into its glorious and perfect fullness, is corrupted by no particle of earthly wisdom or power, but is absolutely pure. It is received by those unto whom it is sent, "not as the word of men, but as it is in truth the word of God," (1 Thess. ii. 13) expressing and bringing to our thirsty souls infinite wisdom and holiness and salvation. How sweet and refreshing to those who have felt their ignorance and vileness and helplessness. When we can see the spiritual river in the written word, and feel the power of the blessed command, "Whosoever will, let him take," how delightful it is to read the scriptures; how cheering and refreshing. How exceeding great and precious the promises; for they come from the throne of God and the Lamb, and are assured unto us by infinite majesty and holiness and love. How glorious the declarations concerning the absolute sovereignty of God manifested in working all things after the counsel of his own will. Our souls drink deep and refreshing draughts of the blessed truth, and find it indeed the water of life. How sweet and precious the word of salvation by grace abounding unto sinners, and reigning through righteousness unto eternal life by Jesus Christ our Lord. Sometimes when we become weary and faint in our minds by reason of the roughness of the way, feeling the vileness of our hearts so deeply that we fear the Lord cannot love us, and that our

hope is not good, some such portion as this comes to our mind, "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God;" or, "Yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee;" "We love him because he first loved us;" and how wonderful the effect. It proves to be the water of life, pure from the throne, refreshing and strengthening our fainting souls and causing us to sing praises to the name of our God. And it is clear as crystal, for in its infinite depths we see clearly all the wisdom and goodness and glory and every perfection of God shining like the sun.

Towards the close of the chapter, we find these words of Jesus, "Whosoever will, let him take of the water of life freely." What a gracious command to do what we desire above all things. Often when we see the water of this river clearly, see the doctrine as most glorious, and the promises as most precious to the people of God, and all the word and way of salvation as most suitable to us, we yet are afraid to take a comforting draught, for fear it does not belong to us. And yet we believe the truth, love it, have a will and desire, yes, a thirst and longing for it. It is to such that this sweet command of the dear Savior is addressed, "Whosoever will, let him take." It is at the close of the whole volume of "the testimony of Jesus;" and how precious it is; how full of saving power; how discriminating.

Many claim that these words are addressed to all men, even to those who have no thirst for what is represented by this river, and that it is within the power of all to choose whether they will take this water and be saved or not. But the choice of all by nature is already fixed adversely, nor can any man change his choice so as to desire what he does not want, and love what he hates. No man by nature has a will to take and drink the doctrine of predestination, election, sovereign grace. He may have received these as theories in his mind in the letter, but he cannot know and love them spiritually unless he has been quickened by the Spirit of God. But these are all in that river "the streams whereof make glad the city of God." Some will claim this as an invitation to come and take freely who cannot bear the taste of the water of that river, but are eager to drink of the muddy streams that flow from the corrupt sources of human wisdom and power; and when you speak to them of God's sovereign choice of his people in Christ before the world began, of the promises which are theirs in Christ, of the certainty of their salvation through the finished work of Christ, they will reject such a doctrine and say they do not want it. But this blessed truth flows in that river, yea, in the very fullness and sweetness and refreshing quality of the water of life, which living souls thirst for. So the Savior's command singles out these thirsty but backward ones, and shows them not only these refreshing waters, but

their right to drink them, freely, without money and without price, without conditions performed or works of righteousness on their part performed for the holy privilege; but freely: because sovereign grace has made them thirst for what sovereign grace provided for them and now brings them to enjoy. And now under this assuring power felt in the soul, how blessedly the word flows in! With what joy they feel that unto them is the word of this salvation sent. All the promises, so rich and abundant, are theirs. They want nothing better than what they find in the book of inspiration. They can say, "Give me the bible in my hand, a heart to read and understand, and I desire no more." They drink, and "are abundantly satisfied with the river of God's pleasures."

And now, in regard to the second verse, I want to become the questioner, and ask you, Elder Beebe, or some other who may have light, to tell what the tree of life in this place represents, what is represented by its being on either side of the river, and in the midst of the street of the city, by the fruit yielded every month, and by the leaves of the tree, and how they heal the nations. At present I have not satisfactory light upon these things.

With love to you and all the dear brethren, I remain your unworthy brother in hope of eternal life,
SILAS H. DURAND.

(Editorial reply on page 115.)

HERRICK, Bradford Co., Pa., April 17, 1876.

DEAR BROTHER BEEBE:—Being kept from attending my appointments last Saturday and Sunday by ill health I thought to spend some of my time in writing about spiritual things. But that I could not do, for the fire would not burn. It is terrible to feel sick in body and cold and lifeless in soul at the same time. O if I could only feel that warmth and liveliness of spirit, that sweet enjoyment of heavenly things all of the time which I felt when I first received my hope, and which I have experienced at some times since. But I do not. On the contrary I walk much in darkness, and have to mourn on account of the coldness and hardness and worldliness of my heart.

It is about three years, I believe, since I have been kept from any appointment on account of my own health before. I ought to feel thankful to the Father of all mercies for his preserving care over such a poor undeserving creature. He has enabled me to serve a number of churches quite regularly, and visit other churches and scattered brethren and speak to them of the glorious gospel, and to receive evidence that he has been pleased to send comfort to some of his dear children by me. And for this my soul does at times bless his holy name, and that I have myself sometimes been blessed in my soul while proclaiming the unsearchable riches of Christ. And yet when I look upon myself and my labors, after such seasons of sweet exaltation have passed by, I appear so unworthy and

unqualified to preach the holy word of God, and my labors appear so poor and wretched and unprofitable that my soul cannot make headway against the current of doubts as to my ever having been called of God to the work. There is one thing that is some comfort, our dear Savior told his servants, "when ye shall have done all those things which are commanded you, say, We are unprofitable servants." Now he did not mean that the lips merely should utter this; nor did he imply that one could put a sense of his unprofitableness into his heart at will. But rather, it appears to me, he thus declared what would be the feeling of his servants concerning themselves in his sight; and this encourages me, for I cannot but obey his command. My soul cannot say anything else before God at any time then that I am an unprofitable servant. Whether I am goaded to the work as a bullock unaccustomed to the yoke, or am moved by the spirit to go willingly and eagerly like Job's horse to the battle, and enjoy heavenly prosperity in its performance; still I can only say, I am an unprofitable servant, even when I can say, I have done that which it was my duty to do. Thus in bitterness of soul I am constrained to obey the Savior's command, Luke xvii. 10.

The SIGNS have appeared peculiarly interesting to me of late, and I have often been much moved in my feelings and comforted while reading them. If I should mention the experience of Esther C Redding, in the number for April 1st, it would be but one of many articles which I could speak of as having been profitable to me. The number for April 15th has just come. The doctrine contained in the first article by brother J. R. Law, appears to be correct, but my view as to the meaning of the word repentance in the text upon which he has written, differs from the one he has given, and therefore I will suggest it in all kindness and brotherly love. I do not think the word repentance, as used in the bible, means sorrow, notwithstanding Webster says so, but the effect of sorrow. Paul says, "Godly sorrow *worketh* repentance."—2 Cor. vii. 10. Job says, "I abhor myself and repent." Self-abhorrence, sorrow, comes first; then repentance, or a turning away from that which caused the sorrow. Peter answered the cry, "What shall we do? by saying, "Repent and be baptized." He did not command them to be sorry. They were sorry already. Besides, one cannot be sorry at will. But one whom the goodness of God has made sorry for his sins after a godly sort, is commanded and given the power to turn away from them, to turn away from the dead works of the law, and this is evangelical repentance. And this repentance the Savior gives to his spiritual Israel. Therefore repentance and remission of sins is preached in his name. But in the text, "the gifts and calling of God are without repentance," it appears to me that the apostle uses that word with reference to the Lord, declaring that he does not repent or change his purpose in

reference to those whom he has given grace in Christ before the world began, and called with a holy calling. In this chapter he has entered deeply into the mystery which was hid from the former ages, and has shown how Israel was cast off because of unbelief, and how because of this, salvation is come to the gentiles, which they could not have had if national Israel had remained as the people of God. But some in reading this would be ready to say, that God must have changed his purpose, and repented of the gifts to which he had called national Israel, because they disappointed him by their disobedience and unbelief, and so decided to bestow those gifts upon others for whom they were not at first intended; therefore the apostle vindicates the unchangeable character of God, and declares that he never changes in his purpose concerning one of his creatures, never repents of what he has given to one and removes it to another for whom it was not at first intended, but whom he loves he loves unto the end.

Well may the apostle say when contemplating this wonderful subject, "O, the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

I have had a number of requests within the past year or so for my views upon the subject of Predestination. If I should write all I have thought upon the subject, including the questions which have arisen in my mind that I cannot answer, it would make a very large book. Some do not believe in the doctrine of absolute predestination because they are afraid of the consequences. They are afraid it will make God the author of sin. This fear springs from the same ignorance of our carnal mind concerning the infinite character of God from which the unbelief comes. Our faith, if it is the true faith of God's elect, will receive what is in the bible with childlike confidence. The word predestinate is used only by the apostle Paul with reference to the Lord's people. But the apostles Peter and Jude use the words, "appointed," and, "before of old ordained," with reference to those who are evidently under eternal condemnation. 1 Peter ii. 8, Jude 4. Some will readily agree that God has ordained whatsoever comes to pass that is good, but dare not think that he has ordained that which is evil. And yet who can tell how one thing could be certainly foreordained without the foreordination of all the circumstances upon which that one thing depends. When the Lord told Abraham of the cruel treatment of his descendants by Pharaoh, (Gen xv. 13) had he foreordained that such cruel treatment should take place? If not, upon whose absolute will and power did his certain foreknowledge rest? Was it his determinate counsel as well as foreknowledge that the Jews with wicked hands should kill the Savior? Did they do more, or has ever a wicked man done more, than God's hand and counsel determined before to be done?

Acts ii. 23, iv. 28. The wicked are called his sword, and men his hand. Psa. xvii. 13. He says to the waves of iniquity, "Thus far shalt thou come." He creates both light and darkness, peace and evil. He made "the wicked for the day of evil."—Isa. xlv. 7, Prov. xvi. 4. He ordains even to the thoughts, and not only good, but evil. "Thus said the Lord God, It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought."—Ezek. xxxviii. 10. The very sweetness and power of the spirit of prayer felt in the soul proves this infinite power on the part of God. We pray him to overrule evil and wicked men for our good, and save us from them; but we cannot think he will change his designs on account of our prayer, but feel, because of the power and urgency of our spirit in prayer, that he has made our desires touch his eternal purpose. We plead that he will direct our minds, control our affections, and put good thoughts of him into our hearts. Thus we feel that he can control our thoughts. But whatever he does, whether great or small, must be from an eternal purpose.

I well know what objections can be raised to these things, but I know not one of these objections comes from the bible, or from a right view of an infinite God. One may say, Then man is not to blame for evil thoughts or deeds, if God ordained them; or as Paul says they will say, "Why doth he yet find fault, for who hath resisted his will?" But I know that it is part of the purpose of God that all of his people shall feel to blame for sin, and shall mourn on account of it, and shall feel that God is just in punishing them for it, and shall plead for mercy, and shall find a glorious salvation. And I know that no unbelief in God's predestination, and no belief in the false doctrine of man's free agency, shall ever make one who was not chosen unto salvation sorry for sin; but with all his outward show of religion he shall still love sin in his heart, until he is "brought into desolation as in a moment, and utterly consumed with terror."—Psa. lxxiii. 19.

A dear ministering brother in Illinois in requesting my views upon the commission to preach the gospel, asks, "To whom shall we preach, and shall we preach repentance?" The Savior says, "Preach the gospel to every creature." As a door is opened preach to all who are together, but preach the gospel of the grace of God. Only the poor will have the gospel preached to them. Only to those who fear the Lord is the word of this salvation sent. Matt. xi. 5, Acts xiii. 26. Preach to all the company, it may be a thousand; but the word of truth will be heard spiritually only by the poor in spirit, though there should be but one. Preach repentance in the name of Christ, not in the name of the creature. Preach that he gives that repentance to all of his people. Describe the feeling of that repentance as the Spirit gives liberty, but do not intrude upon the

prerogative of God and try to give repentance. Those who are called of God to preach feel the word which they are to preach with power in their heart. The Lord gives the word. He must give it every time. If we preach from memory, or what we have searched out, it may interest the mind, but it will not come with power as the word of God. We can neither carry nor send the gospel. We might as well try to carry or send a cup of sunshine. The ministers are stars in the right hand of Jesus. Wherever he moves them there they must shine. The truths he enables them to speak with power are so many rays of heavenly light shining to the comfort of his poor tried people. O how I have longed to hear preaching sometimes; not to get some new thoughts, nor to see how talented and powerful the preacher was; but to see if the Lord would not be pleased to send me a word of comfort, a sweet ray of light to cheer my darkened soul. And sometimes the word has come through the weakest earthen vessel, the one from whom I would have least expected it. That is the best preacher for me through whom the Lord sends me light. That is the best sermon that has a word from my dear Savior to my poor soul. This encourages me, the least of all the servants of God. "We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us."

Your brother in the gospel,
SILAS H. DURAND.

BUTLER, Ky., April 10, 1876.

DEAR ELDER BEEBE:—Inclosed is a letter I received from brother W. S. Montgomery, of Georgia, with his consent to publish, if I desired to do so. As his letter has been very comforting to me, and I hope the means, in the hand of God, of strengthening my little hope that I received fifty-six years ago next August. It has not only been comforting to me, but also to my aged companion, now seventy-four years of age. We read it and reread it, and feel unworthy to receive such lovely epistles from any of the brethren. Brother Beebe, if I can hold out to write, (you see my hand shakes) I wish to state the reason I received this letter. Last September I got into a great deal of trouble. Darkness and doubts would come on me from every side. Now, brother, I don't think there was any earthly cause for this trouble. For several years my business has been wound up, my children have my property, my youngest son takes the farm I live on, and takes care of his father and mother. He does it; I have nothing much to do with the world. But still darkness and doubts cling to me. I tell my wife of it, and she says it will go off after a while. I talk with the brethren, who tell me to look to the Lord. That was what I was trying to do, but thought the Lord had forsaken me, and that his mercy was clean gone. I thought I was like Jeremiah when he said, "I cry and shout with all my might; but all my prayer God shutteth out."

The pains of hell gat hold of me. But still the promises would come to me every day, but I could not take them as mine. Dear brother, this continued for some time. My appetite left me. Sometime in the winter I was in a village near me, and the neighbors there said I had mightily fallen off. The doctor told me that I must eat more. I told him that I had no appetite. Now, brother, I am a large fleshy man. I was weighed that day, and had fallen off forty pounds. I then thought I should die. During all that time I do not think there was fifteen minutes but what I tried to pray. It appeared to me that every sin I had committed since I had professed to have a hope was staring me in the face. The sins committed before have never since troubled me. I acknowledged my sins to the Lord, and that he was just in punishing me for them.

Sometime in March I received a package of "Landmarks" from N. C., my native state, and dated March 1st. I read them, and thanked the Lord that the Old Baptists in the south talk like those in the north. I read on till I came to brother Montgomery's letter. I read that, and thought I had experienced what he wrote. Light began to come to my mind, and the first I knew I was wetting the paper with my tears. Those tears were sweet. After reading the letter several times, I had to acknowledge that my trouble was all gone. My appetite came to me, my flesh came back, and now I can sing, although I have no voice for singing. I sing, and never open my lips. I think often about Jacob when he blessed the sons of Joseph—he crossed his hands. So it is with me, every blessing I receive comes in the way I did not look for it.

I wrote to brother Montgomery, and he wrote me this letter.

Now, brother Beebe, what I have written is at your disposal. I have been a subscriber to Old Baptist papers for forty years, and this is the second time I have written to the editor only to make my remittances. I wrote brother Gunn nearly three years ago, and he had my letter published in the SIGNS, August 1, 1873. It was dated, "Hadley, Warren Co., Ky." The printer added two letters to my name, and made it spell "Vasser." Where it reads forty-three, it should read fifty-three. Now, brother Beebe, if you publish what I now write, please read my letter in the SIGNS of 1873.

Now, brethren and sisters who write for the SIGNS, write on; do not stop. I think I have been a close observer of the Baptist cause for the last sixty years, and I do not think I have ever seen a time when the truth was more sought for than now. I wish to say to brother Stipp of Oregon, please write your views on the two witnesses, and the connection.

THOS. VASS, SEN.

SOCIAL CIRCLE, Ga., March 17, 1876.

THOMAS VASS, SEN.—DEAR AGED BROTHER IN CHRIST JESUS:—Yesterday evening I had the pleasure of receiving your kind and unexpected

favor. You ask me to write you a private letter, or through the SIGNS or "Landmarks." I will write privately. I do not know when I more highly prized a letter than yours. You are an old veteran, have been in the warfare for fifty-five years, are deaf, and yet you delight, after your long fight, to be first at your meeting house, to see the brethren and sisters arrive. This proves that you are governed from a living principle within, that reaches out in love and fellowship to those of like precious faith. It is on this account that I, a poor, ignorant worm of the dust, do with pleasure write you. There is in yours a spirit of fellowship to the saints, which is an unmistakable evidence that you are born of God, have his Spirit, the mind of Christ. Before you were "turned around in your mind," in your seventeenth year, would it have been any pleasure to you to have been first at the meeting? Was there anything lovely and inviting in the countenance, the walk and conversation of those poor Old School Baptists? My father was a good man, and an acceptable O. S. Baptist preacher. I loved and honored him. Our house was a home for the brotherhood. They seemed to be a quiet, nice people; but to me their conversation was the veriest foolishness. What was most offensive to me, and which seemed to delight them most, was that they ascribed salvation wholly, from first to last, to God alone. This, I thought, gave man no chance, and discouraged sinners. I know that they were wise, and that I was the fool.

In my twentieth year, a poor, proud, vain boy, a scoffer at the truth, a mocker at holiness, I hope the Lord showed me who and what I was. All my sins, a long, black catalogue, were presented to my view. I thought surely I was the worst wretch out of torment; no mercy, no hope for me; I was lost, ruined, undone forever. All my works of righteousness were swept away in a moment of time. My prayers were all summed up in, "God, be merciful to me, a sinner." And I did not see how God, who was all holiness and purity, could extend mercy to one so vile, the outside sinner that I was. I would have given worlds, if they had been mine, to be as good as the despised Old School Baptists; worlds if I could only claim Jesus as my Savior. He was the Savior of sinners, but not of such as I was. In this awful, forlorn, helpless, sinking, dying condition, not a friend on earth, none in heaven, I sank down, as I thought, to rise no more, when the next thing I remember I was standing on my feet, between midnight and day, looking up at the moon and stars, at the leaves of the trees, and my burden was all gone. I did not know when or how. I seemed to be in a new world. Old things had passed away, and all things had become new. While gazing in wonder and delight, not knowing what had happened, suddenly Jesus with all his fullness and glory was presented to my view as my Savior, my Redeemer, my all and in all. Ev-

erything that I wished or desired was in him: he was my righteousness, my wisdom, my sanctification, my Alpha, my Omega. I exclaimed, "Glory to God in the highest, and on earth peace, good will toward men." My sins, my guilt, my condemnation, were all gone, and joy, peace and happiness were mine. I did not then think, my aged brother, that I should ever see any more trouble or sorrow. I thought I could tell so plainly how Jesus saved sinners, that all could see and rejoice. In three days after this, (which was in 1837) I was baptized, and as you said, there was but one kind of Baptists then. Soon the warfare commenced in dead earnest. Much of my time it has seemed that it was impossible for one so vile as I to be a child of God; yet I continue until this day by the grace of God, and can agree with you that, if saved, it will be all of grace, from first to last.

As you were kind enough to give me a short history of yourself, I have very briefly told you of some of my experience. You are in your 71st, and I in my 59th year. You, by the course of nature, cannot long remain below. I have no doubt, from the way you write, that you have a house above, a building not made with hands, eternal. The Lord in mercy has sustained you thus far. He loves with an everlasting love. He will not desert you now in your feeble old age. Our God is the God of salvation. He does all his pleasure; none can thwart his purposes. He does not try to accomplish any thing, and fail, because poor, puny man will not lend a helping hand. This is the heathen's god: he would do a great deal if he only had power; if men would only do their duty, be co-workers with him, give more abundantly, use the means of grace, bring on the millennium, storm heaven and take it by force. You and I once believed all this; and we would now, if we had not been taught in our experience differently. We tried the do and live system, but when the commandment came, sin revived and we died. We know there is no life nor salvation in it. If there was, and man could be saved by his works, verily Christ died in vain. But all claim that salvation is by grace, in theory; yet none know nor acknowledge it in practice, in reality, only such as have seen and realized it in their own experience. The world by wisdom never knew God—never can. The carnal mind is enmity to God, is not subject to his law, neither indeed can be. A man cannot be an enemy to God, and then, without any change wrought in him, turn to be a friend to God. Our enemies are not lovely; we do not desire their ways. What but the love of God showed you how vile you were? When a principle of holiness was implanted in you, then you desired it above all things. Until then you had no desire for it. You will now never be satisfied until you awake in his likeness. In your present tabernacle you groan; not that you may be unclothed, but clothed upon with your house which is above.

Our exalted Head is ascended up on high, went up with a shout of victory. He is the first fruits, we his body, members in particular, must follow our Head. He said, "I, if I be lifted up from the earth, will draw all men unto me." "No man can come to me except the Father which hath sent me draw him." And spiritual attraction is above, contrary to nature. Our natural bodies are attracted to the earth, and we fall on the earth.

The great pleasure of my life is to be of some service to the aged, the feeble child of God. I do want to be thankful if the Lord gave me one word of comfort to you in my article in the "Landmarks." I seem to be so poor and needy myself, that it looks strange I should be any comfort to any one. I hope and pray that the Lord may sustain and comfort you in your feeble old age, and hope he may bless my letter, written without light and liberty, to your good. Pray for me.

I have written privately to you, but if you think best to have it published with yours, I do not know that I object. Do as you please about it.

Yours in love,
WM. S. MONTGOMERY.

WASHINGTON, D. C., April 11, 1876.

ELDER BEEBE—DEAR BROTHER AND FATHER IN ISRAEL:—The time has come and passed for me to renew my subscription for the SIGNS OF THE TIMES, as I do not feel satisfied to do without them. I would have sent it before, but I desired to say something to you concerning my travels since I united with the Fryingpan Church. As I wrote you my experience before, and stated that I united with the church in 1860, and was married in 1862, by Eld. Samuel Trott, which caused me to have a special regard for him, and for all the members of that church. During this time the war broke out, and was raging in Virginia, which deprived us of holding our regular meetings. Still I had a great love for the brethren, and was still at home in that vicinity, and thought I could continue there, and trust in the Lord for the future. About this time there was a furious battle fought at Broad Run, and my wife and her mother got frightened and left the neighborhood, and I was compelled to follow them. This I lamented; but taking the matter into consideration, my wife being nearer to me than any one else, and though I grieved to leave my home, relatives and friends, and especially those of the Fryingpan Church, yet I firmly believe the Lord had a purpose in it; for I had no thought of leaving home until the day previous to my departure, and when I came to my journey's end I was in Washington City. I grieved much about my church, and feared that I could no more hear Elder Trott preach; for I thought then there was no other one that could preach so much to the satisfaction of my soul as he did. I had heard that Eld. W. J. Purington was preaching somewhere in Washington, but I did not know where, as I was a

stranger in the city. I was directed to several Baptist Churches, but I found they were not the people that I was looking for. I could adopt the language of the spouse, "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon; for why should I be as one that turnest aside by the flocks of thy companions?"—Songs i. 7. In his own good time the Lord directed me to where his flock was feeding, to the Shiloh Church, congregated in one wing of the City Hall, and under the pastoral care of our greatly beloved Eld. W. J. Purington, whom I deem an able minister of the New Testament and an expounder of the gospel. There, I must say, if my heart deceives me not, I have felt to be at home. When the war was over I visited the Fryingpan Church, where my membership still remained; but during this time Elder Trott had passed away, our devoted brother, Elder Francis, was their pastor. I then told the church, as I was in business in Washington, I could not attend regularly with them, and I therefore requested them to grant me a letter, though I was sorry to leave that church. This they agreed to do as soon as they could receive a letter of recommendation from Shiloh Church, which was responded to soon. I had then become acquainted with our dear brother, Eld. John Bell, then pastor of Beulah Church, whom I found to be a faithful and able minister, and also became acquainted with the members of Beulah Church, and I was led to unite with them, where I still remain, and where I have witnessed some manifestations of the Lord's work in our midst. And we desire the prayers of all the saints in our behalf.

Dear brother, when I think of your fatherly care, I am reminded of the words of the apostle Paul to the Corinthians, "Although ye have ten thousand instructors in Christ, yet have ye not many fathers." It seems to me there is a great difference between a mere instructor and a father; for one may instruct without that feeling of love with which a father would instruct his child. So, dear brother, as you are looked on as a father, my prayer is that the Lord may sustain you in feeding his flock. I am confident that he has all power, but I sometimes wonder if another will be raised up to fill your place.

Yours truly and devotedly,
H. P. REID.

"From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I."—Psa. lxi. 2.

In the providential dealings of our God with his people, they are often brought into dark surroundings where their ways are enclosed with hewn stone, the mind filled with gloomy forebodings of impending danger, distress and manifold temptations surrounding them, from which trials no arm but that of God can deliver them, no voice but his can soothe their woes and bid their sorrows cease. All their own efforts to extri-

cate themselves from this condition have proved abortive, and now poor, needy, helpless and dependent, they come to God, and there is a cry within their soul unto him for deliverance. It is not a cry in a light and trivial manner; oh no; but a deep agonizing cry for help, as they sink in deep waters wherein there is no standing-place; a cry like unto Peter's, as he sank beneath the waves, "Lord, save, I perish;" and as the cry of the psalmist, "Deep calleth unto deep at the voice of thy waterspouts: all thy waves and thy billows are gone over me." There is a realizing sense of deep depravity, of the utter insufficiency of mortal things to satisfy the desires or emotions of the spiritual mind; they feel that they are afar off from God, the chief of sinners, the vilest of the vile, the very "ends of the earth." From this place the psalmist cries unto God, "when my heart is overwhelmed." In the horrible gloom of such a condition, in the crucifying ordeal of such a trial, there is no place to go for refuge and comfort but unto God. The truth of Peter's words is realized here, "Lord, to whom shall we go? Thou hast the words of eternal life." And in the language of Job, "Though he slay me, yet will I trust in him." One in this condition has tried every source within his own reach, grasped at every shadow, climbed to the top of the highest mountain of human skill and ability, and the waters have overflowed him there. Truly "my heart is overwhelmed." There is a realizing sense that no arm but that of God can lead him out from beneath the crushing weight of such a trial; hence the cry, "Lead me." Take my hand,

"And through the storm and danger's whirl,
Lead me to the port of peace."

And as I have found no place of peace, refuge and security in my own mortal nature and surroundings, as all of my own strength and ability, and every grasping place within my reach, has proved to be less than nothing and vanity, "lead me to the rock that is higher than I," that is far above and beyond every place of refuge to which I have yet come.

"O fix my feet upon a rock
Beneath the gaping flood."

Days, weeks, and perhaps months, yea, years, may roll around and there is as yet no realization of an answer to that cry within the heart of the tempted saint. It is as a wall of adamant around him, and as brass above him, and there is no answering echo to the cry within, until the purpose of God in the trial is accomplished. God has set the bounds to the raging waves, the fiery darts, the distressful anguish, the terrible sorrows which fill the soul, saying, "Hitherto shalt thou come, but no farther, and here shall thy proud waves be stayed." And when his purpose in that trial is accomplished, swifter than lightning the word of deliverance comes from his throne, calming at once the angry billows of that tempest which has been raging around the tempted saint, rolling back the clouds from the heavens

above, and causing to glitter in the light of eternal Deity the lovely bow of the promise in the covenant of God. Leaning upon the strong arm of Israel's Beloved, we pass safely through, and soar above the deep waters of affliction, the unfathomable depths of trial and sorrow, over the misty fogs and clouds of our mortal nature, into the clear upper sky of the promises of God. We walk now in his guiding presence, realizing that we are in the triumphant train of the King of kings and Lord of lords. O the rapturous delight, the joys unknown, which fill the soul of a quickened sinner when first he comes, or is brought again in his after experience, to realize the fact that his feet stand upon "the rock that is higher than I." How it fills the soul with sadness to think that it has to turn again into the dreary way of life's sorrows, the dark valley through this wilderness of sin. Yet it is all for our good. Our feet shall never be removed from that rock, and it (the rock)

"Will stand the blast of hell and sin,
An anchor sure within the veil."

God will never leave nor forsake his people, though at times they may feel that they are forsaken by him. The christian's hope shall never fail. He will give them strength to look unto him, and cause them to lean upon his strong arm. That strength may come through a manifestation of their own weakness and utter nothingness, and they find it sufficient in their every time of need.

Yours in hope,

WM. M. SMOOT.

OCCOQUAN, Va., April 28, 1876.

ROYALTON, Fairfield Co., Ohio, Mar. 26, 1876.

DEAR BROTHER BEEBE:—The reading of brother Danks' letter from a far country, and of brother Durand's from a desolate land, has caused me to feel like echoing back the response my heart gave them when I first read them, if I could find words adequate. But I have long since found that the gift of utterance is not mine to the extent I could wish. What a relief it must be to be enabled to crystalize into suitable words the dark, barren, desolate feeling of the soul, on beholding its hidden depths of depravity, its numberless fountains of corruption, whose filthy streams glide (often so smoothly) throughout the length and breadth of the land, saturating everything it touches with its poisonous vapor, that gives its own color and perfume on all around. Truly the heart knoweth its own bitterness at such times, and a word from those in whom we have confidence, like the writers above referred to, or sister R. A. Phillips, is a word spoken in season, and how good it is. During the last four months I have been made to explore the subterranean caverns of my heart farther than ever before, where unknown depths of hypocrisy were revealed, which my measuring-line is too short to fathom. The heart turns sick on beholding our best performances when illumed with such a light; and we then re-

alize Paul's saying, "O wretched man that I am!" But though the night is long and dark, filled with mourning, yet joy cometh in the morning, when the Sun of Righteousness arises with healing in his wings.

We are surely living in eventful times, of which John in the Revelation wrote. I have long felt a peculiar interest in his prophetic writings, but am not historically prepared to understand those that have occurred, nor those that may be now transpiring. Brother Danks speaks of the drying up of the Euphrates. What does this mean? In what latitude and longitude (so to speak) are we now, in a prophetic point of view? What is now fulfilling? Can you not, brother Beebe, take the bearings and give us the result, to some extent at least? That iniquity abounds and the love of many waxes cold, is painfully apparent. That the world is clothing itself in the habiliments of religion and good doing, is painfully known, when now and then a brother or sister is enticed into the secret Pagodas of the day, where mammon is worshiped, bible in hand, where temples are dedicated and business conducted in the name of Almighty God. Where is authority found for thus using his name? Strange that the children should thus listen to the voice of a stranger that cannot pronounce the Shibboleth, but has the brogue of the dragon.

Yours in tribulation,

THOMAS COLE.

PINEWOOD, Hickman Co., Tenn., }
March 24, 1876. }

DEAR ELDER BEEBE:—Out of the belly of hell I cried unto the Lord, and I hope he heard me, and delivered me from the power of darkness. He took my feet up out of the miry clay, and set them upon a rock, and put a new song into my mouth, even praise unto our God. But O my wanderings, my many transgressions, since my deliverance, instead of presenting my body a living sacrifice unto God. I have with shame to confess that I have spent my life in living after the flesh, and consequently have been dead to every thing that is good, suffering, as I hope, the chastisement of my heavenly Father; for he that knoweth his Master's will, and doeth it not, shall be beaten with many stripes. And no chastisement for the present is joyous, but grievous; but afterward it yieldeth the peaceable fruits of righteousness unto them that are exercised thereby. And, my dear brother, I do hope the Lord has been merciful to my unrighteousness, and that my sins and iniquities he remembers no more. I hope he has reconciled me unto himself, and that with the mind I myself do serve the law of God; but with my flesh I serve the law of sin. For I find a law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! Who shall deliver me from the body of this death? But thanks be to God, who giveth us the victory through our

Lord Jesus Christ, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. I am made to wonder,

"Why was I made to hear his voice
And seek my heavenly home,
While thousands, left to their own choice,
Would rather starve than come?"

By the grace of God I am what I am, and if saved, it is the chief of sinners saved by grace, through faith, and that not of myself; it is the gift of God; not of works, lest any man should boast.

I inclose two dollars for the SIGNS this year, as we are not willing to be deprived of reading the many comforting communications from the excellent of the earth. Dear Elder, I desire your prayers that I may be enabled to glorify our Father who is in heaven, while I remain in this world, and be accounted worthy of the inheritance of the saints in light.

ISAAC WRIGHT.

INDIANOLA, Iowa, April 9, 1876.

ELDER BEEBE—MUCH ESTEEMED BROTHER IN THE LORD:—Through the unchanging love and mercy of an unchanging God I am still "on the land and among the living," (physically, at least) a monument of the preserving care and omnipotent power of Israel's King. I am now nearly a year above four score, and can say with Paul, "The time of my departure is at hand." Brother Beebe, were I to write in detail all the events connected with my own individual pilgrimage, which would stand as witnesses to the unchanging love and overruling power of God, as before remarked, my whole life and being would stand as a monument reared and preserved by God's own hand. Like Job, I have had my "uprisings and downsittings" in regard to both temporal and eternal things. I would only speak here of some of the more notable way-marks which point out the road of my life.

In my early wanderings I was not unlike other worldlings, full of conceit and vain glory, fond of earth's pleasures and allurements, and like the poor prodigal, all I asked for or wished was the "portion of goods that falleth to me." I had enough self-conceit about me to imagine I could manage those "goods" without much further aid or supervision from my (heavenly) Father. But alas! when I discovered my mistake I was in a foreign land, away, far away from home, my goods (works) all wasted, and I perishing with hunger. Here, my Father's children, is where I trust the Lord found me and helped me. I was blind, and he gave me sight to view him as an all-sufficient Savior. I was naked, and he clothed me with his own best robe, the robe of his own righteousness, the garment of salvation. I was hungry, and he gave me meat, the bread that cometh down from heaven, that hidden manna. I sometimes think I taste it yet. I was poor, with no title to any inheritance at all; he gave me a title which was written in a white stone; it was indelible, imperishable and not transferable, (Rev. ii. 17) an inheritance which is incor-

ruptible, undefiled, and fadeth not away, reserved in heaven for me. He also put a new song in my mouth, even praise to his holy name—a song which I had vainly tried to learn before, but never succeeded. This was nearly fifty years ago, and still that "new name" is as plain as ever, although sometimes I fear I am not able to read or to understand it.

This, brother Beebe, is my mite, contributed in my eighty-first year. If it will not crowd out better matter you may publish it as my experience, if I have one, the shortest way I can tell it.

May the Lord continue to abundantly bless your labors of love, and at last to bring you off conqueror, and more than conqueror, is the prayer of your unworthy sister in affliction,

JERUSHA KEARNEY.

MONTROSE, Pa., April 8, 1876.

DEAR BROTHER BEEBE:—I send you two dollars for the SIGNS. I have taken it forty-three years, and have received great comfort in reading it. It contains all the preaching I have. I am alone in this region, not one to converse with upon the subject of religion. But I find there are thousands yet who have not bowed to the image of the beast. My age admonishes me that I have but a short time to stay here. I am in my seventy-eighth year, and blessed with comfortable health, for which I ought to be thankful.

Yours with much respect,
EPHRAIM K. BUNNELL.

IN PRESS.

The book containing the writings of Elder J. F. Johnson, of Lawrenceburgh, Anderson Co., Ky., compiled from the SIGNS OF THE TIMES, is now in press, and will be completed in a short time. The book will contain five hundred or more pages, the same size as the "Editorials," and will be sent postage prepaid at the following

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CHANGE OF RESIDENCE.

W. R. Blevins having changed his residence from Pleasant Gap, Mo., to Lahai, Bates Co., Mo., wishes his correspondents to address him at the latter place.

APPOINTMENTS.

Providence permitting, Eld. Silas H. Durand will be with the church at Burdett the first Saturday and Sunday in June.

EDITORIAL.

MIDDLETOWN, N. Y., MAY 15, 1876.

THE TREE OF LIFE.

ITS LOCALITY—ITS FRUIT—ITS MANNER OF FRUIT—ITS MONTHLY YIELD—ITS LEAVES, AND THEIR HEALING VIRTUE.

"In the midst of the street of it, and on either side of the river, was there the tree of life, which bear twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."—Rev. xxii. 2.

With a consciousness of utter inability to rise to the height, sink to the depth or expand to the breadth of the sublime and inexhaustible subject figuratively couched in the text proposed for consideration, we will, in response to the request of brother Durand, offer some thoughts on the subject, hoping that we may be so favored by the Spirit of Truth as to aid those who are inquiring, in regard to the application of the figures employed in the text.

Brother Durand has written very briefly on the preceding verse, in regard to the pure river of water of life, its source, purity and refreshing consolation to living, thirsty souls. The pure, unmixed gospel of the grace of God, which issues from the palace and throne of God and the Lamb, is found only in this New Jerusalem; and like the waters which Ezekiel saw streaming from the threshold of the sanctuary, carry life to all who have life wherever they flow. Jesus says, "The words that I speak unto you they are spirit and they are life. Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life." This is the river, the streams whereof make glad the city of God, this holy city, New Jerusalem. "But there, in this city of God, shall the glorious Lord be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby."—Isa. xxxiii. 21. "Behold a King shall reign in righteousness, and princes shall rule in judgment. And a man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place," &c.—Isa. xxxii. 1, 2. "The beasts of the field shall honor me, the dragons and the owls; because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen. This people have I formed for myself; they shall show forth my praise."—Isa. xliii. 20, 21. "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water," &c.—Isa. xli. 17, 18. "And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. And they shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."—Rev. vii. 14-17.

As we shall have occasion to allude to the river of the waters of life again, we will now speak of

THE TREE OF LIFE.

In the early dawning of divine revelation this emblematic tree was found in the garden of Eden. That garden with all its trees, like the "holy city, New Jerusalem," as seen by John in his vision, portrayed the place prepared of God, as a paradise for Adam, who is the figure of him that was to come, and his bride, who is the figure of the bride, the Lamb's wife. Two emblematic trees among the trees of the garden are particularly named: the one the tree of life; the other the tree of death. The eating of the fruit of the tree of life secured immortality; the eating of the tree of knowledge of good and evil involved death as the inevitable consequence. To our mind, the tree of knowledge of good and evil represents the law, and the tree of life the gospel. The former administered by Moses, as a ministration of condemnation; and the latter as a ministration of life through Jesus Christ, the second Adam, who is the Lord from heaven. "For the law was given by Moses, but grace and truth came by Jesus Christ."—Matt. i. 17. And as by the law is the knowledge of sin, so by the gospel life and immortality are brought to light.

Our limits will not allow an elaborate illustration and application of the figure of the tree of knowledge, as fitly representing the law, which is holy, just and good, and by which also is the knowledge of sin. When the law was given to Israel at Sinai, Moses was commanded to set bounds around the mount, lest the people should approach and die. God said unto Moses, "And thou shalt set bounds unto the people round about, saying, Take heed to yourselves that ye go not up into the mount, or touch it; whosoever toucheth the mount shall surely be put to death. There shall not a hand touch it, but he shall surely be stoned, or shot through with a dart; whether it be beast or man, it shall not live." "And Moses said unto the Lord, The people cannot come up to Mount Sinai; for thou chargest us, saying, Set bounds about the mount, and sanctify it."—Ex. xix. 12, 13 & 23, compared with Heb. xii. 18-21. Adam was forbidden to eat of the tree of knowledge of good and evil, as the people were restrained from touching the mountain. The law was not made for a righteous man; but it was added because of transgression, that every mouth should be stopped, and the whole world become guilty before God.

Rom. iii. 19. Every child of God knows experimentally the terrors of the law; and that when the commandment came sin revived, and they died. When the second Adam, the Lord from heaven, was made of a woman, and so came under the law, that law required that even he, the immaculate Lamb of God, should die. As death is the opposite of life, so when man had eaten of the fruit of the tree of knowledge of good and evil, death passed upon him, and upon all his posterity in him, and he had no longer a right to the tree of life. "And the Lord God said, Behold the man has become as one of us, to know good and evil; and now, lest he put forth his hand and take also of the tree of life, and eat and live forever, therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden cherubim, and a flaming sword, which turned every way, to keep the way of the tree of life."—Gen. iii. 22-24.

Having given some reasons for believing that the tree of life is designed to represent the gospel in distinction from the law, and Christ, who is the sum and substance of the gospel, in distinction from Moses, who personifies the law, we will pass to consider

ITS LOCALITY.

In the midst of the street of it, that is, the street of the holy city, New Jerusalem, and on either side of the river, was there the tree of life. A street is a public thoroughfare, a highway, and a common place for travel and for intercourse. The street of this city of our God "is pure gold, as it were transparent glass."—Chapter xxi. 21. This street may signify to us the pathway of holiness, in which the saints of God are called to walk. "And a highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it, but it shall be for those."—Isa. xxxv. 8. The pronoun *those* has for its antecedent a people described in the context as a people of weak hands, feeble knees, of fearful hearts, whose God will come and save them. "It shall be for those; the wayfaring men, though fools shall not err therein." The purity of the laws and ordinances, precepts and institutions in which all the inhabitants of the city of God shall walk, is compared to pure gold, and is like transparent glass. In the midst of this golden street, and on either side of the river, was there the tree of life. The glorious radiance of the gospel, the light of the knowledge of the glory of God in the face of Jesus Christ, beaming forth in refulgent splendor on the pure gold and transparent glass, gives to the street the glowing appearance described in Rom. iv. 6 and xv. 2. "And before the throne there was a sea of glass, like unto crystal." "And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his

mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sung the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

AND ON EITHER SIDE OF THE RIVER.

As the River Jordan divided the wilderness of Sinai from the promised land of rest, and as in the centre of the mercy-seat which covered the Ark of the Testament the Shekinah, or symbol of the divine presence, appeared in communion with the high priest, between the cherubim, over the mercy-seat, pointing to the time of the advent of Christ, when he should appear at the end of the Old and beginning of the New Testament dispensation, so the tree of life which John saw was in the midst of the street of the holy city. As the cherubim which overshadowed the whole ark, and the high priest of Israel and the Shekinah met and communed over the mercy-seat and between the cherubim, so the God of Israel appeared in his incarnation as God manifested in the flesh, as both God and High Priest between the two Testaments or Covenants which were prefigured by the cherubim over the mercy-seat. The two cherubim, one on each end of the mercy-seat, with wings extending to and meeting in the centre, showed the whole of the ark from one extremity to the other; and their faces being toward each other, and toward the mercy-seat, represented the law or former covenant demanding, and the gospel supplying, all that was written in the law and the prophets; and the *street*, or way of life and salvation, securely arranged between the law and gospel, by him whose name is The Branch, who was there inaugurated in his royal priesthood, after the order of Melchisedec, as both Priest to atone and King to rule and bear the glory; as it is written of him, "Even he shall build the temple of the Lord, and he shall bear the glory, and shall sit and rule upon his throne, and he shall be a priest upon his throne; and the counsel of peace shall be between them both."—Zech. vi. 12, 13. As he as King of peace and Priest unto the Most High God, sustaining the two-fold relation to his people, between which the counsel of peace is established, as God and man, and Mediator between God and men, he can lay his hand on both, sustaining all the honor and glory of God in his Godhead, and meeting all the requisitions of the law as the Man Christ Jesus. He is the way, the truth and the life; no man cometh unto the Father but by him.

The prophet Zechariah, xiv., speaks of the coming of the day of the Lord in this wise: "And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof towards the east and towards the west, and there shall be a great valley; and half of the mountain shall re-

move toward the north, and half toward the south." "And it shall be in that day that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea; in summer and in winter it shall be. And the Lord shall be King over all the earth; in that day there shall be one Lord, and his name One." These living waters going out from Jerusalem are undoubtedly the same which Ezekiel and John saw issuing from the sanctuary, and proceeding out of the throne of God and the Lamb, and of which the psalmist says, "the streams whereof shall make glad the city of God."—xlv. 4. Streaming or flowing in both directions, affording joy and gladness to the whole city of God, under both the former and the latter seas or dispensations, and watering the tree of life which is on either side of the river.

This tree of life, which we have taken to signify the gospel of the grace of God, in distinction from the law, or rather the election of grace as the body of Christ, and the Tree of which Christ is the Root and the Offspring, surrounded by the impregnable walls of the holy city, the spreading branches of which, like the wings of the cherubim, extending from Abel to the advent of the Son of God, and thence on the other side of the river to the end of the gospel dispensation, spreading over the length and breadth of the mercy-seat, and completely covering the ark or church of God from everlasting to everlasting. All the vitality of this wonderful tree springs from the Root, permeating the trunk and all the wide-spreading branches, and causing them to yield the peaceable fruits of righteousness by virtue of vital union with its life-imparting Root. The shadowy dispensation interposed a separating wall between the people of God under the two dispensations, and two trees were seen by Zechariah; but the gospel shows the intervening wall abolished, and of twain one new man or tree appears; as under the gospel there shall be one fold and one Shepherd.

But in viewing them separately, they are described by the prophet as two distinct trees, one on the right hand and the other on the left hand of the bowl or top of the golden candlestick. "And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps, which are on the top thereof; and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof." The candlestick of gold undoubtedly represents the body of Christ, the church of God, with its bowl and pipes and lamps, and the two olive trees, or two witnesses, on either side of the two candlesticks, (Rev. vi. 4) which stand before the Lord of the whole earth. And the whole vision "is the word of the Lord unto Zerubbabel," the builder of the temple of the Lord, "Saying, Not by might, nor by power, but by my Spirit, saith the Lord."—Zech. iv. Here the two Testaments are pre-

sented as two olive trees, yielding golden oil to supply the whole church of God with light and comfort. But Christ is the end of the law for righteousness to them that believe, and the righteousness of the law is by him fulfilled in them that walk not after the flesh, but after the Spirit.—Rom. viii. 4. Hence under the gospel dispensation both are resolved into one candlestick or tree of life.

These two olive trees are called God's two witnesses and two candlesticks, (Rev. xi. 3, 4) but they are on either side of the river. The word of the Lord to Zerubbabel, and the witnesses of God, are in signification the same; and as summed up in Christ, who is the Root and the Offspring of David, the bright and morning star, are embodied in the tree of life, in the holy city, and on either side of the river, and in the midst of the street of it. Although this tree of life is on either side of the river, and its precious fruit is sweet to the taste of all the saints, from Abel down to the end of time, its golden oil enlightens, and its leaves heal all the children of God in every age, yet it is inclosed within the strong walls which environ the holy city. Hence it is said, "Blessed are they that do his (Jesus') commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a life." Miserable companions for those who are born of God.

THIS TREE BEARS TWELVE MANNER OF FRUITS.

We cannot believe that by the words *twelve manner*, we are to understand a difference in the nature or purity of the fruit; for our Lord has decided that "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."—Matt. vii. 18. The tree of life is a good tree, or it would not be allowed a place in the holy city, New Jerusalem; its fruits therefore, however diversified in manner, are in nature one with the tree that bears them. Like the fruit of the Spirit, which, though ample in variety or manner, partakes of the Spirit by which it is borne, and is therefore pure by spiritual love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, &c. So the tree of life in the midst of the paradise of God yields to the inhabitants of the New Jerusalem a rich variety of fruit. It is called in the Songs an apple tree, under the shadow of which the spouse sat down with great delight, and his fruit was sweet to her taste. "Thy plants are an orchard of pomegranites, with all pleasant fruits, camphire, with spikenard and saffron, calamus and cinnamon, with all trees of frankincense, myrrh and aloes, with all the chief spices."—Song iv. 13, 14.

The tree of life, of which our Savior claims to be the Root and the Offspring, is a glorious emblem of the gospel and of the gospel church; for Christ is the sum and substance

of the gospel, and he is the Head of the church, which is his body, and all the members derive their spiritual supplies from him. "Holding the Head, from which all the body by joints and bands, having nourishment ministered, and knit together, increaseth with the increase of God."—Col. ii. 19. The gospel yields such manner of fruit as the diversified wants of the saints require for food and medicine; "for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. iii. 16. They are not to live by bread alone, but on every word that proceedeth out of the mouth of God. It yields glad tidings to the weak, balm for the wounded, liberty for the captives, release to the prisoners, freedom to them that are bound, beauty for ashes, the oil of joy for the spirit of heaviness; that they also, as partakers of the tree of life, may be called trees of righteousness, the planting of the Lord, that he might be glorified.—Isa. lxi. 1-3. The number of twelve is not to limit the variety of gospel fruit to that precise figure, but to agree with the number of the patriarchs whose names are in the gates of the city, and the apostles of the Lamb, whose names are in the foundations, and to agree perfectly with the months or seasons of bearing; thus showing by corresponding numbers the wise and gracious provisions in the gospel for the support, comfort and growth of all the citizens of the holy city.

"AND YIELDED HER FRUIT EVERY MONTH."

In the order of nature our years are divided into months, in some of which we have seed time, and in others harvest, summer and winter, days and nights; but in this holy city all is day, for there shall be no night there, nor shall the inhabitants have occasion to say, "Yet four months, and then cometh harvest," for the fields are already white and ready for the harvest. If our winter months seem long and tedious to us, they are nevertheless fruit bearing in the city of God. From the cold regions of the law dispensation, we are called to Mount Zion, to this heavenly Jerusalem. The marriage of the Lamb is come. The bride thus testifies, "My beloved spake, and said unto me, Rise up, my love, my fair one, and come away: for lo, the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land, the fig tree putteth forth her green figs, and the vine with the tender grape gives a good smell. Arise, my love, my fair one, and come away."—Song ii. 10-13.

"AND THE LEAVES OF THE TREE WERE FOR THE HEALING OF THE NATIONS."

The vitality and peculiar quality of trees are indicated as well by their foliage as by their fruit. The fading leaf of the oak is used Isa. i. 30, to represent the failing expectations of

transgressors. Also in chapter lxiv. 6: "All our righteousnesses are as filthy rags, and in our own righteousnesses, though we may in our own eyes seem verdant for a time, yet do we all fade as a leaf." "Cursed be the man that trusteth in man, and maketh flesh his arm: whose heart departeth from the Lord; for he shall be like a heath in the desert, and shall not see when good cometh; but shall inhabit the parched places," &c. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh; but her leaf shall be green, and shall not be careful in the year of drought, neither shall cease from yielding fruit."—Jere. xvii. 5-8.

The prophet Ezekiel also, in his wonderful vision, had a view of the same river of life, and of the city, the street, and the trees which are watered by the river, whose healing virtues and vitality were manifested in the verdure of the trees of righteousness which are the planting of the Lord. He says, "And by the river, upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed; it shall bring forth new fruit according to its months, because of the waters of the sanctuary; and the fruit thereof shall be for meat, and the leaf thereof for medicine."—Ezek. xlvi. 12. If the tree of life may be applied to represent the church in her gospel prolificacy, the leaves may represent the righteousness in which she is clothed; as clean linen, clean and white, and like the leaves of an evergreen tree, her sound doctrine, orderly walks, strict adherence to the laws and institutions of Christ, gives a healing, verdant and attractive appearance to all who have, by a heavenly birth, discernment to see and know of the things of the kingdom of God. And wherever the healing waters from the sanctuary of God flow, they carry life. All the trees where these waters come are clad in verdure that shall never fade, and the medicinal virtue of their leaves, as shown in the peaceful, orderly and exemplary departments, has a healing effect on the nations. Wherever the true principles of genuine christianity have prevailed, heathenism, bigotry and idolatry have been driven before it, and the wilderness and desert have blossomed as the rose. Before the christian dispensation was ushered in, darkness covered the earth, and gross darkness the people. Judaism and Paganism comprehended about all the religious superstitions of the world; but the entrance of the word gave light. And the light shineth in darkness, but the darkness comprehended it not. Still the light shineth, notwithstanding the incapacity of the natural man to comprehend or perceive it. While all anti-christian delusions, like the poisonous leaves of the deadly upas tree of Java, emit their pestilential effluvia wherever they prevail, the

leaves of the tree of life display their healing virtue.

We have extended our remarks perhaps beyond the patient endurance of our readers, and they are not so lucid on the subject as we could wish, having been much interrupted while writing; but hoping they may throw some light upon the subject, we submit them to the consideration of brother Durand, sister Shepherd, and such others as may be interested in their perusal.

ELD. DANIEL PARKER'S TWO SEED DOCTRINE.—We have a letter from brother Benjamin Parker, a son of the late Eld. D. Parker, who has in his possession all the published views of his father on the subject of the two seeds; and he assures us that in our reply to brother Byrnside, in the fifth number of the current volume, (March 1st) we have done injustice to his father, or rather, that our statement does not give a correct version of his views. This we regret, for it was not our design to misstate his views. It is many years since we saw any of his publications, and we only designed to state how we understood them. We would now publish the letter of brother B. Parker in full by way of correction, but from the tendency it would have to renew the agitation of the subject, and thereby provoke controversy. Eld. D. Parker has finished his course on earth, and is not here to explain how he designed to be understood. His memory is dear to many of the surviving saints who once knew him well. We would not willingly cast a shade over it. But we will do well to search the scriptures on this and every subject involving our faith and order, and if we lack wisdom or light to understand the scriptures, let us ask of God who giveth liberally and upbraideth not.

APPEAL FOR HELP.

Brother Noah S. Sidebottom of Florence, Morgan Co., Mo., states that he has suffered the loss of his crops by a flood, and having a wife and three children, reduced to extreme want, himself being afflicted with dropsy and unable to provide for them, asks the sympathy and aid of the benevolent for temporary relief. Any amount however small will be thankfully received. Address him by mail as above.

There being no church of our order within many miles, he has obtained and sent us vouchers for his character and condition, from Joseph C. R. Clark, M. D. and R. H. Hinnell, M. D. who certify that any aid rendered will be worthily bestowed.

We have in this instance varied from our rule, which is, that all appeals for pecuniary aid for indigent brethren, shall be presented by the church to which such applicants belong, or be accompanied by certificates of some well known minister or brethren of our order, to prevent imposition.

Those responding to the above appeal, will please direct their favors to the applicant, and not to us, for him.

MARRIAGES.

Thursday, April 20, 1876, by Eld. Wm. M. Smoot, at the residence of the bride, in Fauquier Co., Va., Mr. Henry W. Klipstein and Miss Martha J. Rixey, both of Fauquier Co., Va.

OBITUARY NOTICES.

By request I send you the obituary of **Robert E. Corneill**, a native of Canada, and son of Philip and Letitia Corneill, who reside in the Township of Ekfrid, County of Middlesex, Canada.

The subject of this notice was born in said Township, where he resided until about eight years ago, when he went to Michigan, U. S. A., where he and his brother, Geogre P. Corneill, engaged in the lumbering and mercantile business. They succeeded well, till the 10th of February last, when while loading logs with his men near the Muskegon River, a log rolled over his leg, fracturing one of the bones. He was immediately taken to Big Rapids, where he seemed to be doing well, till the 17th inst., when he suddenly grew worse and died the next day, aged 34 years. His mortal remains were brought to Appin Station, Canada, accompanied by his brothers, Henry and Alexander, where they were met by the other members of the family, on the 21st, from which place the hearse was followed by a large number of relatives and friends to his father's residence, where they remained a short time. The procession then proceeded to the Baptist chapel, where our esteemed pastor, Elder William Pollard, preached an impressive sermon to a large concourse of people, after which he was interred in the cemetery one mile north of Melbourne. He was not a member of the church on earth, but I was informed that a while before his departure he had a time of deep anguish of soul, which was succeeded by an expression of his willingness to depart, and told his brother that he was prepared to go, and told him to tell his mother and friends that all was well, and not to mourn for him. His mother is now, and has been for many years, a worthy member of the church here, and I believe many, if not all the family, are real friends to the truth. The Lord's hand is not shortened, that it cannot save, neither his ear heavy, that it cannot hear; but he is able to bring his sons and daughters to the church triumphant, from the ends of the earth.

I remain as ever, your brother,

JOHN C. BATEMAN.

Mt. Brydges, Ont.

In affliction I comply with the request of the friends and send this obituary of my sister-in-law, **Achsah E. Williams**, the second daughter of brother and sister Nathaniel H. Williams, of Bowdoinham, Maine. She departed this life on Wednesday a. m., March 29, aged 28 years and 3 months. Her disease was "Bright's disease of the kidneys." She was ill four months, and during this time suffered much intense pain, which she bore with great patience. She had never made a profession of religion, but her life had been so quiet and exemplary that I used to think she knew something of the power of the truth by experience. During the first of her illness she calmly made all the arrangements which she thought needful for her death. At about this time, and then afterwards, she told her mother of an experience which she had some years ago. She said she had been reading about what is called Sabbath-breaking, when the feeling came over her that she was a great sinner, and she felt greatly troubled. She went to her room and wept, and prayed to God, and then said she felt happy. She thought she would go and tell her father, but did not. She told her mother that this was all she could refer to. Once she said to her mother that if she were sure she should be better off, she would rather die than live. Often she asked for singing, once saying to one who commenced singing a song, "Not a song, but hymns."

A despatch was sent to us, which we received on Thursday night, and we arrived here on Saturday in time to gaze upon all that was left of our dear and gentle sister, conveyed to its last resting place. It was a

mournful privilege, but we sorrow not as though we had no hope.

Elder Campbell attended the funeral on Sunday, April 2, and spoke to the comfort of our hearts from the truths of the gospel.

May God comfort the dear parents, brothers and sisters, is my prayer.

F. A. CHICK.

BOWDOINHAM, Maine, April 3, 1876.

Cyrenus Kelley died at his home in Canton, Bradford Co., Pa., Thursday, March 2, after a severe illness of four days, of typhoid pneumonia, aged 60 years. He was a native of Delaware Co., N. Y., but had lived in this county about thirty years. He was formerly a member of the Methodist Church, and was very much set against the Old School Baptist Church and the doctrine they held, until within some five or six years, when his eyes were fully opened to see the truth. His wife has been a member of the Old School Baptist Church for many years, and was one of the constituent members of the church at Canton, which was organized in February, 1872. Brother Kelley was baptized in April following, and proved a most zealous and faithful member. He had a most excellent and profitable gift to speak in the conference at our covenant meetings. We miss him very much, and cannot but feel the loss to be a great affliction to us as a church, though we wish to be resigned to the will of God. He showed that his mind was deeply engaged upon the subject of salvation, both when speaking in conference and private conversation. It was his constant theme, especially for the past year. He often expressed a feeling that he had not long to remain here, and once said he did not think he should live till spring. He often earnestly exhorted the brethren, in view of the shortness of life, to be ready, and be faithful, and walk as becometh the children of God. He was aware that this was his last sickness, and was ready to go. His end was peaceful, and we feel the happy assurance that he is with his dear Savior in the world of eternal blessedness. We sympathize with our bereaved sister and the surviving children, who with a large number of relatives and friends mourn their loss.

SILAS H. DURAND.

DIED—At her residence in Oglethorpe Co., Ga., sister **Susan Banks**, in her 66th year, on Tuesday, March 21, 1876, very suddenly and unexpectedly, being taken about eleven, and died about one o'clock the next day, of heart disease, with which she had been troubled for several years past. About thirteen years ago Deacon Thompson Banks, her husband, departed this life, leaving her a widow with several children, and other relatives near by. Before her departure the children were all grown, and most of them married. She left them, with a number of grand-children and other relatives and friends to mourn their loss; but they weep not as those who have no hope. For about thirty years she had been a sound, steady and useful member of the O. S. Baptist Church at Bethlehem, in this county, where my membership has been for nearly forty-eight years. She was once a good wife, a kind and tender mother, a friendly and useful neighbor, but her labor and toil in this vain world is done, being absent from the body and present with the Lord, we do believe. The writer attempted to preach at her funeral to-day, at ten o'clock, at the house where she died, to quite a large and solemn congregation, from the text, 1 Peter i. 24, 25, "For all flesh is as grass." &c. We then witnessed her burial beside her former husband, where now they sleep in silence, till the last trump shall sound. "For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

May God in mercy bless us all with resignation to the will of him who alone governs matters of life and death. Amen.

D. W. PATMAN.

NRAR LEXINGTON, Ga., March 23, 1876.

DIED—In Floyd County, near Marble Rock, Iowa, Jan. 19, 1876, **Mrs. Rebecca Tatum**, aged 81 years. Mother Tatum was born in the state of Indiana. She experienced a hope in Christ when in her fifteenth year, and was baptized by Elder James Chambers. She af-

terwards married James Tatum, who also experienced a hope in Christ and joined the Old Baptists in Ind., and afterwards moved to Ill., where they were constituted into a church called Bethel, in Fulton County, where he was ordained to the gospel ministry. They afterwards, in 1848, moved to Iowa, where they were again constituted into a church, called Little Cedar, in Floyd County, and where they both lived in good standing until she was called away by death, to the better world. I was with her nearly all the time, the last week of her stay here. Her five sons were also with her. A few days before she died she called us all to her bedside and requested us to sing, "Jerusalem, my happy home," &c., which we tried to do. She shook hands with us all, and told us not to weep for her, but for ourselves and our children. She told father not to weep, for they would not be parted long. The evening she died, she said, "O Jane, I shall die." I said to her, "Mother, do you want to die?" She said, "Yes," and died a few hours afterwards. She went to sleep, from which she never awoke. She leaves her aged companion, five sons, two daughters, and a large number of grand-children and great-grand-children. Her disease was of the lungs, and of long standing. We realize our loss, but believe it is her eternal gain.

JANE TATUM.

NORA SPRINGS, Iowa.

James Strawbridge died March 20, 1876, at 5 o'clock a. m., with rheumatism, which went to his heart. He was taken with hemorrhage of the stomach about the middle of last July, and never after saw a well day. He was in his 73d year. He was a firm believer in the doctrine held by the Old School Baptists. He has taken the SIGNS for the last three or four years, which he loved to read. He was elected Justice of the Peace in 1844, and served until his death. When it became generally known that he was dangerously ill, and that doubts were entertained of his recovery, sadness was depicted on every countenance, while the remarks of his former associates portrayed full well his warm heart and generous deeds. As a citizen, he was honorable and just in all his dealings; as a friend and partisan, he worked with a zeal that made him valuable; as a husband and a brother, he was kind and affectionate. To his widow we tender our warmest sympathy in this sad bereavement. And while it is hard to say, Farewell, it is a comforting thought that he died lamented and beloved by all who knew him well. Notwithstanding he was a member of no religious order, may we not hope that he is an inmate of that eternal city where sighing and sorrow are not known?

C. S.

CHERRY TREE, Venango Co., Pa.

EAST COBLESKILL, N. Y., April 11, 1876.

BROTHER BEEBE:—Please to insert in our family paper the following obituary of my mother. She was not a member of any visible church, but I trust her name was written in the book of life of the Lamb. In her death we have an example of the instability of transitory enjoyments, and the certain dissolution of all earthly things.

In Hamden, March 20th, 1876, **Mrs. Caroline Smith**, wife of Abram Smith, aged 70 years.

Mrs. Smith was born in the State of New York, Feb. 23d, 1806, and was married to her now bereaved husband Dec. 25th, 1822, and went to Ohio in 1859. Mrs. S. was one of those choice spirits for whom her acquaintances have only words of praise. She was a highly-prized neighbor, kind, gentle and obliging, a faithful, loving wife and mother. Her death is a great sorrow to her family, and has saddened many hearts outside the family circle. She has passed the river of death, and has landed safely in the haven of rest. In her last hours, when cruel death was binding her with his icy fetters, and the cold damp of death was stealing o'er her brow, she expressed her willingness to depart to that better world, and her pure spirit took its flight over on the other shore. It is a great consolation to know that she professed faith in Jesus as her personal Savior,

and died in hope of a home in heaven. Farewell, loved one. We shall meet on the bank of the river where parting will be no more.

I am requested by sister Martha Wilcox to write for publication in the SIGNS a notice of the death of her son, **Hira Wilcox**, who died Feb. 16, 1876. His disease was spinal fever, with congestion of the brain. He was never in his right mind after he was taken sick. He was about forty miles from home, going to school. He was in the 16th year of his age, and was loved and respected by all who knew him. He was a promising youth, but was suddenly cut down. Surely all flesh is as grass, and all the goodness of man is as the flower of grass: the grass withereth, the flower thereof fadeth, because the Spirit of the Lord bloweth upon it.

I not being at home, the funeral discourse was not preached until the first Sunday in March, the day of our regular monthly meeting, at which time the unworthy writer tried to preach a discourse from Rom. xi. 33-36, to a congregation of mourning relatives and friends, with the church. We sympathize deeply with the father and mother and family, and feel to hope their loss is his gain.

Dearest Hira, thou hast left us,

We our loss do deeply feel;

But 'tis God that hath bereft us,

Who doth all our sorrow heal.

J. H. BIGGS.

ASHLEY, Ohio.

My father-in-law, **Dea. Peter Whitteker**, died at his residence in Sullivan, Jan. 29, 1876, in the 81st year of his age. His last sickness was short. He was taken Wednesday morning with a stroke of paralysis, and lived eleven days. His sickness was very trying to his friends, as he could not speak. He seemed to die very easy. The last words he spoke were, that he wanted Elder Durand to preach his funeral sermon. His membership was with the Charleston and Sullivan Church, where he has been a member upwards of fifty years. He was appointed a deacon by that church, and held his office until called home. He was a good citizen, a kind and loving husband and father, a devoted and exemplary christian, and a faithful officer in the church. When the division in the church took place, he stood firm with the Old School portion, and maintained his integrity as long as he lived. Through all the trial the church has passed since the division, he has stood firm, and his counsel has been good. He has left a large family of children, (twelve) and fifty grand-children, with the church, to mourn their loss, which is his eternal gain. Elder Durand preached to a large and attentive congregation.

JAMES CUDWORTH.

MAINSBURG, Pa.

My honored father, **Francis Clark**, died Feb. 25, 1876, aged 86 years. He had been feeble for the last five years, but was confined to his room only thirty-six hours, with apoplexy. He was a provident husband, an indulgent father, a kind neighbor, and upright in business affairs. He left the New School Baptists in this city after having been a member ten years, and, with three or four others, maintained Old School Baptist preaching once a week, at our house, for one year, or a little more. This was in 1849, and onward, at which time he subscribed for the SIGNS, and continued taking them till the close of his life, and ever defended the doctrine it advocates. He read the first volume of the "Editorials" through, two or three times, and it was only his increasing feebleness that prevented his burying the second volume. Your hymn book was always near him. He was pleased with those brethren who wrote in the SIGNS on prophecy fulfilled and unfulfilled. He leaves two sons, three daughters, (one of them infirm in mind and body) eleven grand-children and one great-grand-child. Our loss is his great gain.

Respectfully yours,

CATHARINE E. CLARK.

PORTLAND, Maine.

DIED—At his late residence near Mt. Salem, Sussex Co., N. J., April 25th, after a long and painful illness, **Deacon Asa Elston**, aged 78 years, 9 months and 15 days.

Our departed brother has been long and favorably known as a firm and unwavering Old School Baptist, and with his aged wife, who survives him, has held his membership in the Mount Salem Church for many years, and has served the church as deacon, if we mistake not, from its organization. He was highly esteemed by all the churches of the Warwick Association. His widow, sister Elston, feels most deeply her bereavement, being crippled by a fractured bone, and borne down with age and infirmities, and feels sorely the loss of the husband of her youth with whom she has lived happily in wedded relation almost sixty years. He leaves several children, all grown up, and mostly settled in life. Elder P. Hartwell preached an appropriate and comforting discourse at the time of the funeral.

DIED—April 23d, at the residence of her parents, in Albany, N. Y., **Miss Christina Van-de-water**, daughter of our brother John Van-de-water, aged 29 years. The deceased was possessed of a cheerful, yet meek and quiet temperament, with many very amiable qualities, and greatly loved by the entire circle of her acquaintance. From a conversation with her we are fully persuaded that she had passed from death unto life. Her interest in the doctrine of salvation by grace, her love to the saints, and the daily exercises of her mind, evinced her faith and hope in God. Her aged parents and surviving sisters, with a large circle of relatives and loving friends, feel most deeply their sad loss, but sorrow not as they who have no hope.

Her funeral was numerously attended on the 26th, and a discourse was preached on the occasion by Eld. G. Beebe, from Rom. viii. 28.—Ed.

DIED—Suddenly, at the residence of her son-in-law, brother Hiram S. Wilkison, near Circleville, in this county, April 22, **Mrs. Chloe Mowry**, relict of Ebenezer Mowry, aged 93 years, 3 months and 5 days. She was among the most aged of our town. She had never made a public profession of religion, but we believe she entertained a hope in the Savior of sinners. She leaves children, grand-children and great-grand-children, with many friends to mourn their bereavement. Her funeral was largely attended on the 25th, at the old meeting house of the Middletown & Wallkill Church, and a discourse was preached on the occasion by the pastor, after which her remains were committed to a grave in the cemetery of the Baptist Church at New Vernon.—Ed.

Brother **S. G. Winslett** died in November, 1875. He had been a consistent member of the church at Crooked Creek, Putnam Co., Ga., some thirty odd years, and was always steadfast in the doctrine of the gospel, which is the power of God unto salvation. He was always ready to contend for the faith once delivered to the saints, and he died in the faith of God's elect. His disease was consumption. He had been confined to his bed several months. He said, a few days before his death, that he dreaded only the sting of death; that the future was all bright before him. He leaves a wife, eight children, an aged mother, one brother, together with the church, to mourn their loss.

Yours in hope,

JAMES W. HARGROVE.

DIED—In this village, on Sunday, May 7, of pneumonia, **Mrs. Harriet N. Vail**, relict of George F. S. Vail, and daughter of the late Daniel Corwin, Esq., of this town, aged 59 years, 5 months and 21 days. Deceased had for years cherished a hope in the Savior of sinners. She has left four daughters, one of whom is our sister Rebecca Jane Harding, with many other relatives and friends to feel and mourn their bereavement.

Her funeral was attended on Tuesday, the 9th, at the meeting house of the Primitive Baptist Church in this place, and a discourse was preached on the occasion by Elder G. Beebe, from John v. 24, 25.—Ed.

Entered into rest, **Sarah H.**, wife of Thomas Banes. Born May 29th, 1800. Departed April 11th, 1876.

PHILADELPHIA, Pa., April 19, 1876.

By request I send the obituary of a dear friend and sister in Christ, **Mrs. Jane Savage**, daughter of Wm. and Sarah Wait, who departed this life Nov. 1, 1875, aged 56 years, 8 months and 22 days.

The subject of this notice was born in Campbell Co., Ky., and there joined the Regular Baptist Church called Twelve Mile, and was baptized by Eld. John Stephens, in 1836 or 1837, and shortly after, her father and family emigrated to Platte Co., Mo., where she joined the West Union Church, of the same order. In 1842 she was married to brother J. M. Savage, becoming a step-mother, and also raised a large family of her own. She ever proved a kind and loving mother, and a good companion, and I may say that she was a mother in Israel, ever enjoying the confidence and respect of all who knew her. Her seat was seldom vacant at the church, unless prevented by sickness, the writer being acquainted with her nearly ten years. She with brother Savage emigrated to Oregon in 1850, where she soon made the house of God her home, and was a member of the Union Church when she died. Her disease was erysipelas, and had been afflicted at times for some fourteen years. She was up and about the house a great part of the time, until the last two weeks, when she was more confined to her bed, yet did not appear to suffer very much, only at times. She was entirely resigned to the will of God. When her disease seated on the brain, she fell asleep in Jesus, without a struggle.

She leaves a loving companion, children and grand-children, with the church, to mourn; but we mourn not as those who have no hope, for we believe her happy spirit is at rest, and that she now rests in the arms of her dear Redeemer.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the last of foes."

The writer will, by request, if not providentially hindered, try to preach what is called a funeral discourse, on the second Sunday in May, 1876.

Yours to serve,
A. SHANKS.

SILVERTON, Oregon.

DIED—March 17, 1876, **Isabella Hanna**, wife of our son, Wilson Lowe, in the 29th year of her age. Her disease was consumption. She was with us for ten weeks before her death, having moved here the 8th of Jan. She, with her husband, was baptized at Salisbury in November, 1874, by Elder Durand. She was firm in the doctrine of the bible. She had been failing in health for some time, but we hoped after she was relieved of the cares of a family she would revive and be spared to us a long while; but the Lord in his wisdom saw fit to order it otherwise; and although our cup of sorrow is filled to overflowing, and especially her dear companion, whom she has left to mourn, yet may he, with all those who are left to linger a while longer, be still and know that the Lord is God, too wise too err, and too good to be unkind. She was confined to her room the most of the time. Her mind was peaceful and calm, and she was very anxious for us to read the bible, the SIGNS and Hymn Book. She often quoted portions of the word of God, which showed most clearly where her treasure was. In speaking of her sufferings she would say, "Why do I even speak of mine, when I think of what the dear Savior suffered? I am so afraid I shall murmur, but I do not want to; I do want to be patient, for I know I am blest beyond measure; so many kind friends to minister to my necessities, and what is more than all, my kind Savior's arm to rest upon." The evening of the 16th she said, "Peace I leave with you," &c. Also,

"Jesus all the day long
Was my joy and my song."

She then quoted portions of the 23d Psalm, and said, "I shall soon see him face to face. Wont it be a glorious change!"

It was verified in her case that death had lost its sting, for it was swallowed up in victory. "The sting of death is sin; but thanks be unto God who giveth us the victory through our Lord Jesus Christ."

MARY A. LOWE.

SALISBURY, Md.

Another of the dear children of our God is gone to rest. I am requested by our dear brother J. C. Jackson to write the obituary notice of his wife, **Adelia Jackson**, who fell asleep in Jesus March 22d, 1876. Her disease was consumption, and influenza set in, and her constitution soon gave way. Two months before she died she came from Bucyrus, (her home) with her husband and little family, and mother-in-law, to attend the meeting of Bethel Old School Baptist Church, near her father's, Dea. Z. J. Beeds, all being members of that church, and was not able to return home, but died at her father's.

The subject of this notice was born Dec. 30, 1847, baptized by the unworthy writer March 26, 1864, and married to brother J. C. Jackson Nov. 18, 1866. And if I know what a sound, consistent Predestinarian Baptist is, she was one in deed and in truth. She was blessed with an humble, quiet, meek disposition, which made her pleasant to all who were about her, always manifesting a great love to her brethren and sisters in Christ, and to the doctrine of God our Savior. During her stay at her father's, there was meeting several times at his house, and she told me it was a great satisfaction to her. At the close of one of the meetings she requested us to sing the hymn commencing, "A few more days on earth to spend." Her mind was clear to the last. Just before she died she said to her mother, "I am soon going home." Not a murmuring word was heard from her lips. So passed away our dear sister. We all mourn our loss, which is her eternal gain. We deeply sympathize with her dear husband, and the two little ones, father, mother, mother-in-law, brother and sisters, and all the relatives.

The unworthy writer tried to preach on the funeral occasion from 1 Cor. xv. 53. The congregation was large and attentive.

JOHN H. BIGGS.

ASHLEY, Ohio.

Our dear sister Bell has recently been called to drink deep from the cup of affliction.

DIED—At the Pheonic Hotel, in this city, on Friday evening, April 21st, after a very brief illness, of scarlet fever, **Frank D. Bell**, son of Frank D. and M. Bettie Bell, in the 3d year of his age.

ALSO,

DIED—On Tuesday evening, April 25th, after an illness of twenty-four hours, of the same disease, **Florida W. Bell**, daughter of Frank D. and M. Bettie Bell, in the 6th year of her age.

ALSO,

DIED—On Friday evening, April 28th, of the same disease, **Frank D. Bell**, the father, about 30 years of age, a highly respectable citizen and enterprising merchant of our city. By this dispensation our dear sister has been bereft of her husband and two children within eight days. Sister Bell enjoys the sincere sympathy and condolence of not only her relatives, but of the community, so far as she is known. I have an abiding confidence that she will realize the sustaining hand of that precious Savior in whom she was brought to rely for salvation some years since, in this her heavy bereavement. Therefore should not her friends "sorrow not as those who have no hope."

Most truly and affectionately your brother in hope of immortality.

THOS. P. DUDLEY.

LEXINGTON, Ky.

DIED—In Sanford, Maine, March 12, 1876 **Mr. Robert McCrelis**, aged 73 years and 6 days.

Mr. McCrelis had been failing for some time, and his mind was reduced to a child's mind. A few days before he died he suffered beyond description, but death came to his relief. His wife died some years ago, and he and two daughters were left of the family, and one of them had married and moved away, so that now only one lonely daughter is left in the house. She feels that she has lost a kind father, as she had before a kind mother, and is glad that she had health so that she could administer to their wants in their last days. May God bless the two daughters, as they mourn and deeply feel their loss.

WM. QUINT.

By request I send the obituary of a dear friend and sister in Christ, **Sarah F. Ditterline**, who departed this life Jan. 2, 1876, aged 72 years and 5 months. Her disease was paralysis. She had been quite an invalid for several years. I had the pleasure of visiting her several times last summer. Although her disease affected her head very much, she seemed to bear her affliction without murmuring at the dispensation of a kind providence respecting her, and manifested an unwavering faith in the sufferings, death and resurrection of her adorable Redeemer, which was her only hope, until he was pleased to take her to himself.

JAMES McDOWELL.

STRICKERSVILLE, March 21, 1876.

Elizabeth Lambert bade farewell to all earthly ties, and fell asleep in the arms of her Savior, on the 4th day of September, 1875. Mrs. Lambert was the last one of her father's family, all having died before her. She was born Oct. 17, 1840, and was married to James A. Lambert Aug. 26, 1858. She was all that constitutes a mother, wife and neighbor. She died in the full triumphs of faith. May the God of heaven bless her companion and children, is my prayer for his name's sake.

WM. A. THOMPSON.

DIED—In Massachusetts, but buried at Wells, Maine, Feb. 18, 1876, Mr. Wm. R. and Mrs. Annie M. Anderson's babe, aged about three weeks.

The little babe is gone to rest,
To reign with God forever blest;
Its little tongue will always praise
The Savior's love, redeeming grace."

WM. QUINT.

NORTH RERWICK, Maine.

DIED—In this village, (Middletown, N. Y.) April 26th, **Hattie Sophia**, youngest daughter of Mrs. Elizabeth A. Humphrey, aged 7 years, 1 month and 18 days. The deceased was a remarkably bright, intelligent and intellectual child for one of her age, and the bereavement to her widowed mother is very severe.—ED.

INSTRUCTION TO SUBSCRIBERS.

Our subscribers will confer a favor on us, and enable us to keep their accounts with more accuracy, by observing the following instructions:

HOW TO REMIT.

The most convenient and the safest way of sending remittances is by post-office money orders, but always enclose the order in the same envelope with the letter containing the information for what it is to be applied. When it is not convenient to procure a post-office order, the money can be enclosed in the letter, and registered, and it may then be considered safe. But we especially request our friends not to hand the money to post-masters to enclose for them, nor to send us postage stamps, as they are not easily disposed of, and soon accumulate to a cumbersome amount. We must also request that bank checks on distant banks be not sent, as they are subject to quite heavy discounts.

RULES FOR ORDERING.

In making remittances be sure to give the post-office and state of each name to be credited. In ordering an address changed always give the post-office and state at which the paper has been formerly received, as well as the post-office and state to which it is to be changed. When ordering the discontinuance of a subscription give us the post-office and state as well as the name to be discontinued.

LOOK TO YOUR DATES.

Opposite the name on the slip pasted either on the margin of the paper or on the wrapper will be observed a date, this date denotes the time at which such subscription expires, and when a remittance is made to renew the subscription the date should be watched to see that it is forwarded to such time as the remittance pays to, and if neglected, by informing us, it will be corrected. By this method each subscriber has his own account, and can see that the proper credits are given for his remittances.

ASSOCIATIONAL.

The Delaware Association have appointed their next annual meeting to be held with the London Tract Church, in Chester Co., Pa., at 10 o'clock a. m., on Wednesday, May 24, 1876, and close on Friday following.

Those coming by way of Philadelphia will take the morning train on Tuesday, and arrive at Wilmington about 9:30, and take the Wilmington and Western cars at Market St. depot, and arrive at Lansingburgh, where they will be met by the friends about 12:30.

Those coming from Baltimore will be met at the Newark depot on Tuesday morning, about 9 o'clock.

By order of the church,

JAMES McDOWELL, Clerk *pro tem*.

The Delaware River Association have appointed to meet with the church at Kingwood, Hunterdon Co., N. J., on Wednesday, May 31, at 10 o'clock a. m., and close on Friday, June 2, 1876.

Those coming from the south will be met at Stockton on Tuesday, May 30, on the arrival of the train leaving Kensington Depot at 3:30 p. m. Those from the east and north at Flemington, on the same day, on the arrival of the train that leaves foot of Liberty St., New York City, at 12:45 p. m.

By order of the church,

C. RISLER, Clerk.

The Warwick Association will meet, if the Lord will, with the church at Warwick, Orange Co., N. Y., on Wednesday, June 7, 1876, at 10 o'clock a. m., and close on Friday following.

Those who come from or through New York City, or from the west, on the Erie Railway, will change cars at Graycourt, for Warwick, and will be taken by the Newburg and Warwick train to within a few rods of the meeting house where the association is to be held.

Those coming by the New York and Oswego Midland R. R., or by the New Jersey Midland, will change cars at Middletown, for Warwick. The cars will arrive and depart from Warwick three times a day.

A cordial invitation is extended to brethren and friends from abroad, especially to the ministers of the gospel of Christ, to attend with us.

The Chemung Association have appointed to meet with the Asylum Church, on Vaughn's Hill, in Bradford Co., Pa., on Wednesday, June 14, 1876, at 10 o'clock a. m., and close on Friday following.

Those coming to the Chemung Association from the north, east and west, will come to Waverly on the Erie Railway, so as to take the train on the Lehigh Valley R. R. at 3:20 p. m., on Tuesday, June 13, for Rummerfield, where they will be met and conveyed three miles to Vaughn Hill, the place of meeting. At Waverly inquire for Marvin Vail, who will direct to places of entertainment.

Those coming from the south will take the train which leaves North Penn depot in Philadelphia at 9:45 a. m., on Tuesday, arriving at Wyalusing 6:40 p. m., where they will be met and conveyed three miles to the place of meeting. The morning local train will also be met at Wyalusing at 10 a. m. on Wednesday, and the morning train at Rummerfield at 10:25, for those who cannot come before. Preaching will begin at half past ten.

A general and cordial invitation is extended to all our brethren and friends.

SILAS H. DURAND.

These four Associations are all conveniently accessible by Rail Road conveyance, and so arranged that those who visit us from distant states can easily get from each to the next, there being but one week intervening between the commencement of any two of them, and churches on the route where ministers and brethren from abroad will be joyfully welcomed to spend the intervening Sundays.

The Old School Baptist Conference of Western New York will meet at Riker's Hollow, Steuben Co., N. Y., on Sunday and Monday, June 18th and 19th.

Those coming by rail will be met at Blood's Station, on the Rochester Branch of the Erie R. R., on Friday night and Saturday morning, in time to attend the opening service.

The Riker's Hollow Church will hold an opening service in their new meeting house, on Saturday, June 17th, at 10 o'clock a. m. All who feel an interest in the cause are respectfully invited to be present, especially the ministering brethren. We hope as many as possible will attend both meetings.

HENRY C. OLNEY, Clerk.

The Sandusky Association of Ohio will be held with the Columbia O. S. Baptist Church, in Jackson Co., Mich., commencing on Friday before the second Sunday in June, 1876, and we cordially invite all our dear brethren and sisters, especially our ministering brethren, to meet with us; for we are a despised little band.

Those who come from Ohio will come to Toledo, and there take the cars directly to Napoleon, where there will be conveyances to take them to the meeting. Those from Indiana will come to Woodstock Station, which is but half a mile from the meeting. Brethren should take the morning trains on the day before the meeting.

THOMAS SWARTOUT.

YEARLY MEETINGS.

A yearly meeting will be held, if the Lord will, with the Middleburgh Old School Baptist Church, Schoharie Co., N. Y., on the fourth Saturday and Sunday in June, to commence at 10 o'clock, at the meeting house near James Borthwick's.

We hope to see a goodly number of brethren from our sister churches, especially ministering brethren. Those who come on the cars will come on the Albany and Susquehanna R. R. to Central Bridge, and there take a branch to Middleburgh, where they will be met on Friday p. m. and conveyed to the meeting. By order of the church,

JAMES BORTHWICK, Clerk.

MONIES RECEIVED FOR "THE EDITORIALS."

FIRST VOLUME.

H Harbough Ill 2 30, Jeff Stringer Tex 2 20, Eld T J Foster Ark 12 25.

SECOND VOLUME.

J C Wilkinson Miss 9 20.—Total \$25 95.

MONIES RECEIVED FOR J. F. JOHNSON'S BOOK.

NEW YORK—Ezra B Selleck 1 50, Wm Jackson 1 50, J L Sayer 4.....	\$7 00
PENNSYLVANIA—Louisa Stewart 1 50, Morgan Shuttis 1 50.....	3 00
VIRGINIA—James R Kercheval 1 50, Eld Wm M Smoot 1 50, E V White 1 50	4 50
ARKANSAS—J J B McGinty.....	1 50
OHIO—Benlinda Beery 1 50, Joshua Kaufman 1 50, M J Shambaugh 2 50, Joel Kaufman 1 50.....	7 00
INDIANA—Eld J M Made 1 50, Mrs S Ice 1 50, Jesse F Johnson 1 50, J L Hickman 1 50, J A Johnson 1 50, Marcellus Claypool 1 50.....	9 00
ILLINOIS—Amy Watson 1 50, Martin Cox 1 50, R R Epler 1 50, L S Elmen-dorf 1 50.....	6 00
IOWA—Eld R Speirs 1 50, Lieucinda Anderson 1 50, Wm Bridges 1 50, Thomson Bridges 1 50.....	6 00
KENTUCKY—Wm Sleadd 4, L H Penney 2 50, N T Watson 1 50, M M Mullins 1 50, Miss Bettie Paxton 1 50, A J Bickers 1 50, Jefferson Wilson 1 50, J M Walker 1 50, O R Williams 1 50, J A Money 1 50, Wm Vannatta 1 50, Mrs C Dowdell 1 50, Wilson Page 1 50, Jane F Davis 1 50.....	24 50
OREGON—John Brown 1 50, John F Walker 1 50, R S Belknap 1 50, Eld Andrew Gregg 1 50.....	6 00
CALIFORNIA—T W Rickman.....	2 50
MISSISSIPPI—G T Cotton.....	1 50
GEORGIA—John J Armistead.....	2 50
Total.....	\$81 00

RECEIPTS.

NEW YORK—Spencer Nethaway 2, Mrs P M Coleman 2, Mrs D Johnson 2, A D Loud 2 25, Eld 1 Hewitt 3 90, Lawrence Wait 2 25, Eld Balas Bundy 3, Mrs Stephen Harding 2, Henry W Coons 2, Simeon Kellogg 4, E M Bradner 2, Mrs J B West 1, L Alexander 2 25, Mrs O Wiggins 2, Harriet Harkness 2, Mrs L A Sey-bolt 2.....	\$36 65
MAINE—Eld Wm Quint.....	6 00
NEW JERSEY—Eld W Housel.....	2 00
PENNSYLVANIA—Eld Wm J Pur-ington 6, Eld S H Durand 7, W R Luce 2, Mrs Mary Stewart 2.....	17 00
DELAWARE—B C Cabbage.....	8 00
MARYLAND—E P Benson.....	2 00
VIRGINIA—Mrs E A Leachman 2, C M Johnson 10, Eld W M Smoot 6, John Skaggs 1, Eld Isaac Welch 4, S W Linn 2.....	25 00
ALABAMA—W M Archer.....	2 00
ARKANSAS—Geo V Bates 1 25, W H James 2, Eld T J Foster 2.....	5 25
GEORGIA—Mrs Mary Lewis 2, John R Butler 2 20, B B Nash 1 25, Mrs E Mar-tin 2, Orpha Hall 2.....	9 45
LOUISIANA—H C Lawson 2, Eld J B Lewis 2, D M Walker 6, W M Per-kins 6, E Duggan 6, J R Goyle 4.....	26 00
MISSISSIPPI—R M Morehead 4, E R Gatewood 4, J C Wilkinson 10, Ed Brister 2 60, Wm Brewer 2.....	22 60
SOUTH CAROLINA—J A Mayo.....	2 00
TENNESSEE—J K Stevens 6 35, Mrs I Brownlow 5, J R Pierson 2, P M Rob-inson 2.....	15 35
TEXAS—E W Yeates 2, M H Kuyk-endall 2, Eld T D Morris 2 5c, Isaac Franklin 3 25, Ann A Gatewood 2, Jeff Stringer 8, Mrs P Camern 2.....	19 50
OHIO—Mrs R Jackson 2, Mrs M Pick-ard 2, Eld L B Hanover 2, Francis Cham-plain 2, M R Tucker 2, Sarah Osborn 2, Joshua Kaufman 5 60, Adam Rader 2.....	19 60
WISCONSIN—D G Carter.....	2 00
INDIANA—Mary G McClelland 2, Miss Ella Welburn 6, Mrs M Slagle 50c Chilion Johnson 3, Joseph Hendrick-son 2, Philander Goff 4.....	17 50
ILLINOIS—Robert E Burns 6, J B Ausmus 2, B F Richards 2 10, J W Rouse 4, Elias Reed 2 10, Thos M Rob-ertson 2 10, E P Landis 3, Thos Wres-ton 2, Craig White 2, Daniel Baldwin 4, T D Jordan 2, Samuel Durham 2, Eld I N Vanmeter 2, Eld Geo Y Stipp 4, J J Ethridge 2.....	41 30
MISSOURI—Sarah A Kitchen 2, M E Baldwin 4, P L Barnstetter 2, E P Chandler 1, Eli Triplett 2, J D Mercer 2, Nancy Shield Witherow 2 10.....	15 10
KANSAS—Thos Sears 1, John C Jent 1.....	2 00
OREGON—Stephen Porter 4, J L Coon 5, John Brown 6, H J Hale 3, Wm Clymer 4.....	22 00
CALIFORNIA—T M Duke 5, A H Ha-gan 2 20.....	7 20
IOWA—Mrs J Kerney 2, B Gurwell 1, Phebe Elgin 2 25.....	5 25
KENTUCKY—Fletcher Shane 2, F B Endsby 5, Eld J Taylor Moore 2 25, Eld G William 6 30, Wilson Page 2, W G Atwood 2, Mrs P Burnett 2.....	21 55
Total.....	\$352 30

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To whom all communications must be ad-dressed, and directed, Middletown, Orange County, N. Y.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE!

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 44.

MIDDLETOWN, N. Y., JUNE 1, 1876.

NO. 11.

CORRESPONDENCE.

ALBION, Ind., April 30, 1876.

ELDER BEEBE—DEAR BROTHER:—In No. 13, Vol. 36, of the SIGNS OF THE TIMES, appeared a short sketch of my experience, which you saw fit to publish, and which seemed to me at the time to be worthless, and has never since looked any better to me. I then thought I would never try to write any more, for my unprofitable scribble occupied the space of better and more edifying matter; but your long-forgiveness and kindness permitted it to be published in your valuable paper, and I did not want to intrude any more; but the time has come when I desire to take up the subject again, and rehearse a part of the first, in order that I may be able to tell some of trials and troubles I have seen, peradventure there may be some of the dear saints of God that have been placed in similar circumstances, and if so, that they may not think they are alone, as I did in the day of my trouble. I have attempted this task several times, but cast it away, because of its worthlessness.

In looking over my experience, it seems so small that I am afraid to call it a christian experience at all. But I will try to tell some of my travels since I have been concerned on the subject.

My mind was exercised when quite young, so much so that I would seek private places to pray. I had a desire to be a christian, but felt that I was not one. And in all my efforts I did not get to be as I supposed they were, for I thought that a christian did not feel to be a sinner; therefore I concluded that religion was not for children, but for adults, and that when I got older I would get religion, and when I got it I would be just as I should be. Time passed by without anything worthy of note, except that my situation seemed to become more and more critical, until the year 1866, when I began to feel that I was a sinner, and the vilest of all creatures. I thought the very earth was ready to swallow me up, it being a mystery to me how God, who is holy and just, could suffer such a one as me to live. I went to a dark place to pray, but when I got there I was afraid to pray, fearing that God would strike me dead. In the mean time the Lutheran denomination held a protracted meeting in the neighborhood, and I attended their meeting. I had no other conception at that time than that all religious denominations were right. But of all creatures on earth, I was the worst, which was

all that I could think about. They had a great revival—got over one hundred converts. This troubled me still worse, for I thought I had sinned away my day of grace; that salvation was offered to them, but for me there was none. Finally, last of all, they persuaded me to take a part with them. I went to the mourner's bench three times, and the fourth time I got up from the bench; left the house, and went to the woods and seated myself on a log. I was in despair. It came to my mind, Is it possible that God has refused to be merciful? Something seemed to assure me that he had not, and with this came some relief. So I went back to the house, and the people saw that I was calm, and they went to shaking hands with me, and that excited me. They told me I was converted, and that it was all owing to their prayers, which I believed. I thanked them heartily for what they had done for me. I then concluded that if salvation came in this way it was high time for me to go to work too. So I went to work, and that, too, with all my might. Then, at the close of the meeting, they gave me a charge to keep. They said I should be very careful, for there was danger of falling from grace. The charge was, to read a chapter in the bible, sing and pray in my family twice a day, return thanks before eating, speak in the meetings, &c. I attended to this very carefully, but found there was something wrong with me very shortly, for I saw that I was a sinner. I attended their meetings, and on one occasion, I remember well, they told what comfort they had in the enjoyment of religion. I got up and told the same thing. In a short time it came to me that I had told them a falsehood, and I thought if the Lord spared my life until I had an opportunity, I would tell them the truth. So at the next meeting, I got up at the first opportunity and asked them if they remembered about my telling them at the meeting before that I felt so happy since I had got religion, &c. I told them I had misrepresented the matter altogether, and that I had promised, if the Lord spared my life until another meeting, I would tell them the truth, which was, that I was a sinner, and that no man need tell me that fact, for I knew it. They looked astonished, and said that I had neglected my duty. I said I had neglected nothing, but had attended to all that they had commanded, and more, but it did me no good. I was a wretched sinner, just as I was before their meeting. They told me I was all right, if I would

only believe. I asked them what to believe. They said, "Believe that you are all right, and it will be all right." I told them there was only one thing that I could believe, and that was, I am a poor, lost, ruined, condemned sinner, and that was all I knew or could believe. They thought I was in a fearful situation, nevertheless they would pray for me persuade the Lord to have mercy on me; but I must pray too. I thought it would do for any one else but me to pray. I felt that I would never dare to pray any more, for my damnation was just, and to ask for mercy would only be to ask God to tarnish his holiness, by saving one so polluted as I. God is holy, that I knew, and I would sooner be a castaway than to even ask for his holiness to be spotted by saving one so vile as I. And I could not see how he could save me, and yet maintain his holiness. But thanks be to Almighty God, and not to the Lutherans, this time; for in his own time he revealed to me the Mediator, which showed me how he could be just and save a wretch like me. I shall long remember the day that I shingled my house. The Lord led me into his banqueting house, and his banner over me was love, and my feasting lasted all day. I thought I could not content myself at work, but must go and tell the Lutheran friends that salvation is of grace, and not of works. Then I read the bible for the first time with feasting and weeping. Everything was a comfort and a promise. I went about to convince the Lutherans, which I thought I could do without any trouble. But the first one I met heard my story concerning salvation by grace alone, and the relation of my experience, and what Jesus accomplished on the cross, and to my astonishment he said, "If that be true, God is unjust." This I did not expect to hear. I went to another, and he said that I made God the worst of all beings. I went to another, and so on, but with similar results. I was about to give up in despair, for everybody fought every idea that I presented. But to give up the love I had for Jesus, that I never could do. I desired to find somebody on earth that could testify to the same thing. In a short time I came across Calvin Prouty, my uncle. I commenced telling him something about the glorious things of the kingdom, and of the exercise of my mind. His countenance seemed to brighten, and he told my mind better than I could. O wonder of wonders! Can it be possible that my dear old uncle, an Old School Baptist at that, whom

I had prayed for many a time, while I embraced the Lutheran faith, was my only friend, and the first person on earth that I had felt a brotherly love for? His gray hairs seemed to be locks of silver, and his every move seemed to show forth the praise of his God, whom I now hardly dared to claim as mine. But I desired to be with him more, and to hear him tell of his trials and troubles, which he was free to do. He belonged to the Old, Regular Predestinarian Baptist Church in Ohio, and on moving to this part of the country he brought his letter and put it in a Baptist Church called Mt. Salem, which was organized a great many years after, supposing it to be of the same faith and order. This was the only Baptist Church, except the New School, in this part of the country at that time. He told me to come and tell the exercise of my mind to the church that he had united with a short time before. I did so, and they received me as a candidate for baptism. That was a subject I had thought but very little about, and did not know my duty concerning it, and questioned the propriety. They asked me if I was willing to be judged of the brethren, and after a moment of reflection I said that I would. On the 15th day of April, 1866, I was baptized. I then felt that I had obeyed my Lord and Master, in the order of the gospel, and I entered into rest, thinking that my walk would be orderly and my conversation godly all the days of my life; for it seemed to me that I never would be disobedient any more, the Lord having done such great things for me. But alas! to my disappointment I found that I still continued to be a sinner. Little did I think I would have to pass through the trouble I since have.

Now comes the trying time, to relate my travels since I united with the church above described. May God direct my pen to tell the truth, not to the injury of any, but to the comfort of those placed in similar circumstances. I see in your paper, dear brother, the experience of several who have been placed in circumstances similar to mine, with whom I could sympathize. For this reason I offer my little mite.

Shortly after I united with the church, I thought I was exercised to speak. I thought that where the children of God were, there was liberty, so I attempted to free my mind. They cautioned me very shortly to be very careful what I said, and cited me to the arminian doctrine from whence I came, which I was acquainted with, and surely I did abhor it,

and used every argument that I could command to tear it down. They said there was more danger on the other side than this, and in fighting the arminians I should be careful, or I would go too far the other way, into what they called the Antinomian doctrine, which they said was to believe in the absolute predestination of all things; and when once embraced, a person was seldom reclaimed; and it would impute unrighteousness to God. I received it as truth, and went to work to find the middle way, which they said was the right one. That stopped my speaking, except to tell the exercise of my mind, which was always lamentation. They would try to comfort me, but could not reach my case. My uncle and I would go to meeting together very often, and on our return would try to talk and think that all was right. We did not wish to find fault with what was said, but we felt that there ought to be more said; for the things we loved were left untold. We would try to talk them over, and I would wonder if there could be anything dangerous about it. He would speak out in prophetic language, and declare that there was not; that it was the doctrine he loved, and he did not know why they did not preach it now-a-days; for they used to preach it, and were not afraid. It was not long until the church received some New School Baptists on their baptism. I asked if that was the order of the Old School Baptists, and they said it was, for this reason: that the New School went out from them, and when they returned they should receive them, and that it made no difference if the New School minister was the administrator. And we submitted to this argument, and so on, until a difficulty arose, which caused us trouble that we never expected to see. In the mean time it pleased God to send one of his ministers to us, Eld. A. B. Brees, of Adrian, Michigan, and we heard him. Then I remembered what my uncle had said, that they used to preach this doctrine, and did not fear. O! can it be possible that there is a people yet who dare to declare the whole counsel of God, without fear of men? If there was, I wanted to know it. He told me that this was the doctrine of the Old School Baptists, and those that opposed it they rejected. He referred to different churches and associations that had no fellowship for those that fought the doctrine of the predestination of all things, the eternal union, justification and election, which originated with the Father before the worlds were made, and revealed in time. He also referred to some of the dear brethren who have since been here, and stated that they did not fear to declare the whole counsel of God, who were Elders L. L. Delano, G. S. Weaver and J. H. Biggs. After hearing them, we felt established; for the Lord had sent his witnesses to testify of his truth, which he had revealed to us before, and which caused great rejoicing, so we could hardly part with them. My dear old uncle rejoiced with great

joy, saying that this is the doctrine he used to hear, and he thanked God that he was permitted to live and bear witness of it once more. This encouraged me, and we could come out of Babylon hand in hand, singing, as we trust, the songs of Zion, with glad hearts, while others had left before.

I will now speak of a dear brother and sister, Silas McCreary and wife, who stood firm in the faith, having a letter from the Ebenezer Church in Ohio, of which Eld. John H. Biggs is pastor, who never connected themselves with any other, on account of the doctrine that was advocated. They are now become our near kinsmen, and we now can see why they did not go with us before.

When these things took place, the church from whence we came began to fight the doctrine with all the arguments they could present, which showed the great contrast. Then I saw that I never had been baptized in the faith once delivered to the saints, which I now hope I believe and love. I began to be troubled about it. I desired to obey my Lord and Master, but who would baptize me, knowing that I was connected with a church that the Predestinarian Baptists had no fellowship for? I thought I was out of their reach, yet this thought I could not bear. I went to see Eld. G. S. Weaver concerning this subject, and to see whether we could be set in order in church capacity, or not. On the 20th of November, 1875, he came and baptized myself and sister Rebecca Easter, who was in the same situation concerning her baptism. Then the brethren and sister, Silas McCreary, Calvin Prouty and Martha McCreary, resolved to call on the following churches as helps, to sit in council, on the first Saturday in January, 1876, to consider the propriety of organizing them into a church, that they might be recognized among the Regular Predestinarian Baptist Churches, viz:

From Conn's Creek Association, Providence Church, situated in Tipton Co., Ind. From Lebanon Association, Mt. Carmel Church, in Hancock Co., Ind. Pleasant Run Church, in Allen Co., Ind. Zion Church, in Whitley Co., Ind.

The call being made according to the above resolution, the churches responded by sending messengers, as follows.

Providence—Eld. J. G. Jackson, A. J. Sutton and R. W. Thomson, licentiate.

Mt. Carmel—Eld. G. S. Weaver, W. P. Denny and J. F. Weaver, licentiate.

Pleasant Run—Wm. Newhouse and J. P. Zion.

Zion—Owen Hatfield.

The council met according to the request of the brethren, and organized by choosing Eld. J. G. Jackson Moderator, and R. W. Thomson Clerk.

The Articles of Faith were then called for, read and adopted.

Then the letters were called for, when brother Silas McCreary and

sister Martha McCreary presented theirs, and were received. Brother Calvin Prouty gave a satisfactory statement of his standing, and was received.

Then, on motion and second, the council agreed in recognizing them as a church in order, to transact business for herself.

The council then adjourned in order.

The name by which they wish to be called is Sardis.

The Sardis Church then organized, by choosing Elder J. G. Jackson Moderator, and R. W. Thomson Clerk.

The door of the church was opened, and myself and sister Rebecca Easter were received.

This was a day of solemnity. We feel unworthy of the privileges the Lord has given us, and feel to say that we have received at his hands double for all our sins.

Since that time, our dear brother Calvin Prouty has been called home to rest with Jesus. He was permitted to live, as was his desire, to see the kingdom on earth again. Then he said, "Let thy servant depart in peace." I do think that in this respect his last days were the happiest ones. This leaves our number only four, and that, too, in the midst of enemies. We have no regular pastor yet, but our dear brethren have not neglected us. They come and preach for us every month, and when they come it is hard to part with them.

Dear brethren of like faith and order, if God ever directs your steps this way, you will find us half way between Avilla and Albion, on the Baltimore & Ohio Rail-Road. We will meet you at either place, with thankful hearts; for we are a world-forsaken people. But Jesus said, "If ye were of the world, the world would love its own; but ye are not of the world, therefore the world hateth you." If we are persecuted for Jesus' sake, then should we rejoice rather than mourn.

We have to hold our meetings in either our private houses or the school house, as we have been shut out of the meeting house on account of the doctrine preached.

Yours in tribulation,

URIAH TRUMBO.

DELAPLANE, Va., April 30, 1876.

ELDER G. BEEBE & SON—DEAR BRETHREN:—While sitting alone today, having no place to go where the gospel is preached, and meditating, as I hope, upon the subject of salvation, and thinking about my dear brethren and sisters scattered over the earth, I feel a disposition to write a few lines to them. Pure necessity constrains me to resort to my pen, because I am not situated among those with whom I love to be and to hear them talk of the kingdom which is not of this world, and of the power which sustains it. I seldom see any of the household of faith, or I should not attempt to write. I feel as our sister Marianne Murray said, in her most excellent and interesting letter, we know not how soon, if the Lord wills, this great privilege may

cease to be. It is a privilege the saints do greatly enjoy, to hear from each other, and to know of their steadfastness in the truth. The beloved apostle says to his brethren, "Be not carried about with divers and strange doctrines; for it is a good thing that the heart be established with grace." Then how delightful it is to see and hear of those who are contending earnestly for the faith once delivered unto the saints, not giving heed to seducing spirits or doctrines of devils, but keeping aloof from all such as cannot pronounce the shibboleth; Some say that it is well to go and hear such, because it makes the truth shine brighter. I do not think thus, my brethren. The truth is so pure and bright of itself that there is not one thing can possibly add to its brilliancy. I was cut off from all this when the Way, the Truth and the Life was revealed to me, as I humbly hope. I have never had the desire, from that day to this, to go where the truth is not preached. I remember well the day I related my little experience to the church. You asked me why I came so far to talk to the people. I told you, because the truth was preached among that people. I remain the same to this day; my mind has undergone no change whatever; for I do not believe the whole truth is preached by any other people on the face of the whole earth. "If the trumpet give an uncertain sound, who shall prepare himself to the battle?" But this is the day for which all other days were made. "And it shall come to pass in that day that the great trumpet shall be blown, and they shall come which are ready to perish," &c. The ministers of Christ are, by the mouth of the prophet, instructed to "Cry aloud, spare not, lift up the voice like a trumpet. Show my people their transgressions, and the house of Jacob their sins." "Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished." This they do with an humble boldness, declaring that there is no other name under heaven given among men whereby we must be saved. Blessed are they that know the joyful sound. The psalmist says, "Blessed is the nation whose God is the Lord, and the people whom he hath chosen for his own inheritance." They are preserved in Christ Jesus, and called. Again, the apostle says, "Wherefore, holy brethren, partakers of the heavenly calling; consider the Apostle and High Priest of our profession, Christ Jesus." "Seeing then that we have a great High Priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not a high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin." "Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in every time of need." Dear brethren and sisters, is it not a glorious privilege to be permitted to approach the mercy seat, where Jesus answers prayer? "The Lord

is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit." This sin-avenging God is ours, and poor sinners can approach him only through his well-beloved Son. The prophet says, "Thou art of purer eyes than to behold evil, and canst not look on iniquity." But, as a father pitieth his children, so does the Lord pity them that fear him. "He knoweth our frame; he remembereth that we are dust." If the dear Redeemer was delivered for our offenses, he was also raised for our justification. "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." This is the only source from whence all our joy and comfort springs. But I often get into the place where I fear this comfort is not mine. I cannot enter into rest, because of unbelief. I feel like a pelican in the wilderness, or like a sparrow alone upon the housetop. Surely no one feels as I do, among the children of God. I am weighed in the balance and found wanting. But presently the SIGNS OF THE TIMES are brought in, and I find the dear brethren and sisters speaking the very language of my own heart, far better than I can tell it myself. Then my hope is strengthened. I am a poor, wayward pilgrim, traveling through this vale of tears, having the same hope, the same fears and the same trust, and still hope

"My spirit looks to God alone,
My rock and refuge is his throne;
In all my fears, in all my straits,
My soul on his salvation waits."

They that wait upon the Lord shall renew their strength. His promise cannot fail. "For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."

Brother Beebe, the editorial in the SIGNS of May 1st is so instructive and comforting to all lovers of the truth, the gifts to the church are so ably and fully set forth. When reading the scriptures, I feel so ignorant and destitute of divine things, I often feel that I would like to make the same request of you as did sister Webb; but seeing you have so many, I forbear.

I wish to say also that brother Chick's piece in the SIGNS of Feb. 1st was, and is, a most excellent one to me. I had thought much upon that portion of scripture, and there was a difficulty of understanding it; but he brought it home to our experience so closely, I was glad he wrote upon it. How delightful it is when our hearts are opened to receive the truth in love. Everything else sinks into nothingness before it.

I am glad to say to the brethren and sisters that we have again been supplied with a pastor, in the person of our highly esteemed brother J. N. Badger. We trust he is the one chosen of the Lord, and hope his coming may be blessed to the good

of Zion in our midst. It is a precious gift to have one to go in and out before us, preaching to us the unsearchable riches of Christ, in that discriminating way which the poor, needy, little ones enjoy.

Brother Beebe, the time for our Corresponding Meeting is not far distant, when we hope to have you and others with us. The time seems very long since I heard your voice audibly. If the Lord wills, we hope to see you in August. May he sustain you, with all his dear children, unto the end, and at last receive us into his heavenly kingdom; is the earnest desire of a little one.

EDNA A. FERGUSON.

WESTON, Lenawee Co., Mich., Feb. 24, 1876.

ELDER BEEBE—DEAR BROTHER:—I have thought for some time past that I would try and write a few lines for your valuable paper, the SIGNS OF THE TIMES, and now for the first time I make the attempt. The text of scripture that seems at present to be upon my mind will be found recorded in John iv. 14: "But whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

Dearly beloved and much esteemed saints of our Lord and Savior Jesus Christ, may God's grace abound unto you in the full assurance of faith. It is said by Paul, an apostle of Jesus Christ, that his ministers should be apt to teach, to instruct, comfort and edify. Therefore, knowing my weakness and inability, and liability to err, it is with much fear and trembling that I attempt to give my views upon this, or any other portion of scripture, knowing that it is with my God I have to do. I may deceive my brethren, but God I cannot. He knows the secret thoughts of our hearts, whether they be good or evil. This Jesus, who is both Lord and Christ, knows all our uprisings and downittings; yea, he knoweth us altogether.

Some of my conditional friends claim that this text of scripture belongs to the universal world, in its widest extent. But to me, neither this nor any other portion of scripture between the lids of the bible belongs to any but the church of God; for to the people of God, and to them only, are the scriptures given, and are "profitable for doctrine, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." Neither can any understand them, only by the Spirit; and none can say that Jesus is the Lord, but by the Holy Ghost.

The Lord is here talking with a woman of Samaria. This Jesus must needs go through Samaria. Samaria means a prison. The prison in which all God's people are found, while in a state of nature. Neither do they know anything about, or have any dealings with the Jews, or this Jesus, and are strangers to his covenant, as was this woman, until he reveals himself to them. For he alone hath the

power to unlock the prison door and let the prisoner go free. Hence this poor one now, for the first time, receives a fresh draught from the well, or fountain of water that shall be in her a well of water springing up into everlasting life.

The arminian world has a great deal to say about their seeking after the Lord, and about their getting religion; but not so with this woman; for she was sought out by her Lord, which corresponds with the words of the Savior, wherein he has said, "Ye have not chosen me, but I have chosen you." Hence he must needs go through Samaria, for there was a chosen vessel of mercy; and now the time had come, as it does with all God's people, his chosen ones, that they shall be brought into his banqueting house, and his banner over them is love. Here we find one that is now made to cry, as did this woman, "Give me this water, that I thirst not, neither come hither to draw." Their whole mind and affections are now drawn towards their Lord and Savior Jesus Christ, truly desiring to drink of that fountain the streams whereof make glad the city of God. Old things are now passed away, and behold, all things are become new. This poor one now desires to be clothed upon with that glorious, spotless and never-fading garment of our Lord and Savior Jesus Christ. This woman now sets down her water-pot, and goes into the city, and says, "Come see a man that told me all things that ever I did. Is not this the Christ?" So it is with all who are born again; they set down their old water-pot, for they have no more use for it, neither do they thirst after it any more; but they go to the city, (the church) and say, "Come see a man that told me all things that ever I did. Is not this the Christ?" Then the poor, trembling one goes on and relates to the church of God their experience, telling the dealings of the Lord with their poor soul. "He found me in a waste howling wilderness, in a desert land, in a wilderness of sin and misery." And how often we are burdened with doubts and fears. Then, while in this low and desponding condition, we begin to write hard things against ourselves, saying, If I were a child of God, and had been born again, and had tasted of the good word of life, these doubts and fears would not so often perplex and harass my mind. O how often the poor, trembling saint is made to cry out, "My sins, my cruel sins!" The poor one desires to have a better and a brighter evidence of the pardon of sins, and acceptance with the Beloved. But here we may offer a few words of comfort and consolation to the doubting, fearing and trembling lambs of God. These doubts and fears that you have, are an evidence that you have passed from nature's darkness into the glorious light of the gospel of our God; for one in a state of nature know's nothing about these trials and troubles, these doubts and fears. Yes, poor, doubting and fearful one, the blessed Jesus became

a man of sorrow, and acquainted with grief. He knows how to succor all those that are tempted.

"Your Savior's lot you must expect,
Temptations more or less."

Again, "If ye be without chastisement, whereof all are partakers, then are ye bastards and not sons." Also your Savior teaches, "In the world ye shall have tribulation; but in me ye shall have peace." God's people can find peace and comfort no where else but in the peace-speaking blood of their blessed Savior. How sweet to recline on Jesus' breast, and there receive a fresh supply of that water drawn from the well of salvation. What an ocean of water is in this fountain, the streams whereof make glad the city of our God. O the depth and the riches of this well, or fountain! Reason's line is too short to fathom the boundless depths of this fountain of God's love and mercy. Jesus trod the wine-press alone, and of the people there was none with him.

"Amazing pity, grace unknown,
And love beyond degree."

He came forth in the greatness of his strength, mighty to save. He bears a name upon his vesture and upon his thigh, King of kings and Lord of lords.

"Such beauties in my Savior shine,
I would transcribe and make them mine."

He strips us of our garments of self-righteousness, and adorns us with the spotless robe that was wrought out on Calvary's rugged summit.

"'Twas he adorned my naked soul
And made salvation mine;
Upon a poor, polluted worm,
He makes his graces shine."

And, lest the shadow of a spot
Should on my soul be found,
He took the robe the Savior wrought,
And cast it all around."

Some of my conditional friends say that this doctrine of predestination and election, that God chose his people in Jesus Christ before the foundation of the world, is a hard doctrine. Surely to them it is a hard doctrine; but to the poor, the hungry and the naked, it is both food and raiment; for they know of a truth that unless they are found among that happy number for whom Jesus suffered, bled and died, they are lost, world without end. For says the poor, trembling saint, If my salvation depends upon my living a life of sinless perfection, I cannot be saved; for when I would do good, evil is present with me; and the good that I would, I do not. O that I could live more like my blessed Jesus, or see myself as I do my dear brethren.

"'Tis a point I long to know,
Oft it causes anxious thought,
Do I love the Lord or no?
Am I his, or am I not?"

That man or woman who knows nothing about the once crucified, but now risen Jesus, knows nothing about those doubts and fears that are felt by those who know the exceeding sinfulness of sin.

May the Lord ever give us of this water, whereof if a man drink he shall never thirst again. May we be enabled at all times, by the teaching

of God's Spirit, to walk worthy of the vocation wherewith we are called, with all meekness and long-suffering.

Now, unto the King Eternal, Immortal and Invisible, be glory and honor forever.

From a poor, unworthy servant, if one at all.

THOMAS J. WYMAN.

HACKERSVILLE, Barbour Co., W. Va., }
April 3, 1876

DEAR BROTHER BEEBE:—With a trembling hand, and a heart accompanying the same, I will pen a few thoughts which have made some impression on my mind; not for edification, for I feel altogether incompetent for the task; but merely by way of sanction to those precious truths which flow to us through the columns of our family paper, the SIGNS OF THE TIMES. I have many times been deeply impressed with a feeling to add my feeble testimony, but feeling my inability, I have forborne. If I can only write with the Spirit and with the understanding, as the dear brethren and sisters do, what little I may say may be of some comfort to some little one. For sometimes when I have been reading those sweet experiences which so enrich the columns of your paper, ere I am aware I find a tear stealing down my cheek; and as drops of water run together, so are my feelings toward the writers of them. At other times my heart is cold and obdurate, as though it were entirely locked up with those icy chains of carnality. No, my dear brethren and sisters, not one good thought, word or deed, without the operation of the Holy Spirit, can we have or do. If you feel as void of power to do anything but that which is wrong, as the unworthy writer does, you will not have any merit of your own to claim. I have had a name among the Primitive Baptists for more than twenty years, and find myself getting no better, but every day see more imperfections in the flesh. But O the thought of turning back! He that putteth his hand to the plow, and looketh back, is not worthy of the kingdom. Lord, to whom would I go? Thou hast the words of eternal life. If I press forward, there are so many things in the way, so many crooked ifs, and perhaps you have caught the shadow and missed the substance. Tell me, dear brethren and sisters, is it thus with you? If so, I have some encouragement. If I have anything whereof to glory, it is in my daily infirmities. Yes, I can say with that dear old servant, (Philpot) who has gone home to reap his reward, "Lord, help my infirmities." I know he has said that he will make crooked things straight, and rough places smooth. And every promise that he has made concerning his children will be fully verified. But, in steps that crooked if again—"If you are one of them." Yet, with all these things, I sometimes hope I have a little foretaste from those living streams, the promises of the gospel. And from whence flow those living streams, except from the fountain? Yes, they

flow from Jesus, the living fountain, from whence every blessing must flow. But ah, here is another if—How can one so unlike a christian, one who yields so little fruit, if any, dare hope to have access to that fountain? Dear reader, I believe that each and every one who gets a foretaste from those living streams, will ere long have full and free access to the fountain, and will never thirst any more, neither come hither to draw. O blessed consideration!

But a few words concerning the Babylonish systems which are now prevailing all over our land, by dealers (dandy preachers) who have made themselves rich. They must first receive a classical education, to acquire worldly wisdom, before they are ready for their work. I think they may properly be called merchants, who enrich themselves from the store of Mystery, Babylon. But these things will ere long come to naught; for her sins have reached unto heaven, and God hath remembered her iniquities. Money is their chief corner-stone; not Christ, the living fountain; not Jesus, but money, is the main post upon which all their powers are centered. Remove that, and down goes the whole fabric; yes, down, down, like a millstone that sinks to rise no more. But not so with the church of the living God. She is all complete in Jesus, adorned as a bride for her husband. Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready. Yes, she will be arrayed in pure linen, clean and white; for this fine linen is the righteousness of saints. Not one of the stakes of Zion will ever be removed, nor one of the cords be broken. Not one more can be added, nor one taken from her. When Jesus bowed his head upon the cross, he said, "It is finished!" and so it was. And when the last material is brought in, she will then hear those angelic voices, Arise, arise, for the glory of the Lord is risen upon thee. Yes, come in, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Who that has ever felt the weight of a guilty conscience, or tasted of those living streams, would want salvation in any other way?

But I must abridge my remarks, for I find that my field is enlarging. What I have written has been done at short intervals, upon my knee, while I am some miles from home, with one of my daughters, whom the Lord has seen proper to greatly afflict.

But a few words to the dear brethren in the ministry, Elders Durand, Chick, Bartley, and many others whose rich communications I have read with so much interest. May the Lord impress it upon your minds to come into this hill country and see how we do. Our association, the Tygart's Valley River, is not very large, which, I presume, you have some idea of; but sound in the faith which was once delivered to the saints, and earnestly contending for

the same. I take the liberty of extending to you this brotherly invitation, feeling that each and every one who has had access to your communications will readily acquiesce with me in my solicitations. If you shall feel it in your minds to do so, drop a line to your unworthy sister, or to my husband, whose name is somewhat familiar with some of you, to the above named address, and we will gladly give you all the necessary information how and where you may find us.

And to you, brother Beebe, whom I highly esteem for the truth's sake, having been familiar with our family medium, the SIGNS, ever since my earliest recollection, and my anxiety grows no less for its perusal, but even more. May your days yet be many, and may your strength be equal thereto, that you may still be able to occupy the position you have so ably and truthfully defended. And your son, our dear young brother, who is now so closely allied with you, may God enable him to walk in his footsteps, and impart unto him such gifts as he has been pleased to bestow upon his dear old father.

In hope of eternal life, your unworthy sister, if one at all,

VIRGINIA A. CORDER.

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose."—Paul.

DEAR BRETHREN:—The above words are full of assurance and comfort for the children of God, and I feel impressed to write upon them to you and all who love God, and try to present something of their preciousness, as the Lord may enable me.

"And we know." Paul wrote to the "beloved of God, called to be saints." These do know the truth of God and his divine power, for they are all taught of him. The eyes of their understanding are enlightened, that they may know him that is true, and that they may know what is the hope of his calling. The everlasting Father gives them eternal life, and the power of this life leads them to know him and his dear Son as their God and Savior. This knowledge, therefore, belongs exclusively to the living, to those who have passed from death unto life, and who are light in the Lord. He is their Life and Light, and he lives in them and they in him. Their eyes are blessed, for they see, and their ears, for they hear; for unto them it is given to know the mystery of God's will, and the power and glory of his kingdom. Through this knowledge of him that hath called them to glory and virtue, there is such an entrance into their hearts of divine light and wisdom that their souls are greatly enlarged in heavenly understanding, so that they are made to know both themselves, as upon the earth, and God, as in heaven above them. Therefore they realize that they are down in a low place, even upon God's footstool, and that his habitation is a glorious high throne from the beginning. God's omnipotent power and their helpless weakness fills them with awe and

deep humility. Fools do not understand this, (though they are esteemed as the wise of this world,) for they measure the Most High by themselves, and set bounds for the Almighty; but to every new-born babe in Christ there is given a wonderful revelation of the evils of sin and the beauties of holiness, and of the weakness of man and the power of God.

"And we know that all things work together for good." We know this, because we know that God "worketh all things after the counsel of his own will," and that he is good and wise, righteous and holy in all his works and ways.

The apostle says, "all things work together." Therefore the purpose and power of God must embrace and control all things, as the scriptures testify. This leaves no place for mere accident or blind chance; for it shows that under the universal dominion of God all things are subject to him, and that order, system and design are established throughout his boundless dominion, connecting all things together in one eternal purpose.

"To them that love God." For these are the objects of his love, and he will do good only to them. God will never suffer the least injury or harm to befall the least little one of his bosom that loves him; for he has promised the kingdom of glory to them that love him, and it is his good pleasure to give it to them. For them he delivered up his beloved Son for their salvation, and with him he will also freely give them all things. And this he does because he loves them, and for their perfection, that they may be holy and without blame before him in love. Therefore all things are from the hand of their loving Father, and are meted out to the children of his love in wisdom and goodness. Infinitely well does he know what they need before they ask him, and with sleepless vigilance and loving faithfulness does he watch over and keep them every moment. From the beginning he ordained salvation for them, because he loved them and delighted in them. And Love will do all things within its power for the good of the loved. Therefore it is that "all things work together for good to them that love God;" for while he is Love, he is also the Almighty, and with him all wisdom dwells. So "there is nothing impossible with God," nothing too hard for him to do for the good of his chosen. Loving them, he will do all things and give them all things for their salvation and felicity.

When they were hopelessly sold under sin, and helplessly bound under death, his love found a ransom and a Deliverer. And notwithstanding they were very far off from him, even as the ends of the earth, yet with loving kindness he draws them to himself, so irresistibly and sweetly that they love him, and worship him with sweet adoration and praise.

But among the "all things" are many afflictions in the cup of them that love God. From Egypt to Canaan the whole way was one of trial, yet it was God who led the children

of Israel in that way, because he loved them; for it was better for them to sing the Lord's song in Zion's goodly land, than to groan under the yoke of oppression in the land of darkness. So, too, it was very grievous when Joseph was so cruelly torn away from all that made life pleasant; and when to this was added the famine, with all its afflicting consequences, including the missing Simeon, and the demand for Benjamin also, the trial seemed more than Jacob could bear, and he despairingly said, "All these things are against me." But when the Lord caused his goodness to pass before him, and Joseph and Simeon and Benjamin were all given back to him, with all the abundance of Egypt under the charge of Joseph for the sustenance of his father's house, his faith in God triumphed, and he joyfully exclaimed, "It is enough." And when Jesus was so wickedly crucified and slain, the hearts of his dear disciples were ready to break with sorrow; but when he arose from the dead, and appeared unto them again as their perfected Savior, and they saw him go up into heaven as their Forerunner into glory, they then "returned to Jerusalem with great joy." Thus God's blessing is upon his people, and his goodness attends them in all things; for he will neither leave nor forsake them. And they may say, "God is our refuge and strength, a very present help in trouble."

To every one that loves God there is sure to come trouble, trial and suffering, for so God has appointed, and many of these things will in themselves seem evil and not good; but when taken together, and the end is seen, it will ever be found true that all things are for good.

A few years ago, when enduring a great affliction, my trials assumed such fearful proportions and so appalled me, that I sunk down under their crushing weight in helpless weakness and heart-breaking grief, being filled with the most painful apprehension of a most fearful calamity which menaced me, even the threatened violent destruction of my family. Only God knows how terrible and intense were my fear and distress. I went to my eldest brother for counsel and aid, and while at his house sat down at his dinner-table, (not having ate any food that day) but instead of eating, I burst into tears, and left the table. I soon after returned to my house, went in and took up a large New Testament, and sunk into a chair feeling that all those things were against me, and that I could not bear up any longer; but on opening the book, hoping I might find something in it to give me a little comfort, the first words that met my eyes were, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." It was enough! for all its sweet assurance and comforting power were given to me; the black and threatening clouds were all dispelled, my troubled heart was stilled, my trembling fear fled away, and a quiet

peace and rest in God filled my soul. Since that hour I have never quite lost the power and comfort of this text. I then felt (as I never had before) that God, my God, whom I loved, ruled the storm and held back the angry clouds, and that death and hell can do no more than he please. And I have no words to tell how secure and safe I felt. It is thus that God teaches us our weakness and his power and love; and therefore these very trials that we so much fear are a very necessary and important part of the all things which work together for our good.

"To them who are the called according to his purpose." Them that love God are also "the called of God," "called to be saints," and "called to glory and virtue." The people of God are scattered throughout the world, and are gone astray like lost sheep; but the Lord Jesus is the good Shepherd, "and he calleth his own sheep by name, and leadeth them out." When he calls, they "return, and come to Zion," and when he commands they obey him; for God "hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." The voice of the Son of God gives life to the dead and power to the helpless, and they come obediently to him through all that would oppose and hinder them, and in all his completeness he presents them to the Father. Moreover, God calls them according to his purpose, but not according to their works. And Paul again calls God's purpose "the eternal purpose which he purposed in Christ Jesus our Lord." And after the Lord Jesus had abolished death and triumphed over the grave, he said to his apostles, "All power is given unto me in heaven and in earth." Therefore he will execute and fulfill all God's eternal purpose which he purposed in him; and every one of "them that are sanctified by God the Father, and preserved in Jesus Christ," he will call and bring. Just as he says, "Them also I must bring, and they shall hear my voice; and there shall be one fold and one Shepherd." "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."

O it is a strong support and sweet solace to the tried saint under sore affliction to know assuredly that the purpose and grace of God cannot be frustrated, and that his purpose embraces the lost sinner, and his grace saves him, and all are in Christ Jesus the Lord.

And finally, when God's purpose is accomplished in the called, they shall be perfectly conformed to the lovely and glorious image of his beloved Son, in whom he is well pleased, and he shall be the first born among many brethren. And all these will joyfully know that all things have worked together for their good and God's glory.

D. BARTLEY.

CORYDON, Ind., April 21, 1876.

KNOXVILLE, Iowa, Jan. 27, 1876.

BROTHER BEEBE:—The following I wrote for a Circular for the Western Association, for 1875. High water prevented me from meeting with the same, so it was not published. By request I send it to you for publication, if you see fit.

DEARLY BELOVED IN THE LORD:—We will call your attention to the language of David, the inspired singer of Israel, Psa. cxxii. 6-9: "Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes I will now say, Peace be within thee."

Having little faith in my own ability, I shall trust in the ability of the inspired writer to carry out this subject.

"Behold how good and how pleasant it is for brethren to dwell together in unity."—Psa. cxxxiii. 1. When we take into consideration the fact that God is not the author of confusion, but of peace, as in all the churches of the saints, let us strive for peace. God has commanded us to pray for the peace of Jerusalem; and while we pray for her peace, let us show our faith by our works, by striving for this end. James says, in writing to the twelve tribes of spiritual Israel, "From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?" Speak not evil one of another, brethren. "He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?" Are we not too apt to judge one another? "My brethren, be not many masters, knowing that we shall receive the greater condemnation. For in many things we offend all. If any man offend not in word, the same is a perfect man." "Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!" Solomon says, "Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth. As coals are to burning coals, and wood to fire, so is a contentious man to kindle strife."—Prov. xxvi. 20, 21. James, after describing the wisdom of this world, that gendeth strife and division, says, "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."—James. iii. 17, 18. Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he hear thee, thou hast gained thy brother. Let us go in the

right spirit, in the spirit of love; for, "Blessed are the peacemakers, for they shall be called the children of God." Let us esteem them in every other respect, with the exception of the wrong we think they have done us, better than ourselves. Let us go in the spirit of love and humility, for "God resisteth the proud, but giveth grace to the humble." Tell him in a kind, brotherly way his fault. Perhaps he has said something hastily, that he has forgotten; and bear in mind that you have many faults of your own. Do not tell his fault to any of the brethren or your neighbors. Go as Christ commands you; and if you are both in possession of the right spirit you will make reconciliation. Let us remember the words of David, "If thou, Lord, wast strict to mark iniquities, who would be able to stand before thee. But there is forgiveness with thee, that thou mightest be feared." As the Lord has not marked our iniquities, but forgiven them, let us not mark our brother's iniquity, but forgive him. Let each his brother's failings hide, and show a brother's love. James says, "Brethren, if any of you do err from the truth, and one convert him, let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." Conceal them, not reveal them to others, nor sound them far and wide; but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. You cannot bring it before the church unless you have pursued this course; and if he shall neglect to hear them, tell it unto the church.—Matt. xviii. "Then came Peter to him, and said, Lord, how oft shall my brother sin against me and I forgive him, till seven times?" That seemed a good many times to Peter. How many of us are as forbearing as Peter? "Jesus saith unto him, I say not unto you until seven times, but until seventy times seven." That is four hundred and ninety times. Unless we are willing to forgive a brother that number of times, we are not willing to obey Christ. "He that knoweth his master's will, and doeth it not, shall be beaten with many stripes." How many thousand times has Christ forgiven us? O brethren, bear with one another in love. John says, "We know that we have passed from death unto life, because we love the brethren." He also says, "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and in truth."—1 John iii. 17, 18. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. For all flesh is as grass,

and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you."—1 Peter i. 22-25. "Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Be ye therefore followers of God, as dear children, and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor."—Eph. iv. 31, 32, and v. 1, 2. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."—Col. iii. 12-17. Christ said, "Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshiped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him a hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."—Matt. xviii. 23-35. This is

so plain it needs no explanation; a wayfaring man, though a fool, cannot err therein: he that runs can read. This is a beautiful figure of the church, and of our duty towards each other, while passing through this short life of sin and iniquity. Our light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory, while we look not at the things that are seen, which are temporal; but at the things that are not seen, which are eternal. "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love." "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also." "Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat, loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments."—1 John iv. 7, 8, 20, 21, and v. 1, 2. The scribes and pharisees brought a woman unto Jesus that they thought ought to be stoned to death. They said unto him, Moses in the law commanded us that such should be stoned; but what sayest thou? This they said, tempting him, that they might have to accuse him. They thought she was a great sinner, and had not learned what this meant, "I will have mercy, and not sacrifice." For says Christ, "I came not to call the righteous, but sinners, to repentance." Christ did not judge by outward appearances. He knew the secrets of their hearts; so he stooped down, and with his finger wrote on the ground, as though he heard them not. So when they continued asking him, he lifted up himself, and said unto them, "He that is without sin among you, let him first cast a stone at her." And again he stooped down and wrote on the ground. And they that heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last. And Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee; go, and sin no more.—John viii. 3-11. When we see faults in our brethren, let us think of our own. Christ says, "This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friend. Ye are my friends, if ye do whatsoever I command you." O think, my brethren, when the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and be-

fore him shall be gathered all nations. And he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on his left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Christ alludes to being hungry, thirsty, a stranger, naked, sick, in prison, alluding to his body, the church. The righteous answer him, saying, "When saw we thee in any of these needs?" The King's answer is, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." This shows that Christ and his people are one. When Saul heard a voice saying, Saul, Saul, why persecutest thou me? he said, Who art thou, Lord? And the Lord said, I am Jesus, whom thou persecutest. How did he persecute Christ? By persecuting his saints; for in all their afflictions he is afflicted. O brethren, let us be careful that we offend not one of these little ones.

Now unto him that is able to keep you from falling, and present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power both now and ever. Amen.

R. S. BANKS.

BELVIDERE, Tenn., Feb. 20, 1876.

DEAR BROTHER BEEBE—And brethren and sisters of the Old or Primitive order of Baptists:—The great apostle of the Gentiles, Paul, uses this language in his writings: "For we are the circumcision which worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh." The apostle uses the pronoun *us*, for he was evidently addressing believers in the Lord Jesus Christ, those who had tasted that the Lord is gracious, those who had been circumcised in heart, those who had learned the lesson that in them, that is, in their flesh, dwelt no good thing. O my Father's children, do you not remember the time in your history when you thought there was something good dwelling in your flesh? The apostle, no doubt, thought there was something good in his flesh when he was persecuting the saints, or rather, when he was persecuting Jesus; for when he asked, Who art thou, Lord? the answer was, I am Jesus of Nazareth, whom thou persecutest. But, bless the Lord, he was taught by the revelation of God that it is the Spirit that quickeneth, the flesh profiteth nothing; and so I think all his children are taught, for the apostle says, "For as many as are led by the Spirit of God, they are the sons of God; and if sons, then heirs, heirs of God, and joint heirs with our Lord Jesus Christ." And after being thus led by the Spirit, and thus made manifestly heirs of God, and joint heirs with our Lord Jesus Christ, he says he is persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor

things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord. My Father's children, is not this enough to cheer us in our journey through this world of sorrow, sickness, pain and misery, through this world of death, disappointment, doubts and fears? Sometimes I feel to join with David, and say, "Bless the Lord, O my soul, and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits." I sometimes think the name of Jesus is the sweetest name I ever heard, and am constrained to adopt the language of the poet, and say,

"How sweet the name of Jesus sounds
In a believer's ear;
It soothes his sorrows, heals his wounds,
And drives away his fear."

Showing that Jesus is the foundation of the christian's hope. But, O my soul, those times above named are few and far between. The name of Jesus is sweet to the christian, from the fact that it is the only name given under heaven or among men whereby we must be saved. It is a sweet name to the child of God, from the fact that it was said, "His name shall be called Jesus: for he shall save his people from their sins." It is a sweet name to the believer, from the fact that it is said in the scriptures of divine truth that, "At the name of Jesus every knee shall bow, and every tongue shall confess to the glory of God." Dear kindred in the Lord, I am so full of evil thoughts, so ready to run in the ways of the flesh, that I oftentimes fear that I have never been made to bow as I should. O that I could serve the Lord aright; but my heart seems to be as hard as a rock, and I think of this scripture, I think they are the words of Job, "O that it were with me as in days that are past, when the candle of the Lord shone round about me," &c. But now I am reminded of what the poet says:

"My times of sorrow and of joy,
Great God, are in thy hand;
My choicest blessings come from thee,
And go at thy command."

"If thou shouldst take them all away,
Yet would I not repine;
Before they were possessed by me
They were entirely thine."

I often think of the precious communications in the SIGNS from brethren and sisters from different parts of the country. I was well pleased with a communication from brother F. A. Chick, in number three, especially the part of it where he speaks of the sins committed before conversion, and those committed after; he told my experience, if I have any, in that particular. The sins before conversion do not trouble me like those committed since. When I read the piece, or that part of it, I thought of what Moses said to the children of Israel at the Red Sea, when he told them to stand still and see the salvation of God, which he (not Moses, but God) shall shew you this day. And he said to them, "The Egyptians whom ye see this day ye shall see no more forever." "He that hath ears to hear let him hear."

Well, dear brethren and sisters, I am about to close this little scribble. If I have said anything wrong, forgive me. I have no idea when, if ever, I shall trouble you again. It is my desire that you all should remember me at the throne of grace. I wish I could live the life of the righteous; but I read of a person in the bible who said, "Let me die the death of the righteous, and let my last end be like his." If I could live the life of the righteous, I should not be uneasy about the result. O that the good Shepherd would lead me to the Rock that is higher than I, and cause me to lie down in green pastures, and never be a reproach to the cause of Christ or to his church.

Farewell to all.

ANDREW WOODS.

NEAR OWENTON, Ky., May 2, 1876.

ELD. G. BEEBE—DEAR BROTHER:—As it now appears certain that I will not be at the associations which convene in your section of the country this spring, I yield to an impulse of the time in addressing these lines to those who have so kindly expressed their wishes that I, a poor worm of the dust, should attend those meetings. I feel that I write to a people who rejoice to acknowledge the divine sovereignty and eternal perfections of God. For Jesus has said, "I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee." And again, "I will put my trust in him." And as "No man knoweth the Father save the Son, and he to whom the Son will reveal him," I take it for granted that I write to a people "taught of God," who therefore have come to Christ, and have made him Captain over them, and who recognize his power and authority to say to each and every soldier belonging to his command, Go, and he goeth; and to his servant, Do this, and he doeth it. For the Father hath given all things into his hands; and although his way is in the sea, and his path in the great waters, and his footsteps are not known, yet he shall feed his flock like a Shepherd, he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. And indeed it does appear that the way in which he leads his flock lies in a sea of trouble, far-reaching capes of earth projecting into these great waters, around which gather fierce, tempestuous storms, which often lash in engulfing billows the whole of the mighty abyss, rocks and quicksands hidden from human sight, and sights to terrify, which time would fail me to enumerate. Is it any wonder, my dear venerable brother, that those who are brought by this way should find from day to day new and demonstrative proof that "salvation is of the Lord?" And is it any wonder that they are made to cease from man, whose breath is in his nostrils, and to rejoice that their life is hid with Christ in God?

Dear brethren, it is not, I trust, that I have only read these things in

the bible, but that my poor spirit knows more of them by experience than I can find words to tell. For when I would be humble and submissive under the mighty hand of God, when I would bow and say, "Thy will be done in earth as it is in heaven," pride and self-will opposes, and I am utterly weak, faint and without strength. True, I sometimes cry, "Lord, save me," but at other times I have no strength even to cry, and this makes me know that none of the systems of men can ever reach my case. But glory be to God, if I am not deceived, I sometimes am enabled to remember former occasions when I was brought thus low, and had concluded that the tender mercies of the Lord were clean gone forever, and that I had better surrender my cherished hope, that there could be no mercy for such a vile wretch; and to my surprise and joy Jesus again appeared, and faith was given to receive him, power was given to the faint, and to him that had no might an increase of strength. And O, how easy it is at such times to love God, how precious do all the dear children of God appear, how glorious the truth of God, how insignificant all earthly things! But alas! a few refreshments, and away I go down, down, to see nestling in my poor, carnal heart, deceit and desperate wickedness, no love to God, none to his people, none to truth, no humility, nothing but a fountain of sin and corruption. You may ask me, dear brethren, How dare such as you hope for salvation? I answer, His word has caused even me to hope, for it came to me, as I hope, when I was weltering in my blood and uncleanness, and said, Live; and it assures me that it is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, the chief of sinners. And that which is most pleasing to me is that he shall save them from their sins. He I trust has given me faith to believe that he is able to save to the uttermost all that come to God by him, seeing he ever liveth to make intercession for them, for he has found a ransom. "I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plague; O grave, I will be thy destruction; repentance shall be hid from mine eyes." I hope when a few more days of sorrow shall have sufficed for the performance of the "things that are appointed for me," that my change will come, and I shall know that in Christ I have been circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ, that soon death shall be swallowed up of victory, when its sting will no more be felt, and the grave's victory will no more be feared, and eternal thanks be rendered to God the Father through our Lord Jesus Christ.

Brother Beebe, this is at your disposal. I remain as ever your brother, I hope, in the bonds of gospel fellowship,

J. M. THEOBALD.

MAY 6, 1876.

BROTHER BEEBE:—I have had it in my mind for some time to write my christian experience, so as to be perused by my dear children and brethren in Christ, when I am dead and gone home to rest. I wish to commence where the Lord commenced to show me my sad condition by nature, and to lead me to Jesus, my hiding-place; and if you will publish it in our excellent paper I will be satisfied, if it does not take the room of better matter.

I believe that the watchful care of God is over us for good till the time he has appointed for us to leave the hateful ways of sin, turn to the fold and enter in.

My first impressions were upon the second chapter of Ephesians and first verse: "You hath he quickened." I thought it was addressed to me, a poor sinner, who had no hope, and was without God in the world. It was then my soul prayed in earnest. I saw that my condemnation was just. My cry was, day and night, "God, be merciful to me, a poor, helpless sinner," till it pleased my God to reveal Jesus to me as my Savior and Redeemer, hanging on the tree, a bleeding sacrifice for me. O what joy filled my soul to overflowing! His praises tuned my tongue. And what made me more joyful, it pleased the Lord about this time to grant my dear husband repentance. It was then that our house was truly a house of prayer. Our mutual love and joy seemed to be sweet indeed, and to walk together through life's uneven way was a source of great satisfaction to us. It was upwards of two months that we were in darkness and doubt, crying and praying for pardon, and eating no pleasant bread. But at an unexpected time these words came to my mind, "This day is salvation come to thy house." I exclaimed, "O Lord, I am not worthy." When I went into the house my husband was lying down, and he bid me come to him to see him die. I told him I was glad on his account that he was dying to his sins, and that he would live again; but for me there was no pardon. These words gave me some comfort, "Come unto me." My burden was so great that I thought I could not live; but something seemed to say, "He will not cast you off forever," when all at once my burden was gone, and I thought I saw heaven opened, and Jesus my Savior seated on his throne, looking high, glorious and merciful, surrounded by angels, singing his praises. He said to me, "Cast all your care on Jesus, and don't forget to pray." He gave no other charge, but my joy was unspeakable and full of glory for several days. I prayed that I might have the Comforter remain with me. His answer was, "Where I am, there ye shall be also."

My husband received a hope the same day that I did. We wanted to be baptized, and found Eld. Joseph Baker, who led us into the baptismal water. (He was was then a member in good standing, but afterwards went off with the Missionaries.) We

moved to Illinois in 1833, taking our letter with us from West Virginia. I have been a member of the Primitive Baptists forty-four years, and am seventy-eight years old. The Lord truly has been good to me, giving double comfort for all my sorrows. I shall never give him praise enough for his grace. Many have been my sorrows since I professed a hope, but the Lord has delivered me out of them all. He is a present help to me in every time of need.

Three years after we moved to Illinois we lost our little daughter. It was hard to give her up. But I was standing by the well, weeping over my loss, when suddenly a convoy of angels seemed to be over my head, singing the most beautiful tune to these words:

"O Jesus, my Savior, to thee I submit,
With love and thanksgiving fall down at thy feet."

My sorrow was stayed, and a sweet submission filled my soul.

For the last eleven years I have suffered much with neuralgia; but I wait my Father's will.

If you think this worthy a place in your valuable paper, please publish it, making such corrections as needs be; if not, cast it aside, and all will be right.

I remain your sister in tribulation,
in hope of eternal life,

SARAH OSBORN.

GENESECO, N. Y., May 8, 1876.

ELDER G. BEEBE—DEAR SIR:—It is twenty-four years since, as I believe, the Lord in his infinite mercy brought me to a knowledge of the truth as it is in Christ Jesus. I know I have been taught of the Lord, and kept by his divine power. It is in Christ's righteousness and faithfulness that I trust. For I know that in me, that is in my flesh, dwelleth no good thing. In this life my song shall be, O what a wonder that Jesus loves me! Redeeming love! What a song is the song of redeeming love.

I say, I know I have been taught of the Lord; because no finite mind could teach me the lessons I have been taught; and I am kept by the power of God unto salvation.

I was baptized by an Old School Baptist minister, (Elder Rector) at Lakeville, but have never had the privilege of becoming a member of a church, or enjoying church privileges, which is a grief to me. I have not seen an Old School Baptist minister in Geneseo. We have lived here nearly ten years. We have attended the yearly meetings in South Dansville and Riker's Hollow, with but one or two exceptions. Then we were absent from home. Three years ago we were in Europe, but the presence of the Lord was with us, especially when upon the great waves of the mighty deep. The Lord seemed more near to me than when upon the land. His almighty, sovereign power seemed constantly before my eyes. O the sublime grandeur of the infinite wisdom and power of God! "Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known."

There is no lack of meeting houses and people here in Geneseo. Three years ago there was a Baptist Church organized in this place, styling themselves the First Baptist Church. I did hope we might find a home with them; but I find truth and error mixed. We have been urged to join them, but cannot feel there is any place for us there. If God has no place for me in his visible church in this world, I know he has kept me from my youth, and is able to save to the uttermost. This Baptist Church had a new minister last fall; he is a Canadian by birth. He has certainly preached a good many good sermons, which I was surprised to hear from that source. I have sometimes thought the Lord sent him here to feed some of our household. The nearest Old School Baptist Church is thirty-six miles from this place, and not on the line of any rail-road. I have found much comfort in reading the SIGNS and my bible. I hope I shall see you at Riker's Hollow in June, at the Baptist meeting, the Lord willing.

Pardon the length of my letter; I did not intend to write many lines.

Yours in christian hope,
MRS. J. B. WEST.

Hudson, Mo., April 24, 1876.

ELDER BEEBE & SON:—The inclosed lines, composed by our dear young brother, Eld. C. M. Reed, on the death of his former wife, were by our special request submitted to us to dispose of as we thought best. Hoping they may prove comforting and encouraging to other dear brethren and sisters who are called to pass through similar afflictions, I forward them to you, with the request that you will give them a place in our dear family paper, the SIGNS. They were not designed by brother Reed for publication, but were a silent tribute of love to the memory of the dear departed, the overflowing of a heart rent with grief at the sundering of that dearest of earthly ties; yet enabled by grace divine to rejoice in hope of a blissful immortality beyond the tomb, strengthened and comforted by the renewed evidence he received, (that our hope is not in vain in the Lord) while witnessing the plain manifestation of the power of God's sustaining grace, in enabling his dear young wife to triumph even in the dying hour. He exults in the beautiful assurance that what is his loss is her eternal gain. "O death, where is thy sting? O grave, where is thy victory. Thanks be unto God who giveth us the victory through our Lord Jesus Christ."

We have been taking your paper for several years, and as this is the first request we have ever made, we hope you will be kind enough to grant it.

Yours in the bonds of affection,
JAMES B. NEWBERRY.
EMMA S. NEWBERRY.

[The verses referred to in the above will be found on page 131.—ED.]

WELSH TRACT CHURCH.

NEWARK, Del., May 1, 1876.

DEAR BROTHER BEEBE:—I have been requested by our worthy friend, George W. Lindsey, to send to you for publication in the SIGNS OF THE TIMES the inclosed records, copied from the old church book of Welsh Tract Church. I have no doubt it would be interesting to many of our good Old School Baptists. The SIGNS is very precious to all those who know and love the truth.

Your unworthy brother,
A. COULTER.

OUR BEGINNING AS A CHURCH

In the year 1701, some of us (who were members of the churches of Jesus Christ in the counties of Pembroke and Carmarthen, South Wales, in Great Britain, professing believers' baptism, laying on of hands, election, and final perseverance in grace) were moved and encouraged in our minds to come to these parts, viz., Pennsylvania; and after obtaining leave of the churches, it seemed good to the Lord and to us that we should be formed into church order, as we were a sufficient number, and as one of us was a minister. That was accomplished. And with all letters commendatory were given us, that if we should meet with any congregations of christian people who held the same faith with us, we might be received by them as brethren in Christ.

Our number was sixteen. And after bidding farewell to our brethren in Wales, we sailed from Milford Haven, in the month of June, the year above mentioned, in a ship named James and Mary, and landed in Philadelphia the 8th of September following. After landing, we were received in a loving manner (on account of the gospel) by the congregation meeting in Philadelphia and Pennepeck, who held the same faith with us, (except the ordinance of laying on of hands on every particular member) with whom we wished much to hold communion at the Lord's table; but we could not be in fellowship with them in the Lord's Supper, because they bore not testimony for God touching the above mentioned ordinance. There were some among them who believed in the ordinance, but it was neither preached up nor practiced in that church; for which cause we kept separate from them for some years. We had several meetings on this account, but could not come to an agreement, yet were in union with them, except only in the Lord's Supper and some particulars relative to a church.

After our arrival, we lived much scattered for about a year and a half, yet kept up our weekly and monthly meetings among ourselves, during which time it pleased God to add to our number about twenty members; in which time we, and many other Welsh people, purchased a tract of land in New Castle County, on Delaware, which was called Welsh Tract. In the year 1703 we began to get our living out of it, and to set our meetings in order, and build a place of

worship, which was commonly known by the name of The Baptist Meeting House by the Iron Hill.

In the year 1706 we, and the congregation meeting in Philadelphia and Pennepeck, appointed a meeting to come together once more, in order to try at union in the good ways of the Lord, setting up our prayers and supplications on this great occasion, and purposing to do as the Lord should give us light. The following considerations induced us to come to the above appointment: (First) Because they and we were so desirous of union in the privileges of the gospel. (2) Because we were not like to gain them by keeping asunder from them. (3) Because they without were taking occasion to mock, because of so much variance among the Baptists. (4) Because some of our members were far from us, and near them, and some of theirs near us, and far from them; and that their members might sit down in the meeting next to them. (5) Because as we all came to the yearly meetings, we might have a general union at the Lord's table.

In the said meeting, (after seeking God by prayers and supplication) we came to the following conclusion, viz: That they with us, and we with them, might hold transient or occasional communion, but that we might not be obliged to receive into membership any that were not under laying on of hands. This agreement was set down in writing, as follows:

At the house of Richard Miles, in Radner, Chester Co., and province of Pennsylvania, July 22, 1706. The agreement of many persons, met together from the congregation under the care of bro. Thomas Griffiths, and others from the congregation late under the care of our bro. John Watts, meeting at Pennepeck, (both congregations holding believers' baptism) to converse together on the subject of union and brotherly love, and occasional communion, after making our supplication to God for a blessing, we came to the following resolution, viz: Forasmuch as we are of the same faith and judgment in all things, (as far as we understand one another, except in relation to the ordinance of laying on of hands) we have agreed in the following particulars: (1) With regard to them who believe in the ordinance of laying on of hands on every believer, that they are to enjoy all liberty within the bounds of brotherly love, to preach on the subject, and to practice according to their belief. (2) And with regard to them who do not think it a duty to practice the ordinance, that they be left to their liberty. (3) And further, it was agreed, That neither of the parties were to make opposition in any mixed assembly, but that the members of either church might enjoy occasional communion.

Here follows the names of them who subscribed to the above agreement:

Thomas Griffith, Samuel Jones, Elisha Thomas, Enoch Morgan, James James, Peter Chamberlain, Joseph Hart, Joseph Wood, John Freeman,

Evan Edward, John Edward, Thomas John, David Miles, Samuel Griffith, Richard David, Hugh Morris, William Bellridge, John Snowden, John Wilds, Thomas Morris, Griffith Miler, John Swift Jr., Joseph Todd, John Ossisson, Edward Church.

(In all 25.)

In the year 1709 we had further occasion to consider the above agreement, because some brethren who moved in the country (and one among ourselves) were straitened in their minds whether the said agreement was agreeable to the will of God; but after we had reconsidered the matter, and attended to consequences, we had reason to hope that God was pleased with what we did, because in our judgment we were helpful to them, and they to us, in the affairs of the gospel; for the above named congregation, and another in West Jersey, (who had also been under the care of John Watts) were at this time without either minister or deacon; and it pleased God, by the visits which some of us, especially our minister, paid those churches, (encouraging some of themselves to use their gifts) to raise up four ministers among them; and besides, it pleased God also that many have yielded obedience to the ordinance in question, insomuch that (to the best of our recollection) 55 persons have had hands laid on them since said agreement; and this ordinance, with others, is preached throughout the congregations; all the ministers have yielded obedience to it, and many are enlightened touching it, and the work of the Lord carried on everywhere, without any lets or offences.

The names of the members who first came over in the ship James and Mary were, Thomas Griffith, (minister) Griffith Nichols, Evan Edward, John Edward, Elisha Thomas, Enoch Morgan, Richard David, Elizabeth Griffith, Lewis Edmund, Mary John, Mary Thomas, Elizabeth Griffith, Jenne H. David, Margret Mathias, Jennet Morris, James David. In all 16.

Some short minutes of the Baptist Church at the Iron Hill, in the Welsh Tract, in New Castle Co., in Peneader hundred in the first beginning in Wales, as followeth, as you may see in the church book.

The Lord was pleased to incline some of us to come over to Pennsylvania, and we consulted with our brethren, and they advised us to be constituted a church before we came over, and it was done in the year 1701. And as we sailed from Milford Haven in South Wales, and when we arrived, Pennepeck and Philadelphia Church received us with christian love, on the account of the gospel. The names of them that were constituted a church in the above mentioned year are as followeth:

Thomas Griffith, (minister) Griffith Nichols, Evan Edward, John Edward, Elisha Thomas, Enoch Morgan, Richard David, Jennet David, Elizabeth Griffith, Lewis Edward, Mary John, Mary Thomas, Elizabeth Griffith, James David, Margret Mathias and

Jane H. Morris. (In all 16.)

These people settled first about Pennepeck; but in the year 1703 they purchased land in New Castle Co., which was called The Welsh Tract. In the year 1706 they built a meeting house, which was called by the public, The Baptist Meeting House at the Iron Hill. In 1710, by reason of a great addition by letter from churches in Wales, and by addition here, they came to another consideration.

* * * What was best to be constituted again as you see here below a copy of their church covenant, and their names annexed thereto:

The solemn covenant of the church, of its constitution owned and professed by us whose names are underwritten, in the year 1710. We who desire to walk together in the fear of the Lord do, through the assistance of his Holy Spirit, profess our deep and serious humiliation for all our transgressions; and we do also solemnly, in the presence of God and of each other, in the sense of our unworthiness, give up ourselves to the Lord in a church state, according to the apostolic constitution, that he may be our God, and we may be his people, through the everlasting covenant of his free grace, in which alone we hope to be accepted by him, through his blessed Son Jesus Christ, whom we take to be our High Priest, to justify and sanctify us, and our Prophet to teach us, and to subject to him as our Lawgiver, and the King of saints, and to conform to all his holy laws and ordinances, for our growth, establishment and consolation, that we may be as a holy people unto, and serve him in our generation, and wait for his second appearance, as our glorious Bridegroom, be fully satisfied in the good way of grace, (as we hope) in some good measure uppen one another's spirits, we do solemnly join ourselves together in holy union and fellowship, humbly submitting to the discipline of the gospel and all holy duties required of a people in such a spiritual relation.

(1) We do promise and engage to walk in all holiness, godliness, humility and brotherly love, as much as in us lieth, to render our communion delightful to God and comfortable to ourselves, and to the rest of the Lord's people.

(2) We do promise to watch over each other's conversation, and not to suffer sin upon one another, so far as God shall discover it to us, or any of us, and to stir up one another to love and do good works, to warn, rebuke, and admonish one another, with meekness, according to the rule left by Christ in that behalf.

(3) We do promise in an especial manner to pray for one another, and for the glory and increase of the church, and for the presence of God in it, and the pouring forth of his Spirit upon it, and his protection over it, for his glory.

(4) We do promise to bear one another's burdens and infirmities, to cleave to one another, and to have fellow-feeling with one another, in all

conditions, both outward and inward, as God in his providence shall cast any of us into.

(5) We do promise to bear with one another's weakness and failings, with much tenderness, not discovering to any without the church, nor within, unless according to church rules and the order of the gospel provided in that case.

(6) We do promise to strive together for the truth of the gospel, and the purity of God's ways and ordinances, to avoid causes, occasions of dissensions, and endeavor to keep the unity of the Spirit in the bond of peace. (Eph. iv. 3.)

(7) We do promise to meet together on Lord's days, and at other times as the Lord shall give us opportunity, to serve and glorify God in the way of his worship, to edify one another, and continue the good of his church.

(8) We do promise, according to our ability, or as God shall bless us with the good things of the world, to communicate to the necessity of the church, and all other gospel duties we humbly submit unto, promising and purposing to therefrom, not in our own strength, being conscious of our weakness, but in the power and strength of the blessed God, whose we are, and whom we desire to serve, to whom be glory now and forever. (Amen.)

We whose names are under written endeavor to adhere to the foregoing.

Thomas Griffith, Elisha Thomas, Enoch Morgan, James James, Evan Edward, Griffith Nichols, Edward Edward, Richard Owen, Hugh David, John Griffith, John Phelleps, Anthony Mathews, Reese David, Thomas Evan, Thomas Edward, Thomas Morris, Arther Milcher, Joseph Jones, John Boulten, John Eward, Hugh Morris, Thomas Wild, Samuel Wild, Thomas John, Lewis Phillip, John Devendald, Samuel Griffith, David Thomas, Reese Jones.

In all 30.
Mary Wallace, Elenor John, Elenor Morris, Hannah Milcher, Mary David, Jane James, Elizabeth John, Lucy Edward, Joan Morgan, Rebeca Edward, Catharine Edward, Rebeca John. In all 12.

IN PRESS.

The book containing the writings of Elder J. F. Johnson, of Lawrenceburgh, Anderson Co., Ky., compiled from the SIGNS OF THE TIMES, is now in press, and will be completed in a short time. The book will contain five hundred or more pages, the same size as the "Editorials," and will be sent postage prepaid at the following

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EDITORIAL.

MIDDLETOWN, N. Y., JUNE 1, 1876.

GIDEON'S ARMY.

THREE COMPANIES—EMPTY PITCHERS—LAMPS, &C.

In reply to brother Isaac McCarty, of New London, Iowa, we will give such views as we have upon the figurative import of the text recorded in Judges vii. 16, which reads thus: "And he divided the three hundred men into three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers."

The records of the Old Testament we are informed are given for our instruction, and contain a shadow of good things to come, things in which the saints of the present dispensation have an interest. The people of Israel whom God redeemed from Egypt, and with a strong hand and outstretched arm brought out of the house of bondage and through the sea, and through the wilderness into the promised land, were undisputably typical of the spiritual people which were chosen of God in Christ, and redeemed from the bondage of the law, the pollution and guilt of sin, and brought by his almighty arm into the gospel rest which was prefigured by the land of promise. The propensity of Israel to murmur, fret and rebel, and when not under the chastising hand of God to go into idolatry, clearly portrays the wandering and rebellious propensity of the spiritual tribes of the Lord to depart from his precepts, wax fat and kick, when left to develop their carnal proclivities, for the trial of their faith. As Israel were often chastised for their rebellion and idolatry by being driven before their enemies until thoroughly made sensible of their own weakness and entire dependence on God for deliverance, so the children of God are frequently reduced to the greatest extremities, and with deep contrition to call on God to deliver them from their distress.

The connection of our text shows that Israel had done evil in the sight of the Lord, and had been delivered by the Lord into the hands of Midian for seven years; and when they were sorely oppressed by their enemies, the angel of the Lord appeared unto Gideon, the son of Joash, and commanded him to demolish the altar of Baal, and cut down the grove; and this exasperated the Midianites and the Amalekites and the children of the east, and they raised a mighty army, and came down upon the people of Israel with a host that was like the sand for number, and encamped against Israel. Israel, now humbled under the chastening hand of God, in their distress called on God for deliverance; and God, by his angel, appeared again unto Gideon, and promised to deliver Israel by his hand; and having strengthened him for the work, gave him special instruction how to proceed. To all human appearance the whole

combined forces of all the tribes of Israel could make but a very feeble and fruitless resistance to such a mighty army; but God had determined, instead of augmenting the army of Israel, to reduce the handful which were with Gideon, from thirty-two thousand men to the number of only three hundred, lest Israel should boast that by their power or valor they had achieved the victory. Truly God is jealous for his own glory, which he will not give to another, nor his praise unto graven images. God's method of strengthening the heart and hands of Gideon, and Gideon's misgivings and fearfulness, are well illustrated in his dealings with his children in every age. We all know something of the doubtings, fearings, trembling and slowness of heart to receive and rely upon the kind and gracious promises of our God. But when he strips us for the race, or harnesses us for the battle, then we can, through him, run through a troop or leap over a wall, and do valiantly.

We may trace this subject far, and compare God's dealings with Gideon and Israel with the experience of all the saints in their numerous conflicts with their enemies and their triumph over them; but there appears to us a still deeper and more striking application of the figurative import of the part of the subject presented in the text proposed for our more especial consideration.

From the allusion to this subject, Isa. ix. 4-7, we conclude that Gideon, in leading the little band of God's elect or chosen people to triumph over the Midianitish hosts, was a figure of Christ, as the Captain of our salvation. The removing the yoke and burden and staff and rod of oppression of Israel by Gideon, was attended with confused noise in the Midianitish camp, and garments rolled in blood; not by swords of steel or weapons of carnal slaughter used by Gideon and his men, but by confusion in the enemies' camp, which set every man's sword against his fellow; and this confusion and consternation was occasioned by what was to them the confused noise of three hundred trumpets breaking suddenly upon their astonished ears, and simultaneously with the noise, the fearful glare of light from three hundred lamps, which carried dismay and terror to their quaking hearts. So when our spiritual or anti-typical Gideon, the "child born, the Son given, the Wonderful, Counsellor, the Mighty God, the Prince of Peace," should vanquish all the enemies of his cause and people, it shall answer to the figure and be with burning and fuel of fires. When "that wicked shall be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."—2 Thess. ii. 8.

If we are right in taking Gideon in this figure to represent Christ, then the three hundred chosen men, elected by God himself, may represent the chosen people of God under the three dispensations, including patriarchs and prophets under the two former

dispensations, and the apostles and saints of the gospel dispensation. This divides the Lord's host into three companies, as they are represented by a multitude of corresponding figures. When Jacob, on his journey, came to the land of the people of the east, he saw a well in the field, and lo, there were three flocks of sheep lying by it, for out of that well they watered the flocks. But it was a fountain sealed, a spring shut up, so that they could not be watered until the flocks were gathered, and the stone removed. The stone, or tables of the law, shut up from the flocks the waters of life, until Rachel (the figure of the gospel church) brought up her father's flock, and then the stone was removed and the flocks were watered.—Gen. xxix. The division of the Lord's chosen people is represented in the three companies, by Abraham, Isaac and Jacob, by Noah, Daniel and Job, by Shadrach, Meshach and Abednego, in the burning furnace, and the form of the fourth in their midst, whose form was like the Son of God, in the sign of the prophet Jonah, the three days and three nights he was in the whale's belly, and the three days in which Christ said he would build the temple, the three days he was in the heart of the earth, with many other parallel figures, all of which show that the great battle of the Lord, in which the mighty hosts of the worshippers of Baal or other idols shall be vanquished and go to confusion together, and the wicked shall be consumed by the spirit of the mouth of our great Captain, and destroyed by the brightness of his coming, as the Midianites were by the sound of the trumpets blown by the mouth of Gideon, and reiterated by those who were with him, who were "called and chosen and faithful," and whom Gideon commanded to look at him, and do as they saw him do, should agree with this figurative number.

"And he put a trumpet in every man's hand." Not in the hand of every man of Midian, or of Amalek, nor even every man of Israel; but every man of the three hundred whom God had chosen for that service. The proclamation of the gospel of the grace of God is often spoken of in the scriptures as the blowing of a trumpet. Two trumpets of silver, of a whole piece, were made at God's command by Moses, to be blown for the gathering of the people of Israel, and for the journeying of the camp. A jubilee trumpet was sounded to announce the year of release to the captives of Israel. "And it shall come to pass in that day that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in his holy mount at Jerusalem."—Isa. xxvii. 13. "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds from one end of heaven to the other."—Matt. xxiv. 31. The trumpets used by the three hundred chosen men of Gideon did

not divide nor scatter Gideon's men when sounded by command of and in harmony with the sounding of the trumpet of their illustrious leader; but it scattered and confused their enemies. So the gospel of the Son of God, when sounded at his command, and precisely as the chosen trumpeters witness the sounding of it by their glorious leader and commander, will always gather those who have an ear to hear what the Spirit saith to the churches; but "if the trumpet give an uncertain sound, who shall prepare for the battle?" The gospel is the sharp sword which proceedeth out of the mouth of him who in righteousness doth judge and make war. This is the "sword of the Lord and of Gideon," and it will surely carry confusion into the camp of the enemies, and ultimately set every man's hand against his fellow, as in the days of Midian. The sword of the Lord, as we have said, is not a carnal weapon made of steel, but it is quick (vital) and powerful, sharper than any two-edged sword; it is mighty through God, for it divides asunder between joints and marrow, soul and spirit, and it is a discernor of the thoughts and intents of the heart. Such a sword, a "Thus saith the Lord God," is put in the hand of every soldier of the cross; but it cannot be used with good effect only at the proper time. The apostles, after receiving the commission, were commanded to tarry in Jerusalem until they were endued with power from on high. Had some of Gideon's men blown the trumpet before Gideon gave the signal, they might have done mischief; but, "Look on me, and do likewise. When I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of the camp, and say, The sword of the Lord and of Gideon." So says our spiritual Leader: Look on me, observe my example, do as ye see me do, obey my commandments, and follow in my footsteps.

Observe, the trumpets were furnished and put in every man's hand by Gideon, as were also the empty pitchers and the lamps. Trumpets have a variety of sounds: some are shrill and piercing, some are smooth and soft, others are harsh and grating in their sound: some are to announce an approaching conflict, calling the people to arms, and some are to proclaim a jubilee of release to prisoners and captives; but for every purpose the trumpet must give a certain sound. Should every man furnish his own trumpet, they would not be likely to harmonize in sound. Some of those that were used by Israel were made of rams' horns, others of silver, and all adapted to the purpose for which they were to be used. The trumpets put in the hands of Gideon's three hundred men fitly represent the gifts of the Holy Spirit, which our spiritual Gideon has bestowed on every one whom he has called and chosen to grapple with the powers of darkness, and stand in defense of the faith which was once delivered to the saints. And let it also be well observed that the trumpets in the hands

of Gideon's men were only understood by the men of Gideon; but made a confused, unintelligible noise in the ears of the Midianitish camp. The same trumpets that cheered and strengthened the hands and hearts of the men of Gideon, carried consternation and death to their enemies. So the same apostolic gifts that are "a savor of life unto life to them that are saved, are a savor of death unto death to them that perish." "Blessed are they that know the joyful sound." The preaching of Christ is to the Jews a stumbling block, and to the Greeks foolishness; but unto them which are called, (as were Gideon's men,) Christ the power of God and the wisdom of God."

The empty pitchers may represent the servants of God, who in themselves are but dust and ashes, moulded by the potter, and formed into vessels of honor or of dishonor, according to the pleasure of the potter; in themselves empty, and having no power to either cheer Israel or confound the enemy; but he who has formed the vessels to honor has committed to them a sacred treasure, that the excellency of the power may be of God, and not of us.

The lamps, that were concealed from the view of the enemy by the empty pitchers, until the pitchers were broken to let the light shine forth, is clearly illustrated by the apostle, 2 Cor. iv. 5-7: "For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure (of light) in earthen vessels, (as Gideon's men had their light in earthen vessels, and for the same purpose, too,) that the excellency of the power may be of God, and not of us." And as the mighty hosts of Midian, of Amalek and the people of the east were overwhelmed and destroyed when Gideon caused the light to shine out of the darkness of the empty pitchers, even so will the Lord consume anti-christ or that wicked with the spirit of his mouth, and destroy them with the brightness of his coming.—2 Thess. ii. 8. God's chosen ministers, who take forth the precious from the vile, are "as God's mouth."—Jer. xv. 19. Of the Spirit of the Lord, it is said unto the Zion of the Lord, whose light is come, and on whom the glory of the Lord has risen, "My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever."—Isa. lix. 21. The light in Gideon's pitchers, and the Spirit and words of the Lord, which are a light to our way and a lamp to our feet, God has put in the mouth of Zion's seed, as Gideon put the lamps into the empty pitchers of his men, and made them to be as his mouth, in declaring his words and in

putting forth the precious from the vile.

Although we have extended our remarks to a great length, we cannot well forbear to add a few further reflections on the subject, especially in regard to the useful instruction it presents to the soldiers of the cross of Christ. Neither the pitchers, the lamps or the trumpets, or even the men, had any power to subdue the mighty hosts that were encamped against them. The blowing of the trumpets, the breaking of the pitchers, the shining of the lamps, and the crying, "The sword of the Lord and of Gideon," all would have been ineffectual, had not God himself directed the whole matter. It was at God's appointed time and in his own way that this great army was to be put to flight, pursued and destroyed. How often, when Zion appears to languish, and the enemy is spread out like grasshoppers, filling the whole land, that unbelief suggests, "The Lord has forgotten to be gracious," and scoffers say, "He is slack concerning his promises," and our trembling hearts inquire, "By whom shall Jacob rise, for he is small?" But we forget that the battle is the Lord's; and when we are made to triumph it will always be in such a way as shall constrain us to say, "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ."

See the well-drilled chosen handful of men, receiving from God their instructions through Gideon; how very important that they receive every word of the instruction, and obey to the very letter. "Look on me," said Gideon. Should they for a moment turn their eyes from Gideon, they would be terrified at the sight of their enemies, and if they looked at their own feeble numbers, or to their lamps in empty earthen vessels, the sight would be appalling; but as the eye of the servant is to his master, they were commanded to look alone to their leader, and away from everything else. So we find it enjoined on all the saints to be "Looking unto Jesus, the Author and Finisher of our faith." "Behold, when I come to the outside of the camp it shall be that as I do, so shall ye do. When I blow with a trumpet, I and all that are with me, then blow ye the trumpets on every side of the camp, and say, The sword of the Lord and of Gideon."

To-day hosts of earth and hell are encamped against the little flock of our Immanuel; their number is like the sand for multitude, their implements and munitions of war are cruel and deadly, embracing all that earth and hell can supply, and they defiantly challenge the armies of the living God, saying, Who is like unto the beast? Who is able to make war with him? And their mouth is open in blasphemy against God, to blaspheme his name and his tabernacle, and them that dwell in heaven. "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."—Rev. xiii. Like "the

lily among thorns, and as the apple tree among the trees of the wood," the little flock, unto whom it is the Father's good pleasure to give the kingdom, the church of God is seen. "And I looked, and lo, a Lamb stood on the Mount Zion, and with him a hundred and forty and four thousand, having his Father's name written upon their forehead." "And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."—Rev. xiv. 1, and xv. 2, 3.

When Gideon required encouragement to allay his fears and inspire him with courage, God sent him to listen to a dream related by a Midianite, and interpreted by his fellow in the camp. But how simple the dream. The dreamer did not relate that he saw in his dream the bright artillery of heaven displayed, and the bolts of vengeance hurled in a storm of awful wrath, no fearful display of superior numbers, or of terrible death-dealing engines of warfare; but a simple, harmless cake of barley bread, which a hungry soldier might welcome with joy; but in the interpretation it was portentous of evil to their hosts: it tumbled into the camp, and came into a tent and smote it that it fell, and overturned it, that it laid along. But the interpreter saw in the ominous cake the sword of Gideon and Midian's discomfiture. The little flock of Jesus are looked upon by their proud and scornful enemies now with as little dread as they would feel at the sight of a barley cake; but God has said, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." The wisdom of men would suppose the army of the Lord should be greatly augmented, so as to be able to vie with the numerous forces of the enemy; but God in his wisdom caused the number, small as it was, to be reduced from thirty-two thousand to three hundred men, lest they should say, "Mine one hand hath saved me," and thus rob him of the glory of their salvation. So men are now beating up for volunteers to make what they call the Lord's army strong enough to evangelize the heathen and convert the world; but all their volunteer recruits will be dismissed and sent home, like the surplus men of Gideon, before the final triumph shall be accomplished, and the naked arm of God, uncovered by human aid or instrumentalities, shall be made bare in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God.—Isa. lii. 10.

MARRIAGES.

At the residence of the bride's parents, March 4, 1876, by Elder Buel Maben, Mr. Roswell Miller, of Halcott Center, Greene Co., N. Y., and Mrs. Julia Paine, of Meredith, Delaware Co., N. Y.

By the same, April 12, 1876, at his residence, Mr. Hiram Mead and Mrs. Alice Miller, both of Halcott Center, N. Y.

OBITUARY NOTICES.

Lines composed by Charles M. Reed, Aug. 14, 1873, on the death of his beloved wife, **Elva Reed**, who departed this life March 10, 1873, at Ft. Scott, Kansas.

Come, my friends, and take a view
Of a scene well known to you;
'Tis the loss of one most dear,
Who was filled with godly fear;
One who to the Lord did flee,
And is blest eternally.

When the parting moment came,
All her trust was Jesus' name;
O what confidence she placed
In the dear Redeemer's grace!
And my hope is firm that she
Now is blest eternally.

O how patiently she bore
Her affliction o'er and o'er;
Resignation marked each hour,
Proving God's sustaining power;
And may this my comfort be,
She is blest eternally.

O how pleasing is the thought,
She with Jesus' blood was bought!
Now from sin and sorrow free,
Gazing on the Deity!
Sweet the promise is to me,
She is blest eternally.

When my dying moments come,
When my Savior calls, Come home!
O may I her faith possess,
Die in Christ and be at rest;
May my friends who stand and see,
Say, He's blest eternally.

DIED—In Northampton, Pa., April 20th, 1876, **Silas Yerkes**, aged 82 years, 7 months and 5 days.

The subject of this notice was not a member of the visibly organized church, but was ardently attached to the Primitive Baptists, and so long as his health admitted, filled his seat at our public meetings for worship, and carnal religious excitements never caused him to show any countenance to such mockery. For two years past Mr. Yerkes has been gradually wasting away of old age and general infirmity. In his death the church here at Southampton has lost a true, tried and faithful friend; but we hope our loss is his everlasting gain. His funeral was numerously attended on the 24th inst. He leaves three children and a very large number of other relatives; but our God spared the dear father to a ripe old age, and may he sanctify the dispensation to their good.

ALSO,

DIED—In Northampton, Pa., April 22, 1876, **Elizabeth Stelle**, aged 53 years, 2 months and 12 days.

The subject of this notice was a worthy member of the Southampton Old School Baptist Church. She had suffered very much for the past two or three years of a complication of diseases, brought on probably by a paralytic stroke, from which she never entirely recovered, and dropsy on the chest followed as one of the results, and her sufferings at times were excruciating; but she bore her severe pains of body with holy fortitude. I had a conversation with her a few hours before she "fell asleep," and she plainly showed to all present that God's grace was sufficient—death was disarmed of all terror, and she was enabled to "pass the river, telling the triumphs of her King." It was a scene awfully sublime, to behold her as she drew near to her final dissolution; for Christ and him crucified was her theme. As I was about to part from her she repeated audibly the following words:

"Jesus, lover of my soul,
Let me to thy bosom fly,
While the raging billows roll,
While the tempest still is nigh."

Her funeral was also numerously attended at Southampton on the 26th inst. She leaves a brother and sister to mourn, as well as the church, but may the God of Israel sanctify the dispensation to our good and his declarative glory.

WILLIAM J. PURINGTON.

DAVISVILLE, Pa.

We are again called upon to announce the departure of one more of our family.

DIED—At his residence in Hunter, Greene Co., N. Y., April 10, 1876, brother **William Freeman**, in the 74th year of his age. He was formerly of Uppingham, England. He was baptized on profession of his faith, by the late Eld. Hezekiah Pettit, in the fellowship of the Lexington Church, in the year 1844. He was a bold defender of the doctrine of salvation by grace, from first to last. His disease was gravel, and he was a great sufferer for many years, but the last two weeks his sufferings were dreadful, until he became unconscious. But while his reason remained, although suffering beyond description, he was enabled to portray the beauty and glory of that kingdom which cannot be removed, and seemed to have a glorious view of the heavenly or new Jerusalem, and read his title clear. But he is gone, we trust, to his Redeemer, of whom he always delighted to talk. He leaves a wife and one son, and also three children by his first wife.

We feel to sympathize with our sister and nephew according to the flesh, and also according to the Spirit; for we have an abiding evidence that she is one of those of whom the Savior says, "Blessed are the peacemakers, for they shall be called the children of God." May the presence of your Redeemer, my dear sister, be with you through your remaining days, and when you are called to quit your house of clay, I feel confident that you will realize all you have desired and looked for since you were made to feel your sins forgiven, and to rejoice in hope of life eternal given.

Your unworthy brother,
W. P. HAVILAND.

MONTGOMERY, N. Y.

Please publish the death of **Eleanor Main**, youngest daughter of Dea. James, and Anna Main. She died Sept. 29, 1873, in the 18th year of his age. She was not a professor of religion, but was of a mild, pleasant and kind disposition. Her sufferings were great for a number of years, occasioned by a *polypus* in her nose, we had taken out three times, (the last time through her mouth) which only gave present relief, but increased its progress, until she was relieved by death.

ALSO,

My wife, **Mrs. Eleanor Main**, died July 6, 1875, aged 61 years, 3 months and 10 days. She was born in Delaware County, Ohio, and was a daughter of Joseph and Mary Cole. She received a hope in Christ when in her nineteenth year, and was baptized by our beloved Elder Benjamin Martin, in the fellowship of the Marlborough Church, in 1828. She was a loving companion, an affectionate mother, a peaceable neighbor, and an orderly and faithful member of the church of God; yet, because she could not leave the order of the gospel, she was thrust out, with thirty of her brethren and sisters. We were married in 1832, and lived in the church of God together until separated by her death, which was caused by a cancer in her breast, which caused her to suffer great pain, which she bore with much patience.

She leaves six children, (two daughters and four sons) all settled in life.

I do say, that in her the great giver of all good gifts bestowed on me, a poor sinner, the greatest blessing the earth could afford.

Brethren and sisters, pray for me, a poor lonely mourner.

Our beloved Elder John Biggs preached on the occasion.

In deep sorrow,
JAMES MAIN.

DELAWARE Co, Ohio.

DIED—At her residence in Wayne County, Ind., Feb. 29, 1876, sister **Nancy McCullough**, aged 81 years, 5 months and 16 days.

Sister McCullough was baptized in the fellowship of Salem Church of Old, Predestinarian Baptists, in the summer of 1844, where she lived a consistent member until her death. Her faith was that of God's elect, unshaken. Being so old, she could not get to meeting in winter, so she requested the writer to come to her house and have an evening meeting in January, and in February the request was renewed and complied with. And she ap-

peared to enjoy the meetings much, saying to me, "I am so glad that you thought enough of me to come." The next time the relatives and neighbors met together, and the writer tried to preach her funeral, to a large congregation, (which was on March 2d) from 1 Cor. xv. 21. "For since by man came death, by man came also the resurrection of the dead."

She leaves seven children (two sons and five daughters) to mourn their loss.

Sleep on, mother; Jesus will call thee when he shall awaken his saints.

ALSO,

DIED—At his residence in Wayne Co., Ind., brother **Jacob Brooks**. He was born in Augusta Co., Va., Aug. 27, 1795, emigrated to Ohio in 1801, where his father died in a few months, at the age of 21 years. He went to Kentucky in 1818, married Eliza Robinson, and resided in Kentucky eleven years. He came to Indiana in 1827, losing his wife shortly after. In 1830 he married Mary Felter, with whom he lived forty-five years, and who is left widow to mourn her loss. He was baptized in the fellowship of the Regular Baptist Church called Salem, where he lived a consistent member for twenty-seven years. He leaves eight children and twenty-four grand-children, besides his widow, to mourn the departure of a dear husband, father and grand-father. But we hope our loss is his eternal gain. His age at the time of his death, Oct. 16, 1875, was 80 years, 1 month and 20 days.

His funeral was attended by a large congregation. He had made a peculiar request, telling the writer that after he died to come to his house, talk to the people there, as many of the neighbors could not go to the burial, ten miles away, and then at the church house preach a regular funeral discourse. I tried to comply from the text, 1 Cor. xv. 57, "Thanks be to God which giveth us the victory," &c.

JAMES MARTINDALE.

HAGARSTOWN, Ind.

DIED—At his residence near Warren, Jo Davies Co., Ill., on the evening of July 20th, 1875, **Eld. Henry Smith**, (colored.) In consequence of his being born in slavery, his age is not known, but he was nearly eighty years of age.

The subject of this notice was indeed a mystery to himself, and also to others, not having any education, yet with that wisdom which cometh from above he was able to confound the wise of this world.

I have not the particulars of the early life of brother Smith. He was born in Kentucky, was made to see his lost condition by nature, and received an evidence that his sins were pardoned by his blessed Redeemer. He was called to the work of the gospel ministry, and was ordained by a presbytery of Elders, (white) at or near Lexington, Ky. His master set him at liberty, and then by industry he bought the freedom of his wife. They went to St. Louis, Mo., and from thence to Jo Davies County, Ill., where he remained a worthy member until his death. He was a firm believer in the Old School Baptist doctrine, and preached it with simplicity and power. He was a great peacemaker in the churches, and in settling difficulties he had few equals. We feel that our loss in the churches is great.

His last days on earth were his happiest days, wanting to see his brethren, and he died in the triumphs of faith.

May the Lord sustain his companion who survives him, and is a worthy member of the church, and his children, some of whom have also made a profession, and keep us all, in our prayer.

J. W. ROUSE.

POLO, Ill.

DIED—In North Berwick, Maine, Oct. 14, 1875, little **Charlie A. Grover**, son of Charles H. and Jennie M. Grover, aged about three months. It was a darling little babe. For some time before he died his sufferings were great, until death. It was hard for father and mother to give him up, but they had to submit, and be still, for God had taken him.

Over the river dear Charlie is gone,

His spirit's forever at rest;
Free from all sorrow, sickness and pain,
In the beautiful land of the blest.

WM. QUINT.

ASSOCIATIONAL.

The Warwick Association will meet, if the Lord will, with the church at Warwick, Orange Co., N. Y., on Wednesday, June 7, 1876, at 10 o'clock a. m., and close on Friday following.

Those who come from or through New York City, or from the west, on the Erie Railway, will change cars at Graycourt, for Warwick, and will be taken by the Newburg and Warwick train to within a few rods of the meeting house where the association is to be held.

Those coming by the New York and Oswego Midland R. R., or by the New Jersey Midland, will change cars at Middletown, for Warwick. The cars will arrive and depart from Warwick three times a day.

A cordial invitation is extended to brethren and friends from abroad, especially to the ministers of the gospel of Christ, to attend with us.

The Chemung Association have appointed to meet with the Asylum Church, on Vaughn's Hill, in Bradford Co., Pa., on Wednesday, June 14, 1876, at 10 o'clock a. m., and close on Friday following.

Those coming to the Chemung Association from the north, east and west, will come to Waverly on the Erie Railway, so as to take the train on the Lehigh Valley R. R. at 3:20 p. m., on Tuesday, June 13, for Rummerville, where they will be met and conveyed three miles to Vaughn Hill, the place of meeting. At Waverly inquire for Marvin Vail, who will direct to places of entertainment.

Those coming from the south will take the train which leaves North Penn depot in Philadelphia at 9:45 a. m., on Tuesday, arriving at Wyalusing 6:40 p. m., where they will be met and conveyed three miles to the place of meeting. The morning local train will also be met at Wyalusing at 10 a. m. on Wednesday, and the morning train at Rummerville at 10:25, for those who cannot come before. Preaching will begin at half past ten.

A general and cordial invitation is extended to all our brethren and friends.

SILAS H. DURAND.

The Old School Baptist Conference of Western New York will meet at Riker's Hollow, Steuben Co., N. Y., on Sunday and Monday, June 18th and 19th.

Those coming by rail will be met at Blood's Station, on the Rochester Branch of the Erie R. R., on Friday night and Saturday morning, in time to attend the opening service.

The Riker's Hollow Church will hold an opening service in their new meeting house, on Saturday, June 17th, at 10 o'clock a. m. All who feel an interest in the cause are respectfully invited to be present, especially the ministering brethren. We hope as many as possible will attend both meetings.

HENRY C. OLNEY, Clerk.

The Sandusky Association of Ohio will be held with the Columbia O. S. Baptist Church, in Jackson Co., Mich., commencing on Friday before the second Sunday in June, 1876, and we cordially invite all our dear brethren and sisters, especially our ministering brethren, to meet with us; for we are a despoised little band.

Those who come from Ohio will come to Toledo, and there take the cars directly to Napoleon, where there will be conveyances to take them to the meeting. Those from Indiana will come to Woodstock Station, which is but half a mile from the meeting. Brethren should take the morning trains on the day before the meeting.

THOMAS SWARTOUT.

YEARLY MEETINGS.

A yearly meeting is appointed to be held with the Middletown and Halcott Church, on the first Saturday and Sunday in July, as heretofore, as a number of the Elders of the Lexington Association have taken appointments to attend others.

By order of the church,
JAMES MILLER, Clerk.

A yearly meeting will be held, if the Lord will, with the Middleburgh Old School Baptist Church, Schoharie Co., N. Y., on the fourth Saturday and Sunday in June, to commence at 10 o'clock, at the meeting house near James Borthwick's.

We hope to see a goodly number of brethren from our sister churches, especially ministering brethren. Those who come on the cars will come on the Albany and Susquehanna R. R. to Central Bridge, and there take a branch to Middleburgh, where they will be met on Friday p. m. and conveyed to the meeting. By order of the church,

JAMES BORTHWICK, Clerk.

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DEVOTED TO THE

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THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE & SON,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 44.

MIDDLETOWN, N. Y., JUNE 15, 1876.

NO. 12.

POETRY.

THE BURDEN BEARER.

"Cast thy burden on the Lord, and he shall sustain thee."

Christian, when thy ways seem darkest,
When thine eyes with tears are dim,
Straight to God, thy Father, hastening,
Tell thy troubles all to Him;
Not to human ear confiding
Thy sad tale of grief and care,
But before thy Father kneeling,
Pour out all thy sorrows there.

Sympathy of friends may cheer thee
When the fierce, wild storm has burst,
But God only can console thee
When it breaks upon thee first;
Go with words, or tears, or silence,
Only lay thee at His feet,
Thou shalt prove how great His pity,
And his tenderness how sweet.

Think, too, thy divine Redeemer
Knew, as thou canst never know,
All the deepest depth of suffering,
All the weight of human woe.
And, though now in glory seated,
He can hear thy feeblest cry,
Even hear the stifled sighing
Of thy dumb heart's agony.

All thy griefs by Him are ordered,
Needful is each one for thee,
Every tear by Him is counted,
One too much there cannot be;
And if, whilst they fall so thickly,
Thou canst own His way is right,
Then each bitter tear of anguish
Precious is in Jesus' sight.

Far too well thy Savior loves thee,
To allow thy life to be
One long, calm, unbroken summer,
One unruffled, stormless sea;
He would have thee fondly nestling
Closer to His loving breast;
He would have that world seem brighter,
Where alone is perfect rest.

Though His wise and loving purpose
Clearly yet thou mayst not see,
Still believe with faith unshaken,
All will work for good to thee;
Therefore, when thy way is gloomy,
And thine eyes with tears are dim,
Straight to God, thy Father, hastening,
Tell thy sorrow all to him.

"SIR, WE WOULD SEE JESUS."

Go forth, ye heralds of the Lamb!
Proclaim salvation in his Name;
And to a lost and guilty race
Display the riches of his grace.

"None other Name" can charm the ear
Of him who feels destruction near;
No other arm has power to save,
Or break the fetters of the slave.

Spread forth upon the gospel board
The sufferings of your dying Lord,
Till hungry souls are well sufficed
In feeding on a precious Christ.

Tell of his last tremendous hour;
Assert his resurrection power;
And, when your hearts are drawn above,
Sing of his interceding love.

When once this sinful earth he trod,
The weary Man, the Mighty God,
Oft, with his loved disciples, he
Resorted to Gethsemane.

The north wind burst on Christ below;
Come, O thou south, and on us blow!
That all his servants may proclaim
The sweetest savour of his name.

Gospel Standard.

CORRESPONDENCE.

BISMARCK, Ill., April 24, 1876.

ELD. G. BEEBE—DEAR FATHER IN ISRAEL:—There is a request in No. 7 of this year's SIGNS, over the signature of brother S. K. Cooper, of Chesterville, Ill., for my views of Rev. xx. I have before felt some anxiety to write, and have often thought of writing upon the things which seem to be foreshadowed in that portion of the inspired volume, but was reluctant to undertake voluntarily so difficult a task, fearing such views as I entertain concerning them might appear speculative or conjectural to many of our brethren. And as giving my views through the SIGNS will necessarily require considerable space, I was impressed with an assurance that the space, if not so used, would be continuously filled with much more profitable and edifying and instructing substance than could emanate from any weak and limited reflections of mine. And I was made very much to doubt that I could so write as to obtain place in your paper; but I am willing, and shall be perfectly satisfied to submit it to your decision and mature judgment, hoping your candor will not permit your generosity and forbearance to induce you to give it place, unless you have nothing before you more profitable with which to fill your columns. It would require but little time and space to give my views, should I attempt to do so without reasons, other than such as are deducible from, or supported by this chapter alone. But as there may be diverse opinions concerning it, I fear what I might submit would be unprofitable in the extreme, if not unreasonable, to many, without ample support and illustrations in its confirmation. As the readers of the SIGNS will not want, perhaps, to read it with their bibles before them, I will quote the first three verses:

"And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled."

This that John saw while in banishment, seventeen hundred and eighty years ago, as he had a view through the vista of futurity, and which he has here described, is yet in the not far distant future, and is to immediately precede and prepare the way for that most glorious of earthly

events of which the apostle Paul writes so explicitly, in so few words, as a conclusion to which he was brought in reasoning upon the typical rest of Israel, thus: "There remaineth therefore a rest [margin—"a keeping of a Sabbath] to the people of God."—Heb. iv. 9. And this expression of "a rest" is peculiar, when we consider that he has used the word eleven times, from the beginning of the 11th verse of the 3d chapter to the end of the 11th verse of the 4th chapter; and in every instance, except the one above quoted, in the original the word is "*katapausin*," signifying, cessation from work; rest; tranquillity; repose. And in the 9th verse the word is, "*sabbatismos*," signifying, the celebration of a rest; the memorial of rest; a sabbath-keeping, or commemorating. But few bible readers notice the marginal reading; for all bibles do not have them; and some that do notice them could not tell but that the word *rest* in each of the eleven times it occurs in the foregoing connection, means "a sabbath-keeping," which is the reason it seemed necessary to mention these two different words and their respective meaning: the one absolutely a rest, the other a memorial, celebration, or commemoration of rest. As the word sabbath signifies solemnizing, or commemorating a rest, the first time it occurs in the bible is in Exodus xvi. 23, thus: "And he [Moses] said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord." That is, the rest of the holy commemoration unto the Lord. Verse 25: "For to-day is a Sabbath [commemoration of rest] unto the Lord." "But the seventh day is the Sabbath [celebration of the rest] of the Lord: in it thou shalt not do any work, thou nor thy son," &c.—Ex. xx. 10. Hence the Sabbath was given 2,515 years after the creation, for a sign, a figure, a type, as national Israel were a type of all the redeemed by the blood of Christ. For "the Lord spake unto Moses, saying, Verily my Sabbaths ye shall keep; for it is a sign [of rest to the people of God] between me and you, throughout your generations," &c. "Six days may work be done; but in the seventh is the Sabbath [commemoration] of rest, holy to the Lord," &c. "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant." "It is a sign [type, symbol, figure or shadow] between me and the children of Israel, throughout your generations forever."—Ex.

xxxi. 12-18. "But on the seventh day there shall be to you a holy day, a Sabbath [memorial or sign] of rest to the Lord." Ex. xxxv. 3. Verse 24: "Ye shall have a Sabbath, a memorial, by blowing of trumpets, a holy convocation." As the 4th of July has been a national memorial and patriotic convocation.

I have quoted thus largely to show that the occurrences of the word Sabbath, in the sense of a sign, symbol, type, memorial, commemoration and celebration, are not isolated, but general throughout the scriptures. And not only were the people themselves required to perpetuate this sign, but the land of Canaan also must formally be made to observe its Sabbaths, signs and commemorations of rest, every seventh year.—See Lev. xxx. 1-8. The fourth verse reads, "But in the seventh year shall be a Sabbath [memorial] of rest unto the land, a Sabbath [a sign or memorial] for the Lord." "Then shall the land enjoy her Sabbaths, [signs or celebrations of rest] as long as it lieth desolate, and ye be in your enemies' land: even then shall the land rest, and enjoy her Sabbaths," &c. "Because it did not rest in your Sabbaths, when ye dwelt upon it."—Lev. xxvi. 32, 35. Again, in 21st verse of the last chapter of 2d Chron., it is said, after "the wrath of the Lord arose against [Israel] his people, till there was no remedy, he brought upon them the king of the Chaldees, who carried them to Babylon, to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths; for as long as she lay desolate she kept Sabbath to fulfill three score and ten years." Thus we see that not only the typical people, but the typical land also was required formally to keep a Sabbath as a sign, to reinstate the loss of every seventh year in which its Sabbath-keeping had been neglected, which seventy years rest would fulfill for seven times seventy (490) years in which it had not been observed. For God said, "And I gave them my Sabbaths, [commemorations of rest] to be a sign between me and them," &c. "Walk in my statutes, and keep my judgments and do them: hallow my Sabbaths, and they shall be a sign [of "a rest to the people of God"] between me and you, that ye may know that I am the Lord your God."—Ezek. xx. 11, 12, 19. Now, in what way can the Sabbath be a sign, or as Paul expresses it, "a shadow of things to come," (Col. ii. 16, 17) yet future in his day? Unless it be a Sabbath-keeping to the people of God, in which the whole

earth is to participate, as Canaan was made to participate in the typical Sabbaths. And how is all to be accomplished, but in the removal of the curse from the earth, which was pronounced against it for man's sake?—Gen. iii. 17, 19. But in Ex. xx. 11, God gives as a reason why a law was given requiring a strict observance of the typical Sabbath, thus: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day and hallowed it," as a sign that there remaineth therefore a Sabbath-keeping to the people of God. For, as the apostle said to the "beloved," "Be not ignorant of this one thing, that one day with the Lord is as a thousand years, and a thousand years as one day."—2 Peter iii. 8, 9. So I believe, in all these things together, we are to be taught that at the end of six thousand years from the creation, each of which having been foreshadowed in each of the six days of creation, which God could have accomplished in a moment as easily as in the six days, had it not been his purpose to present therein the symbol that there is to be a triumphant end of Satan's dominion upon earth for a thousand literal years, before the final banishment of the wicked, at the commencement of which time an angel is to come down from heaven to the earth, where the devil is, and for nearly six thousand years has been, "the prince of the power of the air," and where he now perpetrates "spiritual wickedness in high [epournois—"the heavenly"] places," (as in Eph. i. 3) as the prince of the principalities, powers, and the rulers of the darkness of this world, (Eph. vi. 12) and is to "lay hold on him, and bind him a thousand years," which is to divest him of the privilege he now has, and has had since time began, to escape the confines of "the bottomless pit," (perhaps the illimitable realms of space beyond the universe) called in the original, *teen abussan*—the abyss, and rendered, Luke viii. 31, "the deep," thus: "And they [the demons—Gr. *daimonia*] besought him [Jesus] that he would not command them to go out [of the earth] into the deep." Gr. *Eis teen abusson*. "And shut him up," which is to enclose him in the abyss, and out of the visible creation. "And put a seal upon him," which is to fasten or confine him, "that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season," at the close of the seventh seal, when "there was silence in heaven about the space of half an hour," (Rev. viii. 1) the forty-eighth part of a day, the symbol of the thousand years, about twenty literal years. When this binding, imprisonment and setting a seal upon Satan has been accomplished, then will follow immediately the glorious anti-typical Sabbath-keeping upon earth "that remaineth to the people of God," in which the saints are to participate for a thousand and literal years, when "many shall come from the east and west, and

shall sit down with Abraham and Isaac and Jacob, in the kingdom of heaven; and many will seek to enter in, and shall not be able, when once the Master hath shut to the door," &c., "saying, Lord, Lord, open unto us: we have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not, whence ye are. Depart from me, ye workers of iniquity. And there shall be weeping and wailing and gnashing of teeth, when they shall see Abraham and Isaac and Jacob, and all the prophets, in the kingdom of God, and they thrust out. And they shall come from the east and the west, and from the north and the south, and shall sit down in the kingdom of God."—Matt. viii. 11, & Luke xiii. 24-29. For in verse four, John says, "I saw thrones, [thronous] and they [the elders] sat upon them; and judgment [authority] was given unto them;" in fulfillment of what Jesus said unto them, "Ye which have followed me, in the regeneration, [renewing of the earth to its primitive state] when the Son of Man shall sit in the throne [Gr. *thronou*] of his glory, ye also shall sit upon twelve thrones, [thronous] judging the twelve tribes of Israel."—Matt. xix. 28. "That ye may eat and drink at my table, in my kingdom, and sit on thrones, judging [ruling] the twelve tribes of Israel."—Luke xxii. 30. They shall rule or govern those of the twelve tribes of Israel that are alive and remain upon the earth; which are not saints at the coming of Christ in his kingdom and glory; and those of the Gentiles who are not saints, and are alive and remain, will also be judged, or ruled. "For, do ye not know that the saints shall judge [govern] the world? And if the world shall be [governed] judged by you, are ye not worthy to judge [decide] the smallest matters?"—1 Cor. vi. 2. Then it is so, if the apostles shall rule the twelve tribes of Israel exclusively, and the rest of the world, the Gentiles, are also to be governed, there must be twelve more elders to rule them, making in all twenty-four elders in the kingdom. Hence John says, "I looked, and saw round about the throne [Gr. *throno*] four and twenty seats, [Gr. *thronoi*—thrones] and upon the seats [Gr. *thronous*—thrones] I saw four and twenty elders sitting, clothed in white raiment, and on their heads crowns of gold."—Rev. iv. 4. The crowns are emblems of authority to rule—the "judgment which was given unto them, and the souls of them that were beheaded for the witness of Jesus, and the word of God, [all the saintly martyrs] and which had not worshiped the beast." Gr. *therioo*—emblematic of the wicked political persecuting power and dominion of man, which has been exercised, and their spirit manifest, in every age of the world, from the martyrdom of "righteous Abel" to the present time; an emblem of which, in their development and magnitude, spanning a period of "seven times" three hundred and sixty-five prophetic or emblematic days, just 2,555 literal years, was presented to Nebu-

chadnezzar in a dream, which Daniel was sent to him to interpret.—See Dan. ii. 3, 5, 31, 45 inclusive; also iv. 10, 16, inclusive, and the 32d verse. Nebuchadnezzar's was only "the head," or first part of the full development and greatness of absolute and universal dominion, which he exercised by the consent and assistance of wicked men. "Thou art this head of gold." And Daniel himself also had a view of this same emblematic beast in its four grand distinctions and developments, the "head," or "first," like a lion, and had eagles' wings, &c.—Dan. vii. 4. The breast and arms of Nebuchadnezzar's image, which were of silver, were a symbol of the Medo-Persian empire, as was also the ram seen by Daniel; the arms representing the division of empire after the reign of Belshazzar, the successor of Nebuchadnezzar, between the Medes and Persians. As was said, "Thy kingdom is divided between the Medes and Persians. In that night was Belshazzar, the king of the Chaldees, slain, and Darius the Mede took the kingdom."—Dan. v. 30, 31. Darius was assisted in the conquest of Babylon by Cyrus, his nephew, and they two reigned over it in conjunction, in its divided state, (Cyrus being a Persian king) till the death of Darius, 536, B. C., when it was again united in the form represented by the union of the two horns with the ram, Dan. viii. 3, 20, and also the union of the arms and breast of the image, which after the union as "the breast," is the same as was presented to Daniel in a symbol "like a bear."—Dan. vii. 5. "The belly and thighs of brass," Nebuchadnezzar's images, and "the rough goat which had a notable horn between his eyes," Dan. viii. 5, 21, 22, and also the beast "like a leopard," Dan. vii. 6, were all symbols of the empire of Alexander the Great, and that "notable horn" was a symbol of Alexander himself, and not his kingdom, as was the goat, and the beast "like a leopard, which had four wings of a fowl, also four heads." The four wings and four heads, with that (horn) being broken, whereas four stood up for it, &c., all represent four kings which stood up out of the nation, Ptolemy, Lysimachus, Cassander and Seleucus, the generals of Alexander, which divided his empire among themselves at his death. "The legs" of Nebuchadnezzar's image "were of iron, and his feet and toes part of iron and part of miry clay," &c. And Daniel's "fourth beast, dreadful and terrible, and strong exceedingly," which had ten horns, Dan. vii. 7, were a symbol of the Roman empire, as also the ten horns and ten toes were emblems of the distinct powers or kingdoms of its present and past divided state, which, as they still exist, practice and exercise the same wicked and persecuting power as formerly, though in a much restricted degree. "And whereas thou sawest iron mixed with miry clay, they [these distinct powers] shall mingle themselves with the seed [children] of men; but they shall not cleave one to another, even

as iron is not mixed with clay."—Dan. ii. 43. How literally is this verified! We now see all the kingdoms of earth, for fear of revolt and overthrow, making a grand effort for reconciliation, or pacification of their subjects, by mixing and mingling them in the affairs of government, by allowing them a participation in the management of one or more departments; as England in her judiciary and legislative branches of government, in which she is imitated now, to an extent, by the most absolute despotisms of the earth. Yet they do not cleave or assimilate together, but each watches the other with an eye of fear and jealousy, in continual dread of the encroachments upon either the prerogatives of the one or the liberties of the other. And John, while in banishment upon the solitary isle of Patmos, by the fierce and relentless persecution of this selfsame beast, has more minutely described its peculiar and distinguishing features, Rev. xiii. 1-8, as he seemed to have had a view of it in a more complete state of development, as appears from his description; and he reverses somewhat, in his description, the order in which the symbols of the different and distinct features of these powerful empires were presented to Daniel in the four different and distinct beasts; for the one beast which John saw had seven heads in addition to nearly all the characteristic features of all four of the beasts described by Daniel; and in describing it he says, "I stood upon the sand of the sea and saw a beast [Gr. *therion*—wild beast] rise up out of the sea, having seven heads and ten horns, [emblems of power] and upon his horns ten crowns, [emblems of acknowledged sovereignties] and upon his heads the names of blasphemy. And the beast which I saw was like [unto] a leopard; [Daniel's third beast] and his feet were as of a bear, [Dan. vii. 5, "a second like to a bear"] and his mouth as [like] the mouth of a lion." As Daniel describes his first, verse 4; though Daniel does not, as John, inform us in what particular each respectively is like a lion, a bear and a leopard, &c., yet he discloses to us that the first was dissimilar to, and in every particular not like a lion, in having wings, and a man's heart given to it, &c.; and that the third was not like a leopard, in its having four wings of a fowl, and four heads; so that the likeness he mentions was only in some particulars as the feet and mouth, as described by John. But for a minute description, and an unmistakable identity of the beast, with the fierce and wicked exercise of the dominion of human government, we must examine Rev. xvii., where John says, "I saw a woman sitting upon a scarlet colored beast, [therion] full of names of blasphemy, having seven heads and ten horns." The same beast, evidently, verses 7 & 8. "And the angel said unto me, The beast that thou sawest was, and is not," &c. "The seven heads are seven mountains on which the woman sitteth." The seven hills upon which the city

of Rome stood, as the seat of the woman. In this we are given to understand that the lion-like, the bear-like and the leopard-like features of the beast pertain exclusively and respectively to the Assyrian, Medo-Persian and Grecian imperial dynasties, which were past, or preceded the empire above described. For, continues the angel, in the description, peculiar, and exclusively applicable to the Roman empire, "There are seven kings." [Gr. *basileis*—literally kingdoms, forms of government, in distinction.] "Five are fallen,"—namely, 1st, the kingly form under Romulus and Rhemus, twin brothers of Rhea, Sylvia and Mars; 2d, by the consulate form, of "Pro-Consuls;" 3d, dictatorial form, by dictators; 4th, the military tribunes; 5th, decemvirate form, while the government was in the hands of Decem-viri, ten men; 6th, "And one is," [the imperial form then existing when John wrote;] 7th, "the other is not yet come."—The government as administered by the Ex-Archate of Ravenna. "And when he cometh, he must continue a [little season] short space." "And the beast which was, and is not, [the first, or kingly form of government] even *he* is the eighth," when resolved into, and divided as the ten kingdoms, represented by the ten horns, "and is of the seven," which is the kingly, or first form, "and goeth into perdition," that is, continues to the day of destruction of all earthly kingdoms. "And the ten horns [always an emblem of regal power or sovereignty] which thou sawest are ten kings, [*basileis*—literally kingdoms] which have received no king [Gr. *basileian*] as yet, but receive power as [*basileis*] kingdoms one hour, [emblematic of about forty years] with the beast. These kingdoms have one mind, and shall give their power and strength unto the beast." "And I saw one of his heads," forms of government, "as it were wounded to death; and the deadly wound was healed, and all the world wondered [Gr. *esauvasthe*—literally, revered, or did homage] after the beast." How literally all this was verified when Rome had virtually assumed an imperial form of government, under the martial glory and sovereignty of Julius Cæsar, and that form of government was, "as it were, wounded to death," in the great conspiracy in the senate chamber, on "the ides of March" 44 B. C., which resulted in his assassination, and "the deadly wound was healed," in the elevation of Augustus to the imperial title, B. C. 31, thus permanently establishing the sixth head, or form of government, in backward reverence or homage from it.

The foregoing I think ample to establish these beasts as symbols only of the wicked, corrupt and persecuting secular, as contradistinguished from ecclesiastical dominion of anti-christ, the man of sin, the spirit of iniquity, that began to work in the church in the days of the apostles, a symbolized view of which was presented to Daniel in the eleventh, or "an-

other little horn which came up among them," the ten horns, before whom there were three of the first horns, or kingdoms, plucked up by the roots, &c., Dan. vii. 8, and having a mouth speaking great things. And an emblem of the Papal and Protestant persecuting domination was also presented to John, which he describes thus: "And I saw a woman sit upon a scarlet colored beast," &c., "And upon her forehead a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS," &c. "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus."—Rev. xvii. 4, 6. The destruction of which, as foretold in the following chapter, I shall not have space to notice, as John speaks in Rev. xiii. 11, to the end, of "another beast," which must be noticed briefly, "coming up out of the earth; and he had two horns," distinct powers, "like a lamb, and he spake as a dragon." "And he causeth all, both small and great, to receive a mark in their right hand, or in their foreheads, and cause that as many as would not worship the image of the beast should be killed, whose number is the number of a man." That is not emblematic, but literal, as the counting of man, in counting 666 different names of religious sects, as the name of the beast and the number of his name. This beast is a symbol of the numerous progeny, numbering 666 names of sectarian organizations, from the twin daughters or harlots of Babylon, the Mother of Harlots, to which she gave birth in the year 1537, when what is called "The Reformation" dawned upon Christendom, when the seventh angel poured out his vial, full of the last plague of the wrath of God, in the air, and there came a great voice out of the temple of heaven, from the throne, saying, "It is done. And there were voices," &c., disputings in Babylon. "And the great city," Mystic Babylon, Papal Rome, "was divided into three parts." 1st, Papal Rome, the mother; 2d, the followers of Luther; 3d, the followers of Calvin; the twin daughters. "And the cities," established religion, or churches, "of the nations fell, and great Babylon came into remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath."—Rev. xv. 6, xvi. 1, 17, 18.

But I find my mind reaching to an extent than would require the compass of a volume. I must therefore return again to our chapter, and leave these beasts and symbols; for to attempt a detailed account of them would require a history of the world for a period of 2,555 years, and but a small portion of it is yet in the future.

Verse 4: Then those "which had not worshiped the beast, nor his image, [likeness] neither had received his mark," the symbol, or any impression of regal authority, as the crown, or any mental impression in, instead of "upon their foreheads or [the sceptre] in their hands," lived and reigned with Christ a thousand years. Verse

5: "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." Verse 6: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years." The question is, Has the foregoing ever taken place, or been fulfilled? Or is it not all in the future, yet to be realized in that Sabbath-keeping that remaineth upon earth to the people of God? And who, of all the saints, ever lived a thousand years with Christ, and reigned with him a thousand years only? And who are the rest of the dead? Are they not evidently the wicked? And if they were ever alive, it was only in a literal sense; and the word "until" implies, as well as the word "again," that at the expiration of the thousand years they will live in the same sense they once lived, and in no other. And it is clearly, distinctly and definitely implied, as evidently as an implication can be made, that "the second death" hath power on all such, and none other; and that none but the blessed and holy hath part in the first resurrection, and that they only shall be priests of God and of Christ, and shall reign with him a thousand years, when he shall come to be glorified in his saints, and to be admired in all them that believe in that day, (2 Thess. i. 10) upon earth, in the kingdom of his glory. For "In the days of these kings [kingdoms] shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left," as temporal kingdoms, "to other people" than the number enjoying its blessings and privileges at the time of its establishment. "It shall break in pieces and consume all these kingdoms, and it shall stand forever."—Dan. ii. 44. This has not been accomplished, none of it, nor ever will be till the binding and imprisonment of Satan, precedent to the Sabbath-keeping of the saints. For in reference to this same cheering, soul-stirring and glorious event, after describing in four outline symbols the relentless and terrible prevalence of wickedness in the reign of temporal and secular kings, and the rise and triumph of anti-christ, in another little horn, before whom there were three of the first horns plucked up by the roots, "speaking great things," Daniel says, "I beheld till the thrones [of these kingdoms and ecclesiastical powers] were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hairs of his head like the pure wool: his throne was like the fiery flame, his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand [100,000,000] stood before him." "And there was given him [one like the Son of Man,] dominion, and glory, and a kingdom, that all people, nations and languages shall serve him. His dominion is an everlasting dominion, which shall not

pass away, and his kingdom that which shall not be destroyed." But "I beheld till the same horn made war with the saints, and prevailed against them, until the Ancient of Days came. And judgment (rule or dominion) was given to the saints of the Most High: and the time came that saints possessed the kingdom," &c.—Dan. ix. 10, 14, 21, 22. Thus we see that the saints are said not to have possessed the kingdom during all the time anti-christ prevails against them; so the kingdom mentioned here cannot refer to a visible church state exclusively; for because of the gospel church state of the saints they were subjected to the fierce persecution and war of anti-christ, while such as were not connected with the church as avowed saints were never subjects of persecution. "But the saints of the Most High shall take the kingdom, (dominion from anti-christ) and possess the kingdom forever."—Verse 18. But until the binding of Satan, anti-christ, "another little horn" "shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time," 365½ prophetic days, or literally years, "and times," twice 365½—730½ prophetic-symbolic days, or literal years, "and the dividing of time," one-half of 365½—182½ emblematic days, or literal years. The sum of which is about 1278 years. "But the judgment" to be given to the saints "shall sit, and they shall take away his (anti-christ's) dominion, to consume and to destroy it unto the end" of the thousand years of Sabbath-keeping that remaineth to the people of God. "And the kingdom and dominion and the greatness of the kingdom," not of heaven, nor in heaven, but "under the whole heaven, that is upon earth," shall be given to the people of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Verses 25, 26, 27. The foregoing has never yet been realized, nor ever will be until the binding and imprisonment of Satan, and "the sounding of the seventh trumpet," when the saying will be fully verified, "And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms (in the plural) of this world are become (merged into) the kingdoms (plural) of our Lord and of his Christ, and he shall reign forever and ever."—Rev. xi. 15. "And (then) they (the saints living) shall be changed in a moment, in the twinkling of an eye," "and the dead shall be raised incorruptible," and all of them, with Abraham, Isaac and Jacob, Enoch and Elijah, "lived and reigned with Christ a thousand years; but the rest of the dead," who were not saints, "lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power; but they (the saints) shall be priests of God and of Christ, and shall reign with him a thousand years."—Rev. xx. 4, 5, 6.

Brother Beebe, if I were allowed to continue my views of Rev. xx, I would state as a beginning that during "the thousand years" last mentioned, for the first time since the foundation of the earth, will be fully realized what was spoken by the prophet as then future: "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."—Hab. ii. 14. "For the earth shall (then) be full of the knowledge of the Lord, as the waters cover the sea."—Isaiah ii. 9. How do the waters cover the sea? Is there any part of its basin bare or empty? And has the earth ever yet been thus full of the knowledge of the Lord? If not, that glorious promise will certainly be realized during the sabbath keeping and reign of the saints with Christ for a thousand golden years of peace, when the wicked cease from troubling and the weary are at rest. "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his holy name forever; and let the whole earth be filled with his glory"—Ps. 72. 18-19. For he himself hath said: "As truly as I live, all the earth shall be filled with the glory of the Lord."—Num. 14. 21. Which will not be fully accomplished till "the sign of the Son of Man shall appear in heaven," nor until all the tribes of the earth shall have been made to mourn, when they have seen "the Son of Man coming in the clouds of heaven with power and great glory." For it can not be till after that tribulation, when "the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken, and then shall they see the Son of Man coming in the clouds, with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, (quarters,) from the uttermost part of the earth to the uttermost part of heaven."—Mark xiii. 24, 27. "And when the thousand years are expired, Satan shall be loosed out of prison, and shall go out to deceive the nations which are in the four quarters of the earth, [represented by 'the four winds,' and the 'four great beasts,' Dan. vii; Rev. xiii,] Gog and Magog," to gather them together to battle, the number of whom is as the sand of the sea."—Rev. xx. 7, 8. As the nations which are (deceived) in the four quarters of the earth," have been presented in the prophecies in symbols, of four beasts by Daniel, and four likenesses of the one beast by John, the revelator, so all the saints, "the elect," from the "four winds," quarters, or ends of the earth, are also symbolized in "four beasts," [Gr. "tessara"—from, "Zooa," living creatures,] or living ones, or beings, "full of eyes before and behind." Rev. iv. 6, 9; v. 8, 14, inclusive, and vi. 1, 7, &c., uniformly "Zooa" in some of its forms, but never "therion," the wicked, persecuting and fierce wild beast of Rev. xiii. 14, 17, also xv. 2; but in the seventh verse the name is again "Zoontas." I deem it neces-

sary to be particular in presenting the marked distinction made by the inspired writers, and not made by our translators, between these respective emblems, that all may perceive and be convinced of their intrinsic difference, not only in names, but in application and character; and to impress upon the minds of all more fully why I am convinced that the "four beasts," Zooa, of Revelation are the same emblems seen and described by Ezekiel, called "four living creatures," throughout the first, and "cherubim" (plural) throughout the tenth chapter of his prophesy to the fifteenth verse, where he informs us they are "the living creatures that I (he) saw by the river of Chebar," as mentioned in the first chapter. John says the first of these emblematic "beasts," or living ones, "was like a lion."—Rev. iv. 7; and Ezekiel, "it had the likeness of the face of a lion," which is characteristic and emblematic of Asia, the first quarter of the earth known and peopled; in which has always been found the most muscular and physically powerful men of the earth, as a lion is the emblem of power and muscular strength only. And John says, "the second beast like a calf." Ezekiel, "the face of an ox." Emblematic and characteristic of the people of Africa, the second quarter of the earth known and peopled, submissive, as doomed to be the servants of the descendants of Shem and Japheth. "And the third beast had a face as a man," says John, and Ezekiel, "the face of a man," a symbol of the intelligence, or intellectual superiority of the people of Europe, the third quarter of the earth known and peopled; who, in characteristic intellectuality, have far outstripped all other people in civilization, improvement, discoveries, literature, &c. Again says the Revelator, "the fourth beast was like a flying eagle;" and Ezekiel, the prophet, "also had the face of an eagle," the proud, boasted and lofty flying emblem of America, and all that is called American, the fourth quarter of the earth known and peopled. How striking and impressive these emblems, especially the image of the flying eagle, which is stamped, or imprinted, upon all our coin, our currency, our flag, and upon all state, national, or legal papers. But John says the four beasts had each of them six wings about him, and Ezekiel "Everyone had four wings."

In order to reconcile and understand why there was seen a different number of their wings, it is only necessary to know of what the wings were an emblem. Ezekiel says, "And the cherubim lifted their wings, and mounted up from the earth in my sight."—Eze. x. 19. "Whithersoever the Spirit (of God) was to go, they went, thither was their spirit to go," &c. And thus be directed, moved and guided, by instruction, in the use of their wings; "for the Spirit [of life—margin] was in the wheels."—chap. i. 20. Then the spirit (of life) was not in the wings, by which they were only guided and lifted up and

straight forward, in mounting up from the earth, or earthly things, but two wings (a pair) "of every one joined one to another, and two covered their bodies." These wings, then, must represent or be a symbol of the written word, the scriptures which are given to the saints, not as an indivisible whole, but in pairs, by which they are directed and guided and instructed in the path of obedience, and the great and glorious scheme of redemption and salvation, "That the man of God may be perfect, thoroughly furnished unto every good work." For they are for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, &c.; that we be no more children tossed to and fro, and carried about by every wind of doctrine, &c., but speaking the truth in love, &c., (Eph. iv. 11,) so that "the whirlwind shall not take them away as stubble, but [that] they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint," [Isa. xl. 24, 31,] but be built up and elevated in faith, hope, mind, and a holy walk and conversation. And that we might not be misled in what the wings represent, it is said "they had a man's hand under their wings," (Eze. i. 8,) evidently to prepare them to be used, and seen by lifting them up; for although "all scripture given by inspiration of God, is profitable," yet they were written and preserved, printed and bound for use, time and again without number, and handed down to us in our own language, without which we could never have used them, and all by "a man's hand." But Ezekiel says, "I heard the noise of their wings like the noise of great waters, as the voice [word] of the Almighty, the voice of speech, as the noise of a host, [of people talking,] and the sound was heard even to the outer court, as the voice [word] of the Almighty God when he speaketh."—chapters i. 24 and x. 5. So the noise of the wings when used, as the scriptures when read or quoted, by all the saints at once, are as the voice of the Almighty, the voice of speech, as the noise of a host of God's faithful servants and witnesses, speaking at once, as the sound is heard," (not in "the still small voice" of inspiration,) "even to the outer court, as the voice of the Almighty God, when he speaketh." And three of the wings, or six distinguished divisions of the scriptures are on one side of the body and united into pairs by three on the other. For nothing having the use of wings can elevate or regulate its movement by them, without having them equally balanced on each side of the body. So the Old Testament, on the one side, can be divided into no more characteristic parts than the law, history and gospels; for prophesy is nothing more than history spoken or written in advance of transpiring events. And the New Testament is subject to the same distinctive divisions, and no more than the old. But Ezekiel saw these living creatures, and their wings, emblems of the elect

of God in Asia, Africa, Europe and America, also called "the four winds," quarters, or ends of the earth, before the sabbath-keeping, or "first resurrection," and change of the living saints from mortal to immortality, while they were yet destitute of a perfect knowledge and use of that part of history written in advance, and called prophesy, having only a knowledge and use, measurably, of the law and the gospel in the time while "the same horn made war with the saints, and prevailed against them," (Dan. vii. 21,) as is shown by the whirlwind, a great cloud and fire, infolding itself as a tide of fierce persecution, out of which they were coming while he saw them; (Eze. i. 4, 5,) while John saw them during the more glorious thousand years-day of the Lord's sabbath-keeping of the saints upon earth, in the brightness and noontide blaze of all their history, past, present and to come, in the complete and glorious development and manifestation of all the six wings or distinguishing features of God's word concerning their tabernacle upon earth. When "they ceased not day nor night saying holy, holy, holy, Lord God, Almighty, which was and is and is to come."—Rev. iv. 8. And after the Lamb had taken the book written within, and on the back side sealed with the seven seals, and had loosed the seals thereof, and opened and read, or unfolded to them the mysteries of the book, which hitherto, with but finite understanding they had been unable and unworthy to open to read, or to look thereon.—Rev. v. 3, 4. For then "they" immediately "sung a new song," which was never sung, and could not be till after the resurrection and redemption of the bodies of all four of these emblematic living creatures, representing "the nations of them that are saved," (Rev. xxi. 24,) saying "Thou art worthy to take the book (in its six grand wings, or divisions,) and to unloose the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests; and we shall reign on the earth." "And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands;" (101,000,000,) "Saying with a loud voice, worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing," &c. "And the four beasts [Zooa] said, Amen."—Rev. v. From the foregoing it is made evident that the four beasts are intended to represent all the saints, the elect, the redeemed unto God in all the earth; for the four and twenty elders alone, were not sufficient in number to say thou hast redeemed us, to God, out of every kindred, and more than six hundred different tongues of earth, and quite as many people and different nations, as in verse ninth is attributed to not only the elders, but the beasts and elders; hence, the

beasts, and not the elders, are the redeemed out every kindred, and tongue, nation and people, which clearly evinces that we are right concerning the emblematic character of these four living creatures. Then if, as I think is made plain, all these things pertain to a glorious reign of all the saints with Christ upon earth for a thousand years, in which the whole earth is to be filled with the glory of the Lord, during the imprisonment and binding of Satan to take place at the end of the emblem of six days, or six thousand years from the creation, it becomes a matter of deep interest, and great importance to us to know, as far as God has furnished light upon the subject, how long it is since the creation; upon which question I will venture to state the fact, that the chronological dates placed at the heads of margins of our Bibles are taken and fixed there from Bishop Usher's chronology, in the reckoning and arrangement of which he followed the canon of Ptolemy, a learned Jew of Alexandria, and reckons only 4,004 years from the creation till the birth of Christ. That reckoning allows but 480 years from the time Israel left Egypt to the commencement of the building of the temple in the fourth year of the reign of Solomon, as was supposed from 1 Kings vi. 1, which reads as punctuated thus: "And it came to pass in the 480th year, after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel," &c., "he began to build the house of the Lord." In considering this question of time, it should be observed, however, that it was reckoned or computed from the creation to the flood; from the flood to the entrance of Israel into Egypt, to sojourn there; from that time to the coming out, which is called Exodus; and from the Exodus to the era of Ehud, the second judge of Israel, &c., as we now reckon back, or compute, time no farther in our dates than back to the birth of Christ, 1876 years ago. Now it is not said, 1 Kings vi. 1, that it was in the 480th year after the children of Israel came out of Egypt, &c.; but "in the 480th year; after the children of Israel were come out of the land of Egypt, &c. As Ezekiel writes 417 years afterward "Now it came to pass in the thirtieth year, in the fourth month," &c. "And it came to pass in the sixth year, in the sixth month," &c.—Eze. i. 1, viii. 1. If he had been computing from the Exodus he would have said in the 897th year in the first chapter, instead of the thirtieth, as computing from the time of captivity; and the 998th year, instead of the sixth, as stated in the eighth chapter. But it is evident that both Ptolemy and Usher were egregiously mistaken, and did not at all understand the reference in 1 Kings vi. 1, to the proper epoch, or era, from whence the 480 years had been reckoned. For they allow, at most, but 333 years from the era of Othniel, the first Judge, to the fourth year of Solomon's reign. But an inspired penman and apostle has said, "The God of this people of Israel," &c., "exal-

ted the people," &c., "in the land of Egypt," &c., "brought them out of it." "And about the space of forty years, suffered he their manners in the wilderness. And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot. And after that he gave unto them judges, about the space of 450 years, until Samuel, the prophet. And afterward they desired a king, and God gave them Saul, the son of Cis, a man of the tribe of Benjamin, by the space of forty years, and when he had removed him, he raised up David to be their king."—Acts xiii. 17, 21, 22. "And he (David) reigned forty years."—2 Sam. v. 4. And the sum of all these figures and reckonings, including the three years of Solomon's reign, before he commenced building the Temple, will be found 573 years, wanting but seven of a hundred years more than Usher has given; and if we compare the bible history and chronology for the time of Joshua, after their entrance into Canaan out of the wilderness, and dividing the land, and the time of Samuel, at least in all twenty years more to be added, in order to complete the whole period from the Exodus to the fourth year of the reign of Solomon, and we have at least one hundred and thirteen more; that is, 593 years from the departure out of Egypt to the fourth year of Solomon's reign, instead of the 480 as given by Usher. Hence Jesus Christ was born of his virgin mother in the year after the creation, or of the world, called A. M., from "Anno Mundi," 4117, instead of A. M. 4004, as given by Usher; and adding our A. D. 1876, to the years after the creation till the birth of Christ gives us 5993. The age of the world at this time to which if we add seven, we have 6000 years after the creation; so if we add the seven years to 1876 we will have 1883, as the end of 6000 years since the creation. So again, the departure of Israel out of Egypt was A. M., 2513. After departure out of Egypt to the time of Othniel, first judge, 57 years. And from Othniel to Samuel, last judge, the years are 450. From Samuel, as judge, and his sons Joel and Abia, to Saul, first king, seven years. From the anointing of Saul to David's first year, 40 years. From David to Solomon, as anointed king, 40 years. From Solomon to the sixth year of Artaxerxes, the beginning of Daniel's seventy weeks, (Dan. ix. 21,) 490 years, 616 years. From the beginning of the seventy weeks to the birth of Christ, 393 years. And adding these to the birth of Christ, gives 4117 years; to which, if we add of the christian era, A. D., 1876, and seven more, 1883. It shows the age of the world to be in 1883, just seven years more, 6000 years, a creation-day corresponding to one thousand of each six thousand. Again, it was said of the emblem of universal empire, of which Nebuchadnezzar was the head, or beginning, "let seven times pass over him."—Dan. iv. 16. And as a time is 365 symbolic days, emblems of that number of years; and seven times is 365 years taken seven times—2555—an era which commenced at the end of Evil Merodach, reign B. C.,

672. Taking this date from the above number, brings us to the year A. D., 1883. Again, as a time is 365 days, emblematic of years, and times is twice that number, 730, and the dividing time is the one half of a time, or 365, thus: 182, and this sum is the literal years in all these emblematic days, 1277, to which if we add the year the emperor Phocas, of Rome, A. D., 606, conferred on Pope Boniface III, the title of Universal Bishop, thus 1883; it points us to the time of the development and end of anti-christ, which as seen in the emblems of the "little horn," and the woman in scarlet and purple, commenced when the pope was declared universal bishop of the ten kingdoms, or principalities, of Rome in the year A. D., 606, and must come to an end in A. D., 1883, when the dominion is to be given to the saints of the Most High. Once more, universal dominion commenced with Nebuchadnezzar, B. C., 672, and after the deliverance of Israel from bondage in Egypt, 932 years. The exodus of Israel into the wilderness of Zin was, A. M., 2513; to which adding seven years more than our present era, A. D., 1883, which represents the shadowed remnant and end of the creation-week, 6000 years. Each thousand years of which time being symbolized or foreshadowed in each of the six days of the work of creation, as the seventh day of rest foreshadows the seventh thousand years as a sabbath-keeping for the saints to reign with Christ upon earth, as the garden of the Lord, in its regeneration. But lest some may conclude that a day of prophetic periods, when reckoned as a year, is rather fanciful, conjectural and speculative than real, we will point to Eze. iv. 4, 5, 6, where the Lord said to him: "Lie upon thy left side," &c., "For I have laid upon thee the years of Israel's iniquity, according to the number of days (390 days); so shall thou bear the iniquity of the house of Israel. And when thou hast accomplished them lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days. I have appointed thee each day for a year." Also, "the man Gabriel being caused to fly swiftly unto Daniel, said to him: Understand the matter and consider the vision; seventy weeks (490 emblematic days) are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and the prophecy, and to anoint the Most Holy. Know, therefore, and understand, from the going forth, (that is, executing, or accomplishing,) of the commandment, unto Messiah, the Prince, shall be seven weeks, and three score and two weeks." (Sixty nine weeks in all.)—Dan. ix. 21, 25 inclusive.

Now if literal weeks be meant here, then we look in vain within that time, which is a little less than nine years and a half, for the accomplishment of the things mentioned. For the commandment to build again, or restore

the city, walls and temple of Jerusalem here mentioned, after their destruction by Nebuchadnezzar; and the return of the people, here called *thy* people, after their captivity, was not fully accomplished till after the sixth year of the reign of Artaxerxes, about eighty years after this prophecy, (Ezra vii. 7, &c.) which would be about 394 years before Christ, when the command was executed. Hence, the Messiah could not have been *cut off* at the end of sixty two weeks, nor have made reconciliation for iniquity, and have brought in everlasting righteousness, &c., if the time indicated is literal; but it must mean the 434 literal days in sixty two literal weeks, as emblems of 434 literal years, in which time the tragic and transcendently important event was accomplished. And in the 490th year after, B. C. 394, which marks the completion of the command, and the seventh year of Artaxerxes' reign, "the vision and the prophecy" of John was "sealed (closed) up," about the year, A. D. 96; which, if added to 394 years before Christ, make 490 years, the number of literal days in seventy literal weeks. Can anything be plainer and more convincing than these several coincidences? And if these things are all presented and arranged and have been ordered and overruled so convincingly, and unmistakably, I think from the foregoing revelation God hath given his people, that at the end of six thousand years from the creation, end when they may, there will be ushered in by "The voice of the Arch Angel, and the trump of God," the glorious and majestic descending of the Lord himself from heaven, bringing with him "them that sleep in Jesus," 2 Thes. iv. 14, 16, to be re-united with their resurrected and immortal bodies, to reign with him and all the ransomed host, and immortalized saints then upon earth, as the anti-type and embodiment of the four living creatures of Daniel's and John's visions, and as the priests of God and the Lamb, during a thousand golden, glorious years, as the happy antitypical Sabbath-keeping that remaineth to the people of God." At the expiration of that period, all the unregenerate then upon earth, over whom the saints have reigned in peace, will be gathered together by Satan, when loosed out of prison, to battle, the number of whom is as the sand of the sea.

"And they shall go up on the breadth of the earth, and compass about (surround) the camp of the saints, (the place where they are assembled,) and the beloved city; (where the thrones and place of worship are,) and fire shall come down from God out of heaven, and devour them." So that while it is said, in 1 Cor. xv., that we (the saints) shall not all sleep, or die a literal death, but "shall be changed;" yet those of the world are all doomed to die from off the earth, that, being re-animated, and cast alive into the lake of fire and brimstone, that it may be to each of them the second death, as they are the subjects of the second and not "the first resur-

rection." And the devil that deceived them was cast into the (Gr. *Limneen tou puros kai theiou*—literally) "lake of the fire and brimstone," &c. Not *tees abusson*—"bottomless pit," or abyss, as some suppose is the same as the lake. From the seventh verse to the end of the chapter is merely descriptive of that which pertains to the devil and the deceived, after the expiration of the thousand years; their judgment, condemnation and punishment. The eleventh verse presents the scene of the judgment seat; and the dissolution of the material (or aerial, rather) heavens, more minutely described in 2 Pet. iii. All the *wrighteous* being *dead*, as observed, John alludes to them exclusively in verse twelve, and not to the living, and those of the first resurrection, whose "sins" were "open beforehand, going before to judgment," 1 Tim. v. 24, but of *those*, "they follow after," he says: "And I saw the *dead*, small and great, stand before God, and the books (of the Old and New Testaments) were opened; and another book was opened, which is of the life, but the *dead*, the *ungodly*, were sentenced out of the *writings* in the books, according to the works of them. And the sea gave up the *dead* (not raised in the first resurrection left) in it; and death (representing the graves) and hell, (*hades*—the invisible receptacle of departed spirits,) delivered up what were *dead* in them; and they (all these *dead*) were sentenced every one according to the works of them. And death (the representative of the graves) and hell (*hades*) were cast into the lake of fire. This is the *second* death. And all who were not found written in the book of life were cast into the lake of fire."

Brother, asking pardon for the great prolixity which, to me seemed somewhat unavoidable, I humbly submit the foregoing to your examination, judgment and discretion, to treat as you may think best, while I hope to remain, though unworthily and doubting, you brother in singleness and sincerity of heart,

GEO. Y. STIPP.

KINGSTON, Canada, May, 26, 1876.

DEAR BROTHER BEEBE:—With a deep sense of unworthiness, and a full knowledge of my inability to write as profitably as many of the dear brothers and sisters, whose communications appear from time to time in the SIGNS OF THE TIMES, I once more attempt to write a few thoughts for publication. If after looking over what I may say, you find it will not take space in the family paper that would be more profitably filled with other matter, you may give it a place in the columns of the SIGNS. I often feel a strong desire and would love to commune with the scattered children of our heavenly Father, through the medium of your valuable paper, but when I attempt to write anything it seems so worthless, and so little calculated to edify or encourage the poor desponding pilgrim on his journey through the valley of the shadow of death, that I cast it aside and

think I will keep silent, and try to learn what I can from others that are so much better qualified to speak or write than I am; but again I have a drawing out in my feelings towards the brethren and sisters, and a desire seems to compel me to try and say what little I can, though in much weakness, to encourage any of the family of my Master's household.

It was my blessed privilege to meet with, and hear from the lips of the brethren and sisters that reside, and are associated in church capacity, at Utica, N. Y., on the 6th and 7th of this month, and also to hear our esteemed brother Elder Durand preach the everlasting truth of the gospel of God. When I was parting with the brethren and sisters, on Monday, some of them requested me to write and let them hear from me through the SIGNS, in compliance with which I now attempt to write.

I left home on the morning of the 6th inst., on the early morning boat, for Cape Vincent, N. Y., there made close connection with the train on the Rome, Watertown and Ogdensburg Railroad for Utica, reaching Utica at 2:30 o'clock in the p. m. Meeting Elder Durand, who attends the church at that place alternately with Elder Bundy, each visiting the brethren once in two months, so that one of them is there every month, I was most cordially welcomed and cared for by the brethren and sisters while with them, first meeting at their own house brother and sister Robert and L. Alexander, who, though I "was a stranger," took me in, I was soon made to feel that I was among my friends and kindred. On Sunday Elder Durand and myself, with some other brethren, took dinner with Bro. John Alexander and his family, where we were also made to feel at home. I had had the pleasure of meeting one of brother Alexander's daughters at the Old School Baptist Conference of Western New York, during the meeting there last summer. On Sunday evening we took tea with a brother whose name I have forgotten. Sunday night, after meeting, we went to brother Eli Cartwright's, where we remained until Monday, at train, when brother Cartwright and I accompanied Elder Durand to the depot, and after seeing him off, brother Cartwright showed me around the city until my train was due, when I started for and reached home that night at 8 o'clock, and found my family well.

I had the pleasure of being in Elder Durand's company from the time I reached Utica until we parted at the depot, on Monday, and was given a promise by him that he would give us a visit on his way from the Association in Ekfrid, Canada, the last of next month, to his next appointment in Utica.

I desire to say to the brethren and sisters of Ebenezer Church, that I had but one thing that caused me trouble while among them, that was, I felt myself to be so unworthy of their esteem and christian love. I felt then, as I always do, that I was so great a sinner, and such a worthless crea-

ture. I felt that if they could only see what a great sinner I was, they could not have fellowship for me as a child of God; but the language of Ruth seemed to suit my feelings, and I felt to say as she did to her mother-in-law, "Entreat me not to leave thee or return following after thee, for where thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God." I felt to reverse the language of Naomi a little, and say I was empty and the Lord hath filled me. I was led to think, while listening to the everlasting truths of the gospel of God, our Savior, as handed out by, or rather through, our dear brother Durand, how highly favored our brethren and sisters are who have the bread of life broken among them so faithfully and ably as it is by such ministers of the work as he is. I was caused to compare their situation with others of the scattered children of God; then again, I reflected, that the God of the children of Israel was with them through all their journey in the wilderness and provided for all their necessities, (not all their wants,) for they did, as do the children of Israel, spiritually, often want that which was not for their good; but if the child of God is found walking in his commands, and living in the path of duty, he has the assurance of Christ that he will be with him. Christ said to his disciples, when talking with them after he had washed their feet, and was giving them some general directions, "If ye love me, keep my commandments." We may not be situated at all times so that we may have the privilege of meeting in the assemblies of the saints as regularly as we would desire, yet the Lord does bless his people in the discharge of duty, wherever they may be scattered up and down throughout the land. I was led to think while with the brethren at these meetings, that they were living in their duty and thereby enjoying the smiles of the Savior. On the last night of the meeting, when brother Durand raised up to commence talking, he commenced by using the words of David: "The Lord is my shepherd, I shall not want," &c., and how beautifully he handled this psalm. I thought how pleasant it was to feel that we were being led beside the still waters; the brethren and sisters present seemed to enjoy a flow of fellowship, and be enabled, as the psalmist was, to say "He leadeth me beside the still waters, he causeth me to lie down in green pastures;" they were ready to obey the exhortation given by our dear Savior to his apostles on the night of his betrayal; yea, they felt that they could do, or perform, anything, no matter how humble it might seem, for the least of the children of God. If not literally required to wash each other's feet, they could do any or all things to show their love for their dear Master, and esteem for the brethren. The Savior said to his disciples, "If ye shall abide in my love;" then how important it is that the children of God should inquire into and

learn what these commandments are, and live up to and practice them. But it may be with others, as with the poor unworthy writer, often feel to know the path of duty, but unable or neglect to walk therein, then comes the chastenings of our heavenly Father. This, my brethren, is the case with me; and I am constantly in this war between the old and the new man. Sometimes the old man seems to have almost the full possession of the house, and is wallowing in the dust contented; then again the new man, as I hope, that is created after God, sets up a claim, and commences to sweep out the filth, and set the house in order, then what a dust is stirred up, and what a combat commences for the right of possession. I remember reading in Bunyan's Pilgrim's Progress these words:

"Hard by here was a battle fought,
Most strange, and yet most true."

I hope I have been made to realize and experience this battle, and have been given an abiding faith that the great Captain of my salvation will not finally leave or forsake me, but will triumph over all enemies for me, and at last bring me home to victory in that world of eternal bliss beyond the grave.

JAMES M. TRUE.

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted."—Gal. vi. 1.

Brethren are addressed, those having the same father and mother: God is their Father; Jerusalem, which is free, is their mother. They are all born of a heavenly, spiritual birth, not of the will of man, nor of blood, but of an incorruptible seed. It is the language of a brother beloved, an apostle, who wrote by inspiration to his brethren. It is the language of love, of admonition, exhorting to obedience, spoken to those of like precious faith, for their good and God's glory. Their love, union and fellowship, their oneness of object and aim, their love to the Father, and their own peace and well-being, all require that when one brother addresses another he should be heard; what he says should be maturely considered; but when that brother speaks by inspiration, it is as though God himself spoke.

"If a man be overtaken in a fault." The idea of *overtaking* is, that one is going before, looking ahead, and one in more rapid motion comes up behind. We cannot see behind unless we turn. We do not know that one is in pursuit until we hear his steps or voice; he comes up unawares. A man is overtaken in a "fault." Not that he is necessarily guilty of some great wickedness, some heinous crime; it is only a fault, a slight deviation from the right, but it is a fault, and must be removed. But are we to be without fault, without blame, innocent, guileless? "And you that were some time alienated, and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblamable and unreprov-

able in his sight." To be a fault, it must be a violation of the word of God, must be an actual wrong done, must not be imaginary, supposed, discerned only by envy, prejudice or want of information; it must not simply violate some brother's fancied idea of right, by a test which his vain imagination has set up outside of the word of God; but it is a fault susceptible of proof by the word of God. Now what must be done to remove it? Tell it to everybody, saint and sinner? Distort, magnify it, and impute the worst motives to the faulty brother? Drive him, if possible, further from you, create a prejudice against him, and be sure to say nothing to him on the subject? Consult your fleshly, carnal feelings, take counsel from them, be bitter and revengeful? Is this the way to treat a brother? Is this the rule laid down by our heavenly Father, whose law is perfect? Does love to him, zeal in his cause, prompt to such a wicked course? No. Well, what must be done? What does he say? "Ye which are spiritual, restore such an one in the spirit of meekness." Now the object and desire is to restore, not to drive away; to heal, and not to kill. This should be the object in every step of gospel discipline. A man had a valuable animal; that animal went astray, went to the neighbor of his owner; his neighbor set the dogs on it, made the hands drive it away, would not take it up and send it to the owner. How unkind and unneighborly! But the animal was restive and fearful, desired unrestrained liberty, and you really desired to take him up. Gentleness and kind treatment is needed, and insures success. Our brother, bone of our bones and flesh of our flesh, is sick, and we greatly desire his restoration to health. No one, surely, will say that we ought to add to his sufferings by harsh treatment. The medicine may be bitter and nauseating; let us disguise the taste. He may be unreasonably peevish and fretful, hard to wait upon, and our patience may be heavily taxed; but he is our brother, and love triumphs. The effect of the medicine is what is desired. We anticipate all the wants of the sufferer, and would alleviate the pain; we speak in low, kind, tender tones, and show how much our sympathies are enlisted; every little nourishment that tenderness can suggest is provided. Who would think of procuring as a nurse, in such a case, a cruel, unfeeling man, our enemy, who had no patience, no experience, no desire for restoration?

If our brother in Christ Jesus is overtaken in a fault, is sick, should the carnal, unfeeling, unsympathetic, be brought in as nurses, when the object is to restore? This would tend to overwhelm him with sorrow, or drive him further from a cure. He should not be taunted with a willful desire to be perverse, heady, stiff-necked and froward. The nurse should not take this time of his distress to go back in his past life, and heap upon him a score of sins, the greater part of which, perhaps, he

was unconscious of; but he should speak hopefully of his case, and put the best light on it that truth would permit. It is spiritual restoration, a spiritual cure that is to be effected. How absurd to attempt this by fleshly agencies! The flesh and the Spirit are at all times at war with each other. The first is of the earth, earthy; the latter is from above, heavenly. The flesh is opposed to God, to his cause, and to the peace and prosperity of the brotherhood. The fault in which we were overtaken was the work of the flesh, taking its lead, being drawn away and enticed; or it may be we were sleeping on our post, not watching. Just as well put the wolves to guarding the sheep, as bring in our fleshly feelings to restore a brother in a fault. But when the spirit of meekness fills the brother or brethren who undertake to restore, the spirit of humility, quietness, gentleness, goodness and charity, there is every hope of a cure, of a restoration. Satan is such a wily enemy, so deceitful, and can so transform himself into an angel of light, that he often makes us believe that we are acting solely for the glory of God, when we are, in fact, only taking his advice, and seeking our brother's destruction, to gratify a latent hatred, of which we are at the time ignorant. Our blessed Savior was meek and lowly; and we must receive of his fullness, have his Spirit, lay aside anger, pride, arrogance, vain glory, and all the long, black catalogue of the works of the flesh, before we attempt the solemn task of restoring a sick brother, or bringing him back when astray. Generally those are the best nurses who have been sick; they are more tender and pitiful, know better how to take hold to turn and handle, and know better how to give medicine.

"Considering thyself, lest thou also be tempted." As though he had said, You are now sound and healthy, need no restoration, you are at home in your lot and place, are not overtaken in a fault; beware! you are yet in the flesh, and liable to fall into the snare of the devil, like your poor, erring brother. Do not be governed by a hard, unfeeling, exacting spirit. He would not now be suffering as he is, but the dear brother was tempted, thought he could withstand, did not consider how weak he was, trusted in himself, and now he needs the tender care of the meek. The Lord will be merciful in his restoration. He is suffering, see how sad is his countenance; could you but enter into his closet, and see how his heart is torn by anguish, surely you would pity instead of censure. "Considering thyself." Better watch narrowly your own footsteps; better put a check upon your own appetites, your vile passions; better bridle that unruly member; be sober. You are in the flesh yet, are not a mere spectator, but subject in every respect to every trial and temptation common to your brethren. Nothing but the goodness and mercy of God, nothing but his restraining grace, has kept you from destruction. Paul does not say, *try*

to restore—see if you cannot; but says with authority, "Restore." A "brother" is overtaken in a fault; the spiritual are commanded to take it in charge, no others; it must be done in not only meekness, but in the spirit of meekness. It is very seldom, if ever, that this direction is implicitly followed, that a restoration is not effected. But the carnal, worldly-minded, led on by envy and jealousy, knowing nothing of the spirit of gospel discipline, let him bring in a troop of the same sort to help him out, let him be determined to be satisfied with nothing short of his brother's death, let arrogance and self-will sit as judge and jury, and it takes no prophet to tell how the case will be decided.

Brethren, the scriptures are our only infallible guide; we are committed to them; they are the full, complete, perfect guide to the child of God; he can be placed in no condition of life but that they are a sufficient rule. The church collectively needs no other. To say that any emergency or contingency might arise in which they would not direct, is to say that they are imperfect. We need no new laws about Grangers, Homestead, or anything else that has arisen or may arise. Let us seek no occasion against our brother, but be pitiful, kind, ever ready to throw the mantle of charity as far as possible over their failings. These are times of peculiar trials and of financial embarrassments. Many of our dear brethren who are poor financiers, or have been unfortunate, are struggling on manfully under a load that is almost crushing them; let those of us who are blessed with a competency, not be found adding to their burdens by accusing them of dishonesty, or which is almost equivalent, of a desire to evade the payment of their honest debts. Let us be sober, cautious in all our dealings, and slow to believe that any of our brethren are willfully bad men. Let us seek the things that make for peace. If troubles must come, if discipline is necessary, then let the Spirit of Christ guide us in all things; and to his blessed and holy name be power, might and dominion now and evermore. Amen.

Dear brother Beebe, the above desultory remarks are submitted to your judgment, to publish or not, as you may choose.

In love and christian fellowship,
WM. S. MONTGOMERY.

SOCIAL CIRCLE, Ga., April 28, 1876.

FRANKLIN, Ind., May 22, 1876.

MUCH ESTEEMED BROTHER BEEBE:—It is with a cast down feeling that I attempt to write a word to the dear people of Israel's God, which are scattered throughout the world; but may the Lord give me light and liberty, and guide my pen in all truth. If I only could praise his holy name as I ought, it would seem to me more as if I was one of the little ones of Israel, which are the chosen of the blessed God of heaven and earth. My mind has been bearing on the history of spiritual Joseph.

It does seem to me that it is one of the most interesting subjects recorded on the sacred pages. Joseph was, I think, a figure of our dear Redeemer, that holy child Jesus, our Savior. He was sold for money, as our blessed Redeemer was. He came unto his own, and his own received him not; that is, he came in the flesh, as did his kindred, in these low grounds of sorrow, but they cast him away. He came to the Jews, and they received him not, but look for another. It seems to me that I have experienced something as I imagine Joseph's brethren did when he made himself known to them. Joseph knew where his brethren were all the while he was far away in a foreign land, but they did not know where he was; just as Christ's brethren are when he makes himself known to them. When we are made known to him, we find there is food laid up in store for us, that is spiritual food, just as natural food was to national Israel. If I know anything about religion, it is a mixture of joy and sorrow: we sorrow on account of our sinful nature, that we inherited from our earthly Adam; we rejoice because of that great love which we have for our blessed Redeemer, and that love which we have one for another, and of that hope we have in the glorious gospel of the Son of God, that is revealed to us by his Spirit. We were at one time moved with envy against our dear Redeemer, as Joseph's brethren were against him; but after they were made acquainted with him, he told them that they meant it for evil, but God meant it for good. Just here comes in our sorrow and joy: we sorrow because we have sinned against our Brother, who has gone to prepare a place for his brethren, where there are many mansions. We need not take any money with us, for the gospel is without money and without price. Come all ye that are weary and heavy laden, and I will give you rest. The spiritual food is just like the natural food that Joseph laid up for his brethren; they took money in their sacks, but when their sacks were filled with food their money was found in the sacks' mouths. Now, dear brethren and sisters, we know, if we are the children of Israel, that grace is a free gift or favor, bestowed on us if we belong to Israel's family; but we must be made to kneel at our Redeemer's feet, and we must call him Lord, as Joseph told his brethren they should do unto him. But as long as we are in good health, and are provided with food and raiment and all other necessities of a natural life, and all is well, we are satisfied. We can also look and behold when all clouds have passed away, and the bright sunshine appears, we can look around us and see all of nature's beauty, we can see the lofty hills and the lowly plains in the eastern and western horizon, we can hear the sweet songs of birds among the beautiful forest green. All these things cheer our natural hearts; but when the dark clouds begin to arise and overshadow us, doubts and fears

come up, our hearts begin to fail, and we then see that all these beautiful things are but of a perishable nature. We have had many lovely friends that have passed away, as all things of this world must do. The grass withereth, and the flower falleth away; so man is but as grass, but the word of the Lord endureth forever. But after we are born of the Spirit, and our hearts are set on things of a heavenly nature, we count all things as filthy rags in these low grounds of sin, sorrow and affliction, and that great and glorious Sun of Righteousness begins to shine in our hearts, with healing in his wings. Now after the children of Israel were kept in bondage a long time, and old Jacob died, and was carried back to the land of Canaan to his kindred, and many other things took place, after they were persecuted a long time, they were delivered out of the land of Egypt by the Lord's servant, Moses. Dear brethren and sisters, there is no other power that can deliver you out of the bondage of sin and death. They passed through many trials and conflicts, as you have to do; your enemies are behind you, but trust in the Lord in all your trials and temptations. But I know, dear brethren and sisters, there are many things to make us go back, but we are made to say, "Lord, to whom shall we go? All good and perfect gifts must come from thee." It is from him that free, rich and reigning grace flows. There is one Lord, one faith, one baptism, one God and Father of us all.

Brother Beebe, I will submit this imperfect scribble to your better judgment; if you think there is a word of comfort to one of the little ones of Israel, you can give it a little space. Now, dear brethren and sisters, when time is no more with you and me, may the choicest blessings of high heaven rest upon you where the redeemed are gathered home around the throne of God, there to be with the blessed forever and ever, to sing praises to his holy name. What a glorious thought to us poor worms of the dust!

Yours in much tribulation,

H. KERLIN.

NEAR LEXINGTON, Ga., May 11, 1876.

DEAR BROTHER BEEBE:—I send you the following for correction, if necessary, and for publication, if you think it will do no harm.

"The secret of the Lord is with them that fear him, and he will shew them his covenant."—Psalm xxv. 14.

The secret referred to in this text is the Lord's, and is made known to his people in no other way but by revelation of his Holy Spirit. The fear spoken of is not slavish fear, but is the beginning of wisdom, to depart from the snares of death. This secret is made known to the heirs of promise in all its parts, beginning when first quickened by the Holy Spirit, and continuing to be made known during the whole pilgrimage of the children of God while here in the flesh, and it continues to be the secret of the Lord. Therefore his

children cannot make it known to their nearest relatives or friends, no, not even to one another; but each is taught it in his own experience, just as God is pleased to make it known by revelation of his Spirit; and just in proportion as he makes it known to his children in their individual experience, just so far they agree and understand each other, and as they are all taught of the Lord precisely the same things, so far as the secret has been revealed to them, they unite in a church capacity by making known to each other so much of this great secret as God has taught them in their experience, such as their sinful, ruined, helpless condition, the justice of God in their condemnation, and then his goodness in the pardon of their sins for Jesus' sake. This, made known by the applicant to the saints, who have learned not only the first lessons, but much more of this secret, the young believer is received in the bosom of all in brotherly love and christian fellowship; for no matter how much of this secret the children of God learn, they never forget their first exercises. In this way the Lord continues to add to the church daily such as shall be saved. All such as have been taught this secret can understand each other, because God has turned to them a pure language spiritually, and they understand the preaching of the gospel and the written word of God, just in proportion as this secret has been revealed to them by the Spirit. Natural men cannot learn this secret in the schools of men, "for the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned:" illustrated by the following cases. When the Gileadites, under Jephthah, had smitten the Ephraimites, and taken the fords or passages of Jordan, and the Ephraimites and others who had escaped wanted to go over Jordan, they were required to pronounce the word Shibboleth, and when they could not frame to pronounce it right, but said Sibboleth, they were slain at the passages of Jordan, so that there fell of the Ephraimites forty and two thousand. Just so it would have been in the in the great contest and division of the Baptists near a half century ago, had those who stood firm in the faith excluded every one who could not frame to pronounce the word Shibboleth clearly, or speak and contend for sound doctrine, instead of going after Dr. Fuller and others, who brought in privily the strange, unscriptural, modern, missionary institutions after the doctrines and commandments of men, and not after Christ. But the imposition had gone so far, that through the fear of man, with a kind of false lenity, they gave them letters of dismissal and let them go, instead of excluding them; more lenient than Jephthah was to the Ephraimites, for he never allowed them any passport. And now the only reason why so many zealous professors of religion cannot frame to pronounce the word Shibboleth clearly, is simply because God has not revealed his secret to

them, and the pure language of salvation by sovereign, reigning grace has never been turned to them; hence in their conduct and conversation they are deficient in pronunciation, as can be plainly discovered by all such as are spiritually minded. Not unfrequently persons offer themselves to the church under certain circumstances, from improper motives, to pass over Jordan, or be baptized, and cannot frame to pronounce the word Shibboleth clearly, or give satisfactory evidence that God has revealed his secret unto them; then the church should be faithful enough to reject them, even if it mortifies them to death in their feelings. In Gideon's army of thirty-two thousand there were only three hundred that could lap water like a dog, which was unnatural, but not more contrary to nature than for a poor sinner to be taught the secret of the Lord, salvation by grace, independent of works. If a proper test could now be made among all who profess to worship God, it could not be expected that three hundred out of every thirty-two thousand could give evidences that God had revealed to them his secret, or that they could frame to pronounce the word Shibboleth clearly, or could lap water like a dog. "And he will show to them his covenant, or his promise, concerning them," such as, "I will be merciful to their unrighteousness, and their sins and their iniquities I will remember no more." "I will be their God, and they shall be my people." "No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." "Therefore the redeemed of the Lord shall return, and come with singing unto Zion, and everlasting joy shall be upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away." A thousand other promises are embraced in his everlasting covenant, and also it is written and promised, "My mercy will I keep for him forevermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments, if they break my statutes, and keep not my commandments, then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips."—Psa. lxxxix. 28-34. As Israel under the old conditional covenant was blessed and prospered in obedience to God's law, and was punished with severe judgments and death for disobedience, and both the blessings in obedience and curses for disobedience pertained alone to this world, even so obedience to the New Covenant rule by the saints is enjoyed in this life, and disobedience punished by the chas-

tening rod in this life, while works of obedience before nor after they believe, have nothing to do with preparing or taking them to their final heaven above, neither can disobedience disinherit them, or hinder their happiness in eternal glory. Hence Jesus said, "If ye love me, keep my commandments." And if any child of God "will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good, let him seek peace, and ensue it."—1 Peter iii. 10. Nowhere is it written in the scriptures, If any man wishes to go to heaven, let him do good works of obedience to God. Heaven is not obtained by any such process, but it is a heritage, given by the eternal God to his people in Jesus Christ before the world began; and when they are all taken home to heaven, then shall the kingdom be delivered up to God the Father, and his secret fully understood.

Brother Beebe, do with this as you think best. Yours in love,

D. W. PATMAN.

ASHLEY, Ohio, May 26, 1876.

ELD. BEEBE—DEAR BROTHER:—I have just returned home from a visit to Canada West, in brother William Pollard's neighborhood, being requested by the brethren in that place to attend their quarterly meeting, which commenced on Saturday before the first Sunday in May. I arrived there on Friday before the meeting, and was met at Iona Station by our beloved brother Pollard, and taken to his house, where I was kindly received by his family. I was acquainted with sister Pollard, having met her last fall in Michigan, at the yearly meeting of Old Fairfield Church, in company with her husband. I had a pleasant acquaintance and visit with the family, making brother Pollard's house my home, from which, in company with himself and family, we went to meeting Saturday morning, where we met a large assembly of brethren and friends awaiting our arrival. They were all strangers to me in the flesh except two, brother Keer and Deacon McCollum, whom we had met also at the yearly meeting in Michigan, who cordially received us as we were made acquainted with them religiously. I did not feel as though I was among strangers, having met brother Pollard before, and heard him preach considerable; and from accounts in the SIGNS of the brethren or church in that place, I was satisfied that I should find sound Old School or Predestinarian Baptists, and our anticipations were fully realized. As our acquaintance progressed it grew in interest, and on my part I can truly say that I had an interesting visit and pleasant meetings, except the preaching, or at least the most of it, being done by the unworthy writer, was not so interesting to him, but I hope it was more so to the church, and from appearances it was, for there was good attention paid, and quite an interest manifested, and as the meetings progressed the interest

seemed more manifest. There was a large congregation in attendance every day of the meeting. On the second Sunday we attended, with brother Pollard, his meeting at Dunwich, when I tried to preach to a large and attentive congregation. Here I also formed a happy acquaintance with many brethren and friends; and without particularizing, I say to all whose friendship I shared, Thanks to you all for your great kindness shown to so unworthy an one.

J. H. BIGGS.

EAST COBLESKILL, N. Y., April 18, 1876.

DEAR ELDER BEEBE:—As I am exercised to write, I thought I would write something about my travels and afflictions from my youth up.

If I remember rightly, when I was fifteen years old I attended a meeting near our place, and the members of the church asked me to go forward, and promised me I should get religion. I felt a great desire to be a christian, but felt as though they could not give me what they called religion. Eight nights I had attended the meetings, when the minister came to me and asked if I enjoyed religion. I told him I did not. He then asked me if I wished to be a christian. I told him, "No sir." In an instant my sins arose before me like great mountains. I felt condemned for telling such a falsehood; for I desired to be a christian. I was compelled to cry out, "Lord, be merciful to me, a sinner." I went home, but did not rest that night. Everything was dark before me, and I felt there was no forgiveness for one so vile. I walked the floor and cried, "Lord, save, or I perish." I remained in this state of mind for a week, when my father asked me what was the matter. He then asked me if I would help him rake some hay, and I told him I would. I went out into the field, but could not work much. I wept most bitterly. It seemed my mind was carried above, away from earthly things, but it seemed that I must die without remedy. But, all at once, a bright light came, and also these words: "Thy sins are all forgiven." It seemed as though I was lifted off my feet, and everything was praising God. Then I joined the Methodists on trial, not knowing what I was doing. I was happy for a while with them. I wandered away, and it seemed my heart was hardened more than before, and I got to be the most wretched person on earth. I went along until a few years ago, when I was attacked again, and I thought I would lose my mind. Such wicked thoughts would come in my mind, which I could not help, I was afraid to go to sleep. It seemed that Satan had me in his arms. I would go to bed groaning, and awake in the same state. My family would ask me what was the matter. I told them I did not know. All I could say was, If I only could die! I would try to pray in secret, but nothing would help me. I continued in this condition for a year, and then wanted to move home, where I could be with my people, and then I thought I

would be willing to die. But when I moved my troubles went with me, and I had to give up work and go to bed. I lay there five weeks under the doctor's care, and got so bad that the neighbors came in to see me die. But something seemed to say to me, If I spare your life, will you return and follow me? Yes, Lord, I am willing to do anything for thy sake. Three years ago last spring we moved back, and I united with the Methodists; but I was not satisfied, but wanted to be baptized. I lived along until last fall, and then I was taken very sick; my sufferings were great, but I did not think of dying. The third night I lay thinking about my troubles which I had passed through, when all at once I heard some sweet music. I opened my eyes and saw a beautiful face, and it said, Fear not, I am with thee; and then it vanished. After a little while I was troubled about baptism. I thought if I went to meeting I would get rid of my trouble, but I could not. I began to think there was nothing of me; I felt like a lost sheep that had wandered from the fold. So I went for some time, and I did not rest day nor night. I would go over to brother Ezra Gernsey's, to talk with them. It would comfort me for a while, but I did not want to like the Old School Baptists; yet I loved their talk, but did not want them to know it. I had a great love for them, and wished to hear Elder Bundy preach. I told brother Gernsey's people I would like to hear Elder Bundy, and they said they would take me to hear him. I felt to thank them for their kindness, and when the time came for meeting I got ready and went. I did not know that I would hear anything to satisfy my mind. They held communion that day, and I could think of nothing but Christ and his disciples, I saw such love and fellowship for each other. I thought if I could believe their doctrine I would like to unite with them, but I could not believe it. Last spring baptism troubled me. One morning when I awoke these words came, "My grace is sufficient for thee." That same week I was at one of the neighbors, and heard them read some passages from the bible; then I made up my mind that I would stay in the church where I was, when these words came, "He that knoweth his Master's will, and doeth it not, shall be beaten with many stripes." I felt to say, Lord, take me, and do with me as thou seest fit. The next day I sat sewing, and thinking what the people would say if I should unite with the Old School Baptists. While thinking, something said to me, "It doesn't matter what men say; for the sake of Christ be baptized." I went to meeting the next day, and could believe all I heard was the gospel truth. And I must say to-day that I believe the Old School Baptist Church is the only true church. I do not feel worthy to be in it, but I have no other place to go. I feel myself to be the chief of sinners, depending on God for every good and perfect gift.

Yours in hope of eternal life,

JULIA GAIN.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 15, 1876.

POLO, Cole Co., Ill.

BROTHER BEEBE:—Please give your views on Rom. v. 18: "Therefore, as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life."

ELIAS REED.

REPLY.

In the fourteenth verse of this same chapter the apostle informs us that Adam, the progenitor and seminal head of all the human family, is the figure of him that was to come. And in 1 Cor. xv., he further informs us that "the first man, Adam, was made a living soul; the last Adam was made a quickening Spirit;" that the first Adam was not spiritual, but natural; that this first man, first in manifestation in the order of time; and progenitor of all his race, "is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they that are earthy; and as is the heavenly, such are they that are heavenly." Here then we are informed of two Adams: one natural, the other spiritual; one of the earth, the other of heaven, being the Lord from heaven. The first is the figure of the last; the natural is the type of the spiritual. The first is the parent of all his earthy, natural or fleshly posterity, but not spiritual, nor capable of imparting to his posterity spiritual, immortal or eternal life. The second, or anti-typical Adam, is the quickening or eternal life-giving Spirit. In tracing the analogy of the figure of the earthy Adam, the inspired writers show that as in the creation of the natural, earthy Adam, all his undeveloped descendants were created in him as their seminal head; and in animating him with natural life, whereby he became a living soul, all his posterity were quickened with natural life in him. So also in the setting up of the second Adam as the Mediatorial Head of the church, all his seed, as a spiritual seed, were secured in him. As no natural or human life could possibly be developed that was not given to mankind in the first Adam, so neither can any spiritual or eternal life possibly be developed that was not provided, given and treasured up in Christ from everlasting. The birth and development of untold generations of mankind involves no new creation of human beings. "God that made the world and all things therein," &c., "hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation," &c.—Acts xvii. 24-26. Thus figuratively setting forth the bible doctrine of that spiritual, eternal life which was with the Father, and was manifested, and which was given to all the children of God in Christ, when Christ himself was given to be the Head over all things to the church, which is his body, and the fullness of him that filleth all in all. "And this is the record, that God

hath given us eternal life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son of God hath not life."—1 John v. 11, 12, i. 2, and Eph. i. 22.

Now to return to the fifth chapter of Romans, we find the apostle showing by the most lucid illustrations that Adam in his transgression embodied all his posterity, for they were all in him when he transgressed, and were by the offense of one man, all plunged into condemnation by vital union and identity with him when he committed the offense, and the judgment of God was pronounced on all that should ever be born of Adam's earthy nature. Thus judgment came upon all men, all that should ever be born of his earthly seed. "Death hath passed on all men, for that all have sinned." Even those of Adam's seed which are redeemed and quickened by the second Adam, which is the Lord from heaven, are all included in the universal mortality that came upon the entire race by sin. In Adam all die; none are exempt.

But as in Adam all die, even so in Christ shall all be made alive. That is, on the nature we receive in Adam, death is indelibly stamped, and our Adamic nature must die; for the judgment, "Dust thou art, and unto dust thou shalt return," will allow no one of Adam's race to escape. So all who are quickened by the second Adam, who is the quickening Spirit, are a chosen generation, a spiritual seed, and in that life which was given them in Christ Jesus before the world began, which is by them experimentally received in their new and spiritual birth, they bear the same relation to Christ, which is prefigured by their carnal relation to the earthy Adam in their fleshly descent from him. And although their outward man is mortal, and decayeth, they have from Christ, as his seed, a life which cannot die, "being born again; not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever." We see then, that by the offense of one, that is, of Adam, in eating the forbidden fruit, the judgment of God was not only that Adam, as a single individual, should die, but the judgment came upon all that were created in Adam, for they all in him were involved in that one offense, and are included in the condemnation. By the offense of this one man, Adam, many were made sinners, and death has passed upon all men, for that all have sinned; all that were in him at the time of the offense were involved in it, and this is established beyond all controversy by the judgment which has passed irrevocably on all the race of Adam.

Now as in Adam, who is the figure of him that was to come, sin is imputed to all his seed in consequence of their relation to and identity with him, "even so," or by virtue of a spiritual, vital relation to and identity of spiritual life with Christ, all his spiritual seed were in him when he in their flesh bore their sins in his own body on the cross—when he fulfilled, magnified and honored the law, and by

his one offering perfected forever them that are and were "sanctified (set apart) by God the Father, preserved in Christ Jesus and called." As Adam's sin involved all of Adam's children, so Christ's righteousness secures the free gift to all the children of God, the seed of the second Adam, unto justification of life. The one is the figure of the other. All the fleshly seed of the earthy Adam are made sinners by his one transgression, and judgment has come upon them all, and they must return to the dust of the ground out of which they were taken. Even so, all who were buried with Christ by baptism into death, when Jesus sank in the deep waters of death for their redemption, are freely justified through the redemption which is in him; for he was delivered up for their offenses, and raised from the dead for their justification. "For the wages of sin is death; but the gift of God (this free gift) is eternal life, by Jesus Christ our Lord." Death is what all the children of Adam have earned: it is in payment of our wages, it is due on principles of eternal justice for our sins; but the redemption of the sons of God from sin, death and hell is by the righteousness of one, Jesus Christ, and the free gift of eternal life comes on all the seed of the second Adam, as the free and gracious gift of God, which was given them in him before the world began. Without money, without price; not by works of righteousness which we have done; for "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

Although the earthly nature of the redeemed of the Lord is included in the judgment to condemnation, and must die, being by nature, and in that earthly nature, children of wrath, even as nature, yet as the recipients of the free gift, God will change their vile body, and fashion it in the resurrection like Christ's glorious body. This mortal shall put on immortality, and death shall be swallowed up in victory. But as Christ only hath immortality, none but those who are born of God are partakers of his immortality; to all of them he gives eternal life, and they shall never perish, for he will assuredly raise them up at the last day. The death of all the sons of Adam, who are not partakers of the life and immortality that is in Christ, leaves them in death, for they shall not see life; they must arise, not to the resurrection of life eternal, but to the resurrection of damnation. As sin has reigned unto death by and through the earthy Adam, even so grace reigns through the righteousness of Jesus Christ unto eternal life; and all who are born of God, as the seed of the second Adam, the quickening Spirit, shall in full chorus ascribe the glory of their eternal salvation to him that has loved them and given himself for them, saying from the fullness of their grateful hearts, "Thanks be unto God who giveth us the victory through our Lord Jesus Christ."

BROTHER GEO. Y. STIPP'S COMMUNICATION.—We have inserted the lengthy letter of our esteemed brother, and hope it may be profitable and interesting to our readers. His researches in the more profound depths of prophecy may afford some light on some passages of the word which have been hidden from the comprehension of brethren whose mind, like our own, is very limited and dull. We neither indorse nor condemn his views on the communication, as a whole, while we cheerfully admit that on some points his arguments are clear and conclusive. Our readers will perceive that his understanding of several passages of scripture, and concerning a near approach to a millennial state of the church, differs from the views which we have hitherto held and published on the same subjects. Let his views, however, be carefully read and candidly considered. "Prove all things, hold fast that which is good."

J. F. JOHNSON'S WRITINGS, Compiled in book form from the SIGNS OF THE TIMES, is now in press, and will be ready for circulation in a short time. In compliance with the desire of numerous friends, the author has consented to have his Vignette and Autograph engraved and placed in the front of the book. We have increased the force on the work, and will rush the book out as early as possible; therefore, those who are desirous of having their names stamped on the book, free of extra charge, will need to forward their subscriptions forthwith.

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LOOK TO YOUR DATES.

Opposite the name on the slip pasted either on the margin of the paper or on the wrapper will be observed a date, this date denotes the time at which such subscription expires, and when a remittance is made to renew the subscription the date should be watched to see that it is forwarded to such time as the remittance pays to, and if neglected, by informing us, it will be corrected. By this method each subscriber has his own account, and can see that the proper credits are given for his remittances.

OBITUARY NOTICES.

I send for publication in the SIGNS, a notice of the death of **Wm. H. Ackerson**, son of the late Deacon Abraham Ackerson, of New York City. He died at the residence of his mother, sister Sophronia Ackerson, No. 152, West 36th street, New York, May 11, 1876, aged 36 years, 11 months and 4 days. He was sick a year and eight months, with dropsy, from which his sufferings were very great; yet, borne with a fortitude and patience, which I have never seen excelled. I saw him many times during his illness, and had frequent conversations with him upon religious topics. He always listened with attention and evident interest, and never, in a single instance, dissented from the views I expressed: that man, by nature, is dead in trespasses and sins, and under the condemnation of the holy law of God; and that salvation is by grace alone, through the blood and righteousness of our Lord Jesus Christ. The last interview I had with him, a little more than a week before his death, was a deeply solemn one. It was evident that the time of his departure was near at hand, and we both felt that probably we should see each other no more. He listened with deep emotion, while I spoke of the love of God to poor, lost, perishing sinners, and the grace of our Lord Jesus Christ in giving himself a ransom for them; and when, at our parting, I expressed a hope that if we met no more on earth, we should meet where sickness and pain, and parting, and death should be known no more, he fervently said "I hope so." He repeatedly, during the last week of his life, expressed entire resignation to the will of God.

His funeral took place at the meeting-house of the Ebenezer Baptist Church, on Tuesday, 14th inst., when I tried to preach, to a large and attentive audience, from 2 Cor. v. 1: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.

Our dear sister has been, within a brief period, bereft of a husband and two sons, young men. May the Lord support her, and be her everlasting consolation.

ALSO,

The death of **Mrs. Rachel Miskimen**, at Newcomerstown, Tuscarawas Co., Ohio, May 5, 1876, at the age of 55 years and 14 days. She was the daughter of Daniel and Sally F. Burt, and was born at Warwick, Orange Co., N. Y., April, 21, 1821. Her grandfather, Dea. John Morris Fought, who was for many years a member of the Warwick Baptist Church, and served faithfully as clerk, trustee and deacon. He was contemporary with Elder Lebbeus Lathrop and Dea. James Burt, and enjoyed the full confidence of his brethren with whom he was largely acquainted and highly respected. Her mother united with Warwick Baptist Church by baptism, Nov. 5, 1809, and continued a useful and beloved member, until her removal to Ohio, in the year, 1837.

In the notice of the death of Mrs. Miskimen, sent me by a friend, published in an Ohio paper, it is said "Her religious convictions were rather in harmony with the Baptists, than with any of the denominations where she lived, and she declared her reliance on the Holy Savior, from whose love nothing can separate us." Had she lived near an Old School Baptist church, I believe she would have united with it, as I am assured she possessed that unfeigned faith which dwelt in her mother and grandmother. I remember her well, as a modest and very pleasant young woman, beloved and respected by all who knew her. She lived in Ohio exactly thirty nine years, dying on the day of the month, and the week, she arrived in that State. Her husband died in 1870.

Yours, in gospel bonds,

WM. L. BENEDICT.

WARWICK, N. Y., May 25, 1876.

DIED—**Mrs. Leah Ann Fowble**, on Sunday morning, March 19, 1876, aged 29 years, 7 months and 23 days. Her disease was water on the brain, of which she was ill only ten hours. She suffered deeply, but was unconscious of her pains most of the time. Our dear sister was baptized by me, in the fellow-

ship of Black Rock Church, Dec. 1, 1872, and was married by me Dec. 2, 1875. She had long been in poor health, but had always manifested the christian graces of patience and meekness, so that she had endeared herself to us all more than is usual. She was lovely, gentle and unselfish in her life; and yet she felt and complained much of her failure to live as she wished to do. She had much comfort of mind, however, during the last year of her life. For some weeks before she died, she seemed impressed that she should not live long, and even when in her usual health, apparently, made all the arrangements that she wished, for her decease. She said that her hope was in the Lord, and that she was not afraid to die. Suddenly, she was taken ill, and in a few short hours disease had done its work upon her feeble frame, and the Lord took her to himself. We feel a blessed hope that our dear and gentle sister is at rest. She leaves a young companion, parents, brothers, and many friends to mourn; but the sorrow is all ours; release from this mortal, perishing clay, was but joy to her. I attended the funeral, and tried to speak as well as my sorrow for her loss would let me, from the words "And now what wait I for, my hope is in Thee." May God give lasting comfort to all who mourn, is my prayer.

The following lines are expressive of all our feelings toward our sister, and the friends ask that they be published with this obituary:

"Sister, thou wast mild and lovely,

Gentle as the summer breeze;
Pleasant as the air of evening,
When it fades among the trees.

Peaceful be thy silent slumber;
Peaceful in thy grave so low;
Thou, no more, will join our number;
Thou, no more, our songs shall know.

Dearest sister, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal.

Yet again we hope to meet thee,
When the days of life are fled;
Then in heaven with joy to greet thee,
Where no farewell tear is shed."

As ever, your brother in sorrow,

F. A. CHICK.

REISTERSTOWN, Md., May 8, 1876.

DIED—At Suckasunny Plains, Morris Co., N. J., May 2, 1867, **Mrs. Cynthia Murray Hulse**, relict of brother Jonas Hulse.

We copy the following notice from a New Jersey paper:

Mrs. Cynthia Murray Hulse, widow of the late Jonas Hulse, died at the residence of her son-in-law, Mr. J. K. Williamson, May 2, 1876. She was buried by the side of her husband, in the family ground May 5th. Eld. Gilbert Beebe, of the Baptist Church, Middletown, N. Y., her former pastor, and her friend for more than fifty years, preached the funeral sermon. Text, Heb. vi. 49: "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." This scripture very aptly expressed the quiet, strong, and hopeful christian character of the deceased. She professed faith in Christ, and united with the Baptist Church, near Middletown, N. Y., when eighteen years of age. Her husband united near the same time. She was born Sept. 18, 1799. Her husband was born March 22, 1796, and died June 6, 1871. They were married Jan. 8, 1815, and walked quietly together more than fifty-three years. They remained in Orange County seven years, then removed, in 1826, to Berkshire Valley, near Mt. Pleasant, N. J. In 1831 removed to McCainsville and purchased the farm in 1836 upon which they resided till the death of Mr. Hulse in 1871. Here their family of thirteen children grew to mature life, and went from thence to take their places in other families, or were carried thence to their quiet resting place.

Seldom is so large a cluster of children and grand-children gathered as at the burial of Mrs. Hulse. The place where they laid away their dead, belongs now to another generation. A peculiar sensation came as we considered, that after another fifty years, strangers allow the wall to fall, and the headstones to lie prostrate. Perhaps these friends will not consider a suggestion impertinent which

should join this private burial place for all time with some public burial ground, and thereby insure perpetual care. These headstones are not for the present generation. Most people who reach three-score years and ten will know and be known during an entire hundred years. These headstones are for the centuries that follow, till stone and marble crumble to dust, and time shall be no longer.

COM.

DIED—At his residence, in Rumsey, McLean Co., Ky., on the 14th of August, 1875, **J. W. Bickers**, aged 51 years, 7 months and 14 days.

The subject of this notice was born in Mercer Co., Ky. When grown to manhood, studied law with Judge G. W. Kavanaugh; he then removed to McClean county and commenced the practice of law in Calhoun, on the opposite side of Green River, residing there to the time of his death. During this time he was married twice, but only lived about eight months after his last marriage. My dear brother was confined to his room and bed about three months, with spinal disease; and as he lived about two hundred miles distant, I did not see him during his illness, but was informed by his dear companion that he talked much about dying; and would often ask her to pray for him, until one day he told her that he felt that the Lord had forgiven his sins, and wished her to meet him in heaven, where parting will be no more; and then told her how to manage and raise his two little girls, and also how he wanted to be buried. Although he had three good physicians, who done all they could to relieve him, yet he continued getting worse until he became unconscious, a short time after which his spirit took its flight (as I hope) to that bright world, where sin and death can never enter. He leaves a kind companion, two children, three brothers, and two sisters, together with many relations and friends, to mourn; but we should sorrow not as they who have no hope, for although he had never joined our church, he remarked several times before he died, that he should die a Baptist. Out of a family of twelve children, only five of us remain. Three were taken in infancy, and other four leaving comforting evidence that they are now, together with the infants, enjoying the smiles of their Savior. Then let us be still, and know that God doeth all things well. Hoping and trusting that God will sustain and protect his bereaved companion, and those two little orphan children, I remain, as ever yours, dear brother, in hope and tribulation,

A. J. BICKERS.

DIED—At her late residence, at Delmar, Sussex Co., Del., on Sunday, March 19, 1876, **Mrs. Elizabeth Hastings**, wife of Winder Hastings, in the 55th year of her age.

Sister Hastings was extensively known and esteemed, as well as beloved, among the brethren. She, together with her husband, was baptized by Eld. Warner Staton into the fellowship of the Little Creek Church, July 31, 1842. She has filled her place, and adorned her profession uniformly unto the last. For a number of years brother Hastings's place has been a prominent putting-up place, and the kindness and hospitality that ever made their house a home and a desirable resting place for ministers and brethren, will not soon be forgotten. I have been there many times, and always found her meek, humble and devoted to the cause; sharing every trial and every joy of the church; always an apt scholar in the school of Christ, and delighting to learn of him. Her anxiety to read the bible, led her to undertake the task of learning to read, which she did since my acquaintance with her; she read little else but her bible and hymn book, and these she searched daily. There is a sad breach in the family; a vacant place in the church, and a great bereavement to the neighborhood. Bro. Hastings, and his kind and interesting family of children, will have the sincere sympathy of very many friends. May the Lord sustain and comfort them. Sister Hastings's death was sudden, she having been sick but about four days. We all sorrow with affectionate remembrance, but not without hope.

E. RITTENHOUSE.

HARE'S CORNERS, Del.

With a sorrowful heart I have to announce the death of my dear grandfather, **Willis Richards**, aged 81 year, 2 months and 15 days. He was born and married in Virginia, and moved to Ohio when it was yet a wilderness, and suffered all the hardships of a pioneer life; but by industry and economy he accumulated a comfortable amount of property. He received a hope in Christ at an early age, and joined the Dry Fork, of Twin Church, in a few months after it was constructed, which was about fifty-eight years ago, and has ever since lived a consistent and exemplary christian life. His seat in the church was always filled, unless providentially hindered; he was always diligent in looking after those that were absent, and his duty to the church was always duly performed. He was a messenger to the Greenville Association for forty years in succession, only missing two church meetings when he could have went. His heart and house was always open to receive a Baptist, as many of them can testify, that have shared his hospitality. It was always a great pleasure to him to have them visit him, especially the brethren in the ministry. Indeed, his christian character will furnish a model, worthy the imitation of us all. His last illness was of short duration, living only about an hour. He went to bed at night feeling unusually well, for one so advanced in years, and in a few moments after he commenced gasping for breath. He said that his time to die had come; he was ready; it was only the struggle with death he dreaded. In a few moments it was all over; his spirit had passed away, and was now safe with the blessed Redeemer. We miss him very much, for he was always so kind, and ever ready to speak a kind and encouraging word to us when in trouble.

Dear people of God, pray for us that we may have grace given us to bear up under this sad affliction. Although our loss is great, it is a comfort to us to know that it is his gain; for we feel assured that he is now basking in the smiles of that God that he dearly loved to worship while here; and we feel a desire, if not deceived, to be reconciled to the will of Him who is too wise to err, and too good to be unkind. He leaves a wife and eight children, many grand-children to mourn. Eld. G. M. Peters preached a very comforting and interesting discourse, on Sunday, to a large and attentive audience; after which his body was conveyed to the tomb, there to await the resurrection morn.

Weep not for him, he's now at rest;
He's now at home, among the blest;
His pains and sorrows all are o'er,
And he will suffer here no more.

Weep not for him and ne'er complain,
Your loss is his eternal gain;
In your bright world of bliss above,
He triumphs in the Savior's love.

Yours, in affliction,
SALLIE COOVERT.
WESTMANCHESTER, Ohio.

DIED—At the residence of his son-in-law, Mr. E. G. Simms, in Warsaw, Hancock Co., Ill., Feb. 9, 1875, **Mr. Charles Welling**, aged 74 years, 5 months and 15 days. Born in Jamaica, Long Island, in the year 1800. He removed to Illinois in 1839, in company with his family and mother-in-law, Mrs. Mary Marshall, and settled in Adams County, where he lived until 1869, where he, and his now bereaved companion, came to make their home in this city.

He was a man who possessed a strong constitution, an active mind and a kind heart. He made a profession of religion many years ago, and continued steadfast in the faith. He left, of his children, two daughters who live in this city, and three sons, who live, one in Edina, Mo., another in California, the other in Toledo, Ohio. His companion also survives him, though very feeble in health, greatly sustained by Divine grace and strong in the hope of meeting him in heaven. He was taken seriously ill about four months ago and suffered great pain during most of his illness. A while before he died he expressed great kindness to Mr. Simms for his tender and faithful care of him. Among his last words were:

"Jesus can make a dying bed,
Soft as downy pillows are."

The funeral services took place at the resi-

dence of Mr. Simms, at 3 p. m., Feb. 11, 1875. In him is lost an excellent citizen, a faithful christian, companion and father.

DIED—At her home, in the town of Montour, Schuyler Co., N. Y., April 1st, 1876, sister **Sally Bennet**, aged 87 years, 3 months and 23 days, and relict of brother Samuel Bennet. She united with the First Baptist Church, of Hector, in 1813, and was baptized by Eld. James Reynolds, then pastor of that church. She, with her husband, took letters from that church, at the time of the death of Eld. Reynolds, and held them until their death. She remained steadfast in the doctrine of the bible, believing as the Old School Baptists do, in free, rich, and reigning grace through our Lord and Savior, Jesus Christ; and availed herself of every opportunity of going to hear preaching. She was afflicted with paralysis for the past eight years, rendering some of her limbs useless. It was her remark often, when hearing of the sudden death of the young, "Why could it not have been me?" Most of the time she expressed a calm resignation to the will of God, and a firm hope in, and reliance on, the goodness and mercies of God, and the precious plan of salvation; it was a theme she delighted to dwell upon. She had a severe stroke of paralysis about a week before her death, depriving her of speech; and at last, having finished her course, she fell quietly asleep in Jesus; like unto a shock of corn, fully ripe for the blessed eternity. She leaves quite a family of children and grand children to mourn her departure, many of whom appreciate the same blessed gospel in which she believed. May Israel's God comfort them in their bereavement, and lead them to the fountain of light and life, the streams whereof make glad the City of our God. O that Zion may again arise and put on her beautiful garments, in this benighted section; that many now, of the scattered sheep, may yet be gathered into the fold of Christ, and again see eye to eye in the things of the kingdom of God; that many of the children of this departed sister may rise up to call her blessed, and be permitted to find a home in the church of God here, and join their dearly loved parents, with all the saints of God, to sing the song of Moses and the Lamb. I attended the funeral and addressed the friends and a large audience, in trying to proclaim the gospel of our Lord and Savior, Jesus Christ.

Your brother in Christ,
ALMIRON ST. JOHN.
WATKINS, N. Y.

By request of brother Lewis Lay, I send the notice of the death of his wife, sister **Martha Lay**. She was the daughter of John Ellington, and was born in Russell county, Va., Nov. 8th, 1803; moved, with her father, to Claybourne county, Tenn., in 1813. Was married to brother Lewis Lay the 17th of March, 1818. She obtained a hope in Christ in the year 1822. Moved with her husband, in 1841, to Spring Creek, Adair county, Mo. Sister Lay did not join the Baptist church until November, 1863, at which time she united with the Spring Creek church. She died on the 15th of March, 1876; her disease was biliousness. She was perfectly reconciled to the Lord's will, and expressed no fear of death while sick.

T. S. WILLIAMS.
SHELBY'S POINT, Mo.

My dear father, **John Black**, passed from time to eternity, Jan. 30, 1876, at his residence, North Yarmouth, Elgin Co., Ontario, aged 64 years, 5 months and 25 days. He was born in Knapdale, Scotland, and came to this country, with his father, in 1839. His health had been failing for some years; yet, he was permitted to be around most of the time, until within seven weeks of his death. He joined the Covenanted Baptist Church when quite young, and was a devoted member until his blessed Savior called him home. He said to those around his bedside, that "his trust was in the Rock, Christ Jesus." Shortly before he died, he folded his hands and placed them upon his breast, and passed away without a struggle or a moan. We sorrow not without hope, for we believe our loss is his eternal gain. O that we might die the death of the righteous, and our latter end be like his. Yours, truly,
A. J. BLACK.
ST. THOMAS, Ont., April 10, 1876.

DIED—At the residence of brother M. Patrick, Scott Co., Miss., Feb. 12, 1876, **Mrs. Annis Patrick**, aged 79 years and three days.

Sister Patrick was born in Colleton District, S. C., Feb. 7, 1797. In 1823 she obtained a hope in Christ, and was baptized in the fellowship of St. George's Church by Eld. John Morrow, in which church she lived an exemplary member until 1843. She then removed to Mississippi, and united with Antioch Church, of Primitive Baptist order, in which church she lived a faithful and orderly member until called from the shores of time. This pious woman having been left a widow for many years, and without children, and in indigent circumstances, and almost blind, had made her brother-in-law's her permanent home; and being entirely dependent upon her friends, had expressed a desire that her departure might soon come. It seems her desire was granted by the Father of mercies, for on the morning above mentioned, at the breakfast table, death came to execute his mission. She was removed from the table to the bed, and in half an hour life was extinct. Truly, "in the midst of life we are in death." The writer was sent for, and visited the house of mourning, and by request preached a sermon from these words: "Death is swallowed up in victory. O death, where is thy sting?"
J. G. CRECELIUS.

The aged and pious **Col. Daniel Roberts**, died at the residence of his daughter, Mrs. Mildred Worman, Richwood Station, Boone Co., Ky., May 23, 1876, aged 93 years.

Mr. Roberts was, probably, the oldest man in the County. He was born in North Carolina, Sept. 3, 1783. At the age of five he, with the rest of his father's family, emigrated to Kentucky, and settled in Bourbon County, where he lived until 1812, when he moved to Boone County, since which time he has lived here. In the year 1801 he became a member of the Predestinarian Baptist Church, in which he continued a zealous, worthy and steadfast member to the day of his death. In the year 1803 he married Elizabeth Muirheide, with whom he lived a quiet, pleasant life for fifty-three years. She died in 1856. He was the youngest and last survivor of thirteen children, and was the father of eight children, five of whom are still living. He had forty-eight grand-children, thirty-seven of whom are living; seventy-seven great-grand-children, sixty-nine of whom are living, and one child of the fifth generation, or his great-great-grand-child, making a sum total of one hundred and thirty-four direct descendants. He was seldom sick, very temperate in his habits. At the early age of eighteen he made a public profession of the religion of Jesus Christ, and zealously followed the gentle precepts and commands of his Lord and Master; he was literally a "living epistle, known and read by all men." He was a dear lover of the SIGNS OF THE TIMES as long as his eyes served him to read; and was an eager listener to the reading of it in his later days. Few men ever possessed a firmer trust in the Lord Jesus Christ than he; and about the last words of his life, when seemingly trying to clap his poor, weak hands, were: "Happy! happy! happy!" In his death his family has lost an honored ancestor, and the County a venerable citizen. Kentucky has lost another of her pioneers, who knew her in her primeval richness, and Death has broken another of the very few links that bind the 18th and 19th centuries; but heaven has gained another saint, gone home to sing happy hosannas in the highest, to Jesus, the Savior of sinners. Very respectfully, a grand-son,
DAVID Y. BAGBY, JR.

APPOINTMENTS.

Providence permitting, Eld. S. H. Durand will preach in Utica on the first Sunday in July.

MONIES RECEIVED FOR J. F. JOHNSON'S BOOK.

Hon Asa Biggs Va 1 50, J G Nixon Texas 1 50, A M Pettit N Y 2 50, Mrs Sarah C Butler Ill 1 50, Geo W Bell Va 1 50, Calvin Ashbury Mo 1 50, S R Boggess Ill 2 50, Lydia Martin Ind 1 50, Elizabeth B Scott Col 1 50, Whitmell Beaman Miss 1 50, Eld J G Sawin Ill 1 50, Chas Skaggs Ill 1 50, N P Beaman Miss 1 50, C E Van Husen N Y 1 50.—Total \$23 00.

RECEIPTS.

NEW YORK—Wm Skelton 2, Mrs Wm Barlow 2, T B Miller 2, D W Pearson 1 50, Mrs Fanny Shute 2, Erastus Stickney 2, James B Hobbie 2, Harrison Thompson 2, Mrs O H Stowell 2, Eld J D Hubbell 4 15, B F Hamilton 2.....	\$23 65
NEW JERSEY—John M Case 2, Maria Hurst 1 50, Helen Golden 2, Mrs M A Corneal 2, Geo W Peterson 2, Dea H Shutts 2, Geo M Holcomb 2, Noah Stout 1, Opdyke Arnwain 2, Ame Rittenhouse 1 55.....	18 05
PENNSYLVANIA—Robinson Murphy 2, Thos Baner 2 20, Casper Fetter 2 10, Elisha Reynolds 2, P M McClullen 2, G W Deal 2, Wm Cepna 2, John H Barton 2, M H Varnes 2, Mrs S A Harlan 2, R M Rummer 2, Elizabeth Carlisle 2 10, Ebenezer Alden 2, Joseph Hughs 2, John Brady 2, Elizabeth Little 2 20, Euphemia Humphry 2, John P Little 2, Susan Russell 2, Mrs M Greeg 2, Edward Wicks 2, Mrs Rebecca Davis 2 10, Margaret Terry 2, Isaac Yerkes 2, Franklin Terry 2, Henry Stout 2, Wm Craven 3 75, Mrs E M Hart 1 75, Mary Willard 4, Catharine Rutherford 3 50, Casper G Fetter 2.....	67 70
DELAWARE—Maggie Barton 2, Eld E Rittenhouse 19 50, Wm McConoughy 2 50, Thos L J Baldwin 4, H Champion 1, B C Cabbage 2, Ann Frashier 2, Emily Clark 2, Edward Taylor 2, Elva Clendenin 2 20, Alex Coulter 2, Calvin Jones 2, Mrs E A Dennison 2 25, J S Towressey 2, Wm M Campbell 2 50, Annie E Haines 2, Mrs E Stephens 4, S E Tawressey 2, Mrs A E Luff 2, Job M Frashier 2.....	61 95
MARYLAND—Sallie M Rowland 2 20, Elizabeth Johnson 2, Jas Alexander 4, Geo Lowe 2, Mary J Pernell 2 10, Lydia Narion 2, Z Truitt 2, Mrs E Parsons 5, Mrs R Ensor 2, Mrs Samuel Shawl 2, Thos H Scott 2, John Watkins 6, Mrs M Merryman 2, Wm H Butler 2, Geo Harryman 2, Mrs E Merryman 2, Mrs Joseph Grist 2, Eli Scott 2, Mrs E Kemp 2, Milton Dance 2, John Varnes 2 25, Mrs Susie Woolford 27 50, J P Middleditch 1 50, Nath Grafton 3, A H Gorsuch 2 25, J H Ensor 2, John Griffiths 4, Mrs L Meechem 2, Rebecca Hartman 2, Geo W Gill 2, J B Ensor 2, Sally Brooks 2, Rachel C Ensor 2, Thos M Scott 2, Sarah A Wilson 2, Eld Wm Grafton 2, Dr B R Ridgely 1, Mrs M E Gladden 2, Mrs J G Dance 2, Alexander Dance 2, Dr John Thorne 15, R T Smith 2, John Campbell 2, Miss Ella Boulden 2 50, Martha E Carter 2, Elizabeth Denbrow 2.....	142 30
VIRGINIA—John M Pursefull 4, M A Humphrey 2 25, Mrs F A Thomas 2, Isaac Florence 2, Eld J Furr 2, Hannah Ashford 2, J S Corder 4 20.....	18 45
DISTRICT OF COLUMBIA—R T Whiting 2, Eld John Bell 2, Samuel Davis 2.....	6 00
ARKANSAS—Daniel Gray 1, Jas D Stanley 2.....	3 00
GEORGIA—Charles Ivey 2, Elder A Dekle 2.....	4 00
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TENNESSEE—W T Sugg 10, Lewis Shephard 2 50, G H Witt 4.....	16 50
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OHIO—Thomas Robinson 1, Eld J H Biggs 5, Eld Wm Newlon 4, Miss M Parker 2.....	12 00
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INDIANA—Wm A Smith 12, Rebecca Powell 2, Rufus Scott 2 25, Chilion Johnson 2 25.....	18 50
ILLINOIS—Thos J Carr 2, Eld I N Vanmeter 4, SR Boggess 6, Craig White 4, Chas Skaggs 2.....	18 00
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KENTUCKY—W B McGehee 2, A Shelby 4, L J Hickman 2, Lystrea Aylmer 2.....	10 00
ONTARIO—John Bateman.....	3 00
Total.....	\$470 20

ASSOCIATIONAL.

The Chemung Association have appointed to meet with the Asylum Church, on Vaughn's Hill, in Bradford Co., Pa., on Wednesday, June 14, 1876, at 10 o'clock a. m., and close on Friday following.

Those coming to the Chemung Association from the north, east and west, will come to Waverly on the Erie Railway, so as to take the train on the Lehigh Valley R. R. at 3:20 p. m., on Tuesday, June 13, for Rummerfield, where they will be met and conveyed three miles to Vaughan Hill, the place of meeting. At Waverly inquire for Marvin Vail, who will direct to places of entertainment.

Those coming from the south will take the train which leaves North Penn depot in Philadelphia at 9:45 a. m., on Tuesday, arriving at Wyalusing 6:40 p. m., where they will be met and conveyed three miles to the place of meeting. The morning local train will also be met at Wyalusing at 10 a. m. on Wednesday, and the morning train at Rummerfield at 10:25, for those who cannot come before. Preaching will begin at half past ten.

A general and cordial invitation is extended to all our brethren and friends.

SILAS H. DURAND.

The Old School Baptist Conference of Western New York will meet at Riker's Hollow, Steuben Co., N. Y., on Sunday and Monday, June 18th and 19th.

Those coming by rail will be met at Blood's Station, on the Rochester Branch of the Erie R. R., on Friday night and Saturday morning, in time to attend the opening service.

The Riker's Hollow Church will hold an opening service in their new meeting house, on Saturday, June 17th, at 10 o'clock a. m. All who feel an interest in the cause are respectfully invited to be present, especially the ministering brethren. We hope as many as possible will attend both meetings.

HENRY C. OLNEY, Clerk.

YEARLY MEETINGS.

A yearly meeting is appointed to be held with the Middletown and Halcott Church, on the first Saturday and Sunday in July, as heretofore, as a number of the Elders of the Lexington Association have taken appointments to attend others.

By order of the church,
JAMES MILLER, Clerk.

A yearly meeting will be held, if the Lord will, with the Middleburgh Old School Baptist Church, Schoharie Co., N. Y., on the fourth Saturday and Sunday in June, to commence at 10 o'clock, at the meeting house near James Borthwick's.

We hope to see a goodly number of brethren from our sister churches, especially ministering brethren. Those who come on the cars will come on the Albany and Susquehanna R. R. to Central Bridge, and there take a branch to Middleburgh, where they will be met on Friday p. m. and conveyed to the meeting. By order of the church,
JAMES BORTHWICK, Clerk.

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THE FIRST AND FIFTEENTH

OF EACH MONTH,

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Signs of the Time

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 44.

MIDDLETOWN, N. Y., JULY 1, 1876.

NO. 13.

POETRY.

SIN.

O Lord, subdue this hateful monster, sin,
Which doth so tear my restless heart within.
I cannot check its black, Satanic power;
It works from day to day, from hour to hour.
Thou holy, bleeding Lamb, I come to thee;
No other power, I know, can set me free;
No other balm can ease the deadly smart,
Or cure the ulcers in my sin-sick heart.
To thee, the good Physician, I would come,
Tell my complaint, and be no longer dumb.
Hast thou not said, thou wilt not turn away
The needy soul who at thy feet would stay?

No fancied malady I bring to thee,
For well thou know'st I'm full of leprosy;
No spot is clean in this vile carnal heart,
For sin has tainted it in ev'ry part.
I sometimes hope I have a heart within
Which cleaves to thee and hates this deadly
sin;

But ah! it meets me every step I go,
And often plunges me in bitter woe.

Two armies in my soul I daily find;
Each to its sov'reign leader is inclined:
The new man with his graces loves my Lord,
And always yields obedience to his word.
The old man in my flesh with cruel power
Assails my better feelings every hour.
This makes a conflict and a bitter strife,
A constant warfare each hour of my life.

Sometimes I feel my sin was put away,
Atoned for on the cross, on that great day
When Zion's sins were on her Surety laid,
And all her dreadful debt in blood was paid.
Then faith can triumph in my risen King,
Adore his name, and his sweet praises sing,
Desire his holy precepts to obey,
And run with patience in the narrow way.
But soon, alas! my wretched unbelief,
That infidel, of all my foes the chief,
Will question all, will reason, and will pry
Into those things for reason's sphere too high,
Object and stumble at the truth of God,
And bring upon my soul a smarting rod.

Sometimes sweet love my spirit will renew,
And heavenly grace all evil will subdue.
Then I my precious Savior can adore,
And long to see his face and sin no more.
Love to his people in my breast will glow,
Yea, every one who does my Savior know,
Is to my heart most dear; I love them all—
His chosen sheep and lambs—however small.
But O! when Satan stirs up hateful pride,
And discord rages sore on every side,
Strife and contention quench love's glowing
flame,
And plunge the sinful child in guilt and
shame.

Lord, check these tumults in thy church be-
low;
Let thy pure love in every bosom glow;
Make thy dear children live in love and
peace,
And bid this bitter strife and discord cease.

Humility will bring me to thy feet,
And make me glad to take the lowest seat;
Let others thrust me down, and never care,
But feel my proper place is to be there.

But soon again self-love and hateful pride,
In thought or word or deed, will start aside;
Troubles will then press heavy on the mind,
And I no comfort in the Lord can find.

When shall the weary conflict, Lord, be o'er,
And I be troubled with this foe no more,
But through thy merit shall the victory win,
And be forever purified from sin?

Gospel Standard.

CORRESPONDENCE.

REISTERSTOWN, Baltimore Co., Md., }
June 6, 1876.

BROTHER BEEBE:—Some months since I was requested by sister Holland, near Berlin, Md., to write upon the text found in Luke ix. 49, 50. Lately I have received a renewal of the request. When my attention was first called to the words, I felt as though I knew nothing about them, and so did not feel that I could attempt to say anything. Of late, however, some rather satisfactory thoughts upon them have occurred to me, and I will to-day pen them down and submit them to you.

The text reads as follows: "And John answered and said, Master, we saw one casting out devils in thy name, and we forbade him, because he followeth not with us. And Jesus said unto him, Forbid him not; for he that is not against us is for us." The same incident is narrated in Mark ix., beginning at verse 38, with some additions, which seem to me to throw light upon the meaning of the text. I will quote from Mark: "And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us. But Jesus said, Forbid him not; for there is no man which shall do a miracle in my name that can lightly speak evil of me. For he that is not against us, is on our part. For whosoever shall give you a cup of cold water in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward."

Just before the narration of this instance as told in both Mark and Luke, the disciples are said to have disputed about who should be greatest in the kingdom of heaven. And Jesus took a little child, and set him in the midst, and told them that whosoever received one such child in his name, received him; thus rebuking their proud, carnal, selfish spirit, and presenting the character of the real subjects of his kingdom. They were to be like little children, humble, trustful, and the reverse of ambitious after place or power, or honor. And, as shown in the connection, the true spirit of a disciple of Christ would be shown, in becoming the servant of the brethren, and in ministering to them, rather than in seeking to be a lord of God's heritage.

Now John, who had seen and heard all this, recalls what he and other disciples had once seen, and what they had done, and so brings it to the Master's notice, no doubt feeling that they had not done as these lessons

to which they had just listened would direct.

We cannot understand all this rightly unless we bear in mind that at that time even the disciples supposed that Jesus would set up a kingdom which should be earthly, and which should bestow honors upon them that would satisfy their carnal ambition. Now, the way in which they supposed this would be accomplished was just as any other kingdom would be set up. The leader, chosen and destined for this purpose, would appear, and men would be attracted to him, and would follow him, just as *they* were now doing, until the numbers had swelled sufficiently to bear down all opposition. They could not yet conceive of a spiritual kingdom, which should subsist in the hearts of a spiritual people, and should consist of righteousness and peace, and joy in the Holy Ghost. To them all must be outward and worldly, just as carnal men think of the kingdom of Christ to-day, seeing it only in numbers, wealth, form and show. Therefore they thought that all who professed to be Christ's must follow him visibly, as *they* were doing, and so, by force of numbers, command the respect and admiration of men. Acting upon this feeling, they had forbidden this man to cast out devils in the name of their Master. That he was a real disciple of Christ, is evident from the fact that he cast out devils in the name of Christ. But this spiritual tie that bound him as a true disciple to the Savior, they were too blind as yet to discern. They could only appreciate the outward appearance and profession.

Who this man was, we are not told. Perhaps his very name was not known. He was some lowly, humble teacher of the truth, walking softly in the fear of the Lord, and quietly obeying the inward call of the Spirit to labor in his Master's vineyard. How many are there of God's dear people who live and die in their Master's service, and receive the welcome home, whom the world never sees, and with whom but few even of the people of God are acquainted. They willingly occupy the lowest place, content to be unknown among men; for they are known in heaven, and in the Lamb's book of life their names are written. So it seems to have been with this man.

He was casting out devils in the name of Christ. It is not needful to speak particularly of what it was to cast out devils. It will be sufficient to say that he was doing and preaching to the real benefit and comfort of

God's people. And all this he was doing, not in his own name, nor for his own glory or fame, but in the name and for the glory of the Savior. This is the test of all we do or say, Is it in the name of Christ? If it be really in his name, it will be according to his command, and in exact agreement with his will. Those who labor really in the name of Christ, are careful to introduce nothing save what he has commanded. "And by this we know that we are the children of God, when we love God and keep his commandments."

"And we forbade him, because he followeth not with us." Here is seen their carnal, worldly spirit, which would build up the kingdom of Christ in a way very foreign from God's way. Afterwards they were enlightened, and one of them said, "Yea, though we have known Christ after the flesh, yet now henceforth know we him no more." (That is, after the flesh.) This man, as well as they, had received of the power of Christ, and the Master had sent him forth, even as he had them, to do his bidding. And thus he showed that it was all to be carried on, not by might, or power, or numbers, but by his own Spirit.

"And Jesus said, Forbid him not; for he that is not against us, is for us." Thus he plainly declared that this man was for him; that is, one of his real disciples. And in Mark he said, "For there is no man which shall do a miracle in my name that can lightly speak evil of me." In doing these things in the name of Christ, there was positive proof that he could not be opposed to Christ; yea, on the other hand, he showed a love for Christ, and that the deepest reverence for Christ and his authority filled his heart. He could not lightly speak evil of the Savior.

I will add a word as to what it is to speak evil lightly of Christ. When his atonement is declared to be inefficacious to accomplish its work. When it is said that some, or all, for whom Christ died, may perish, and will, unless they complete the work. When his power to save is denied, and he is represented as grieving over unavailing efforts to win sinners to be saved, the most horrible evil is lightly spoken against him. And the men who say these things are very consistent, in that they labor not for the glory of Christ, but their own; and when they talk of saving sinners, it is not Christ who saves, but our prayers, our exhortations, our efforts, have rescued so many brands from the burning. How different from this poor man, who did

all in the name of Christ. Like Peter, when the young man was raised at his word, he said, "It is not by my power, but Jesus hath raised this young man; Jesus hath cast out these devils; I only declare his power and work, not my own."

And then Jesus adds, "For whosoever shall give you a cup of cold water in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward." Not only was this man a disciple, following Christ, but there was a glorious reward to be his. In another place Jesus said, "Whosoever shall give a cup of cold water to a disciple, in the name of a disciple, shall receive a disciple's reward." That is, the very same reward given to a disciple. And so this man, though they, in their worldly pride and ambition, had sought to silence, should receive the reward of a disciple; for he had been giving, perhaps, many cups of cold water to the thirsty.

How many of the Father's children have these words cheered! O! says one, I am too poor, too little, too vile, to be with the people of God; and yet I love them; I would willingly spend and be spent in their service; I would feed them if hungry; I would comfort them if sorrowful. Verily you are a disciple, and shall not fail of a disciple's reward. Inasmuch as ye would do this for Christ's sake, and are not ashamed of him or his words, so will he not be ashamed of you when before his Father and all the holy angels he says, "Here am I, and the children which thou hast given me."

In conclusion, I will notice one thing which, perhaps, was upon the mind of sister Holland when she gave me the text. Professors of that spurious thing called universal charity, lay hold of this text, and wrest it to support the baseless idea that we are bound to support and receive with open arms all who profess to be the Lord's people, of every name and class. It is so much easier to be agreeable and brotherly to everybody, and to take everybody on trust, than to examine and test them by the balances of the sanctuary; and it looks so selfish to stand by ourselves, that we ought to unbend a little, and join hands with all. "We are all christians," they say; "we only differ in minor matters; so let us agree to disagree, where we cannot agree, and so live quietly together." And this text is used to sustain this position, which is so flatly in opposition to the plain teaching of God's word, which demands "one Lord, one faith, one baptism."

In the first place, this text does not relate to the visible organization of the church at all. The church was not then organized, nor was it till the day of pentecost. The discipline of the church could not therefore be in operation. In the second place, the very terms of the text, even if it did apply in this way, would shut out every do and live denomination in Christendom. For this man was casting out devils in the name of Christ, while the name of Christ ap-

pears not in all their wonderful works, nor in all their great swelling words of vanity. They make use of the name of Christ, it is true, but when we come to see who it is they give this name to, we fail to see a single feature of the true church, or to recognize the first note of the gospel.

Thus, neither sister Holland nor any child of God need be troubled about this. The Savior's words apply to those only who show the work of grace, and who yield allegiance and obedience to his laws. Where such are found speaking and doing in the name of Christ, the child of God embraces them in his affection at once. But those who, on the other hand, deny the power of godliness, while they acknowledge the form, can meet with no fellowship from the word of God, nor from the lovers of truth.

Brother Beebe, I submit this to your disposal, and remain as ever, your brother in the gospel,

F. A. CHICK.

Scio, Linn Co., Oregon, May 1st, 1876.

ELDER G. BEEBE AND SON—DEAR BRETHREN IN THE LORD:—I will again trouble you with some more of my scribbling, which you can either publish or commit to the flames, just as your better judgment may decide, and all will be right so far as I am concerned. I wish to pen a few thoughts on Proverbs, viii. chapter and from the 22d to the 31st verse, inclusive, which reads thus: "The Lord possessed me in the beginning; of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth: while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there; when he set a compass upon the face of the depth; when he established the clouds above; when he strengthened the fountains of the deep; when he gave to the sea his decree that the waters should not pass his commandment; when he appointed the foundations of the earth, then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the sons of men." I am not unmindful of the fact that in giving my views on this grand and sublime subject I will be treading on controverted ground, and that the views that I shall offer will be unpopular, even among Old School Baptists. I will merely offer them as my views of the above scripture, and leave each and every lover of the truth to try them by the word of inspiration, and if they do not correspond therewith, I pray the Lord to give them wisdom to reject them. It has been a long received opinion, by nearly if not all orders of people called Christian, that the character spoken of under the appellation of *Wisdom* was none other than God's eternal Son, by whom the worlds were made, and I think, probably, that all the com-

mentators and doctors (Gill not excepted) have taken that view of the subject. Hence Dr. Isaac Watts sings:

"Shall wisdom cry aloud,
And not her speech be heard?
The voice of God's eternal Word
Deserves it no regard?"

I was His chief delight,
His everlasting Son;
Before the first of all His works
Creation was begun," &c.

Hence many (myself included) received the idea by tradition, and being satisfied with it, never even thought that there was a possibility of it being an error, and never examined the sacred record for ourselves to see if it was true or not. Some few years ago I was reading a sermon preached by the late Mr. Joseph C. Philpot, of England, in which he said that Christ was sometimes set forth under the emblem of a female, and referred for proof to Proverbs viii. This led me to make a thorough examination of the subject, and came to the full conviction that Christ was not personated by the appellation of *Wisdom* in the chapter at all. The whole chapter is treating of Christ and the church, or, in other words, of the Lamb of God and his bride, the holy city, the New Jerusalem. *Wisdom* is the first person speaking, which is the bride, the Lamb's wife, the New Jerusalem, the mother of all the children of her adorable husband, for he is called the Everlasting Father, the Prince of Peace. And this Prince of Peace is the third person, the person spoken of. The reader will readily observe that *Wisdom* ascribes the whole of creation to him. She claims no part of it to herself. "When he prepared the heavens, I was there; when he set a compass upon the face of the depth; when he established the clouds above," &c. Now, in order to be in harmony with other scriptures, it should read, "When I prepared the heavens," &c., if Christ was personated under the appellation of *wisdom*, for John says, "In the beginning was the Word, and the Word was with God, and the Word was God." "All things were made by him, and without him was not anything made that was made." "And the Word was made flesh and dwelt among us." John 1, 3 and 14. Again, "For by him (Christ) were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities or powers; all things were created by him and for him; and he is before all things, and by him all things consist. And he is the head of the body, the church," &c. Col. i. 16-18. The ninth chapter of Proverbs commences thus: "Wisdom hath builded her house, she hath hewn out her seven pillars." The number seven represents a full and complete number. The seven pillars are the same with the seven spirits of God, spoken of in Rev., which signify the fullness of the Godhead as the foundation upon which the whole church is built, which also supports it, so that the gates of hell shall not prevail against it. The

Savior says, "Wisdom is justified of her children."—Matt. vi. 19 and Luke vii. 35. Now this wisdom, like that in Proverbs viii., is the bride and not the bridegroom, the mother and not the father, in no other sense than by relationship. That Christ is the fountain-head and source of heavenly wisdom I will very readily admit, but it was communicated to his bride. Let us use a figure. Adam and Eve were a figure of Christ and the church. When Adam was formed of the dust of the ground and God breathed into his nostrils the breath of life, &c., he was in possession of natural, earthly wisdom, and when the woman was taken from the man, was not that same wisdom communicated to her? So in like manner with Christ and the church; for "He of God is made unto us wisdom, righteousness, sanctification and redemption." Again, Paul says, "For Adam was first formed, then Eve."—1 Tim. ii. 13. Now Adam was not one minute older than his bride by creation. He, of course, was some older by manifestation or formation. So, in like manner, Christ is not older than his bride; for she had an actual existence in him from of old, from everlasting; but was formed, manifested and brought forth in this time state. Again, the inspired record reads, "This is the book of the generations of Adam: In the day that God created man, in the likeness of God made he him; male and female created he them; and blessed them, and called their name Adam, in the day when they were created.—Gen. v. 1, 2. Now, dear reader, you can plainly see that Adam and his bride were called by the same name in the day when they were created, she having an actual existence in him when as yet she was not formed or brought forth into a separate personage. So, in like manner, Christ being set up from of old, from everlasting, as the head over all things to the church, his bride being set up in him, she with him was called by the same names, "*Wisdom*," "*The Lord our Righteousness*," &c., his wisdom and righteousness being imparted to her. To the law and to the testimony, "Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, *The Lord our Righteousness*."—Jer. xxiii. 5, 6. And the prophet, speaking precisely of the same time and circumstances, says, "In those days and at that time will I cause the branch of righteousness to grow up unto David," &c. "In those days shall Judah be saved, and Jerusalem shall dwell safely, and this is the name wherewith she" (the bride, the New Jerusalem) "shall be called, *The Lord our Righteousness*."—Jer. xxxiii. 16. Now this is very significant. It shows the union and relationship existing from of old—yea, from everlasting, between Christ

and the church. And to this day, when a woman marries, she takes the name of her husband. Hence the Psalmist says, "Lord, thou hast been our dwelling-place in all generations; before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting thou art God."—Ps. xc. 1, 2. Adam said of his bride, "This is now bone of my bones and flesh of my flesh; she shall be called woman, because she was taken from man."—Gen. ii. 23. And Paul says of Christ's bride, "We are members of his" (Christ's) "body, of his flesh and of his bones."—Eph. v. 30. And the bride says of her adorable husband, as set forth in our text, "Then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him." O, there is something here so beautiful, so grand and so sublime! If I only had language to express the hundredth part of its beauty; but, alas! it fails me. It might be forever telling and still be untold. Their love and joy were reciprocal. "I was daily his delight, rejoicing always before him." Yes, the Lord Jesus delighted in his bride from of old, from everlasting; she was the object of his love and affections, and he said of her, "Thou art all fair, my love; there is no spot in thee. Come with me from Lebanon, my spouse, with me from Lebanon; look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards," &c.—Cant. iv. 7, 8. Those four places represent the four cardinal points, north, south, east and west, and the lions' dens and the mountains of the leopards represent the Gentile nations, and are the same with Isa. xliii. 5-7, "Fear not, for I am with thee. I will bring thy seed from the east and gather thee from the west; I will say to the north, Give up, and to the south, Keep not back; bring my sons from far and my daughters from the ends of the earth; even every one that is called by my name," &c. The name of their everlasting Father, they being his children by his wife, the New Jerusalem, whom he addressed as their mother. "Thy seed," and "thee," and "my sons and daughters." And they shall all be gathered in, in God's own time, and saved in the Lord with an everlasting salvation, and be presented without fault before the throne of his glory with exceeding great joy. O, to think of the wonderful and incomprehensible love of God! When they, as the partakers of flesh and blood, had sinned and transgressed his righteous law, and had become alienated from him, and were running after other lovers, he still loved them as ever before. Nay, he could not hate them. They were his flesh and bones, and Paul says, "No man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church."—Eph. v. 29. Now, if Paul was right, it was because she was his bride he loved her, and not because he loved her that she was his bride. Paper fails me and I must stop. Your brother, I hope, in Christ.

JOHN STIPP.

ROCK HILL, Va., May 17, 1876.

DEAR ELDER BEEBE:—I am reminded that it is almost time to renew the subscription for the SIGNS, which my mother has taken for many years; but now she is gone, as we hope and have every reason to believe, to a home prepared in heaven—yes, gone to meet the assembled saints, singing the song of the redeemed, being made more manifest as she approached her end. With your permission, and leaving to your judgment whether to insert in the SIGNS or throw aside, I will attempt in my weak way to say something of the way in which I hope the Lord has led and delivered me.

I scarcely know where to date, but I believe I can truthfully say, that for a long time ere I realized what was the matter I felt a reaching out for something, I knew not what, often being brought so low that I knew not what to do or say to relieve myself; but like a wandering child of earth who knew not the power of God, I turned to the world, thinking there to find the many pleasures which I thought my sadness of spirit ached for. But ah! the earthly pearls I grasped and fain would have fed on, I found to be vanity of vanities, proving each day more and more vexatious to the spirit. I found my melancholy and depression of spirits to deepen, becoming all the while so prominent, and marked by all with whom I had intercourse, by way of which proved a great annoyance. So I concluded not to be marked as the melancholy slave of all crowds in which I went, but throw off my sadness, and engage more freely in the would-be pleasures of the world. But alas! like a restless bird in prison, I tried to flee each and every thing that seemed the source of unhappiness, still finding I was plunged deeper and deeper in the darkened gulf of despair. The graves I thought would carry me I knew not where. I took the bible, hoping to find something there, although I had read it almost through, looking upon it as being one of the best of books, often thinking that some day I would be a christian, and even planning the way I would be lifted into the path of one. I find if I am one, it is as God willed. Yes, he wills, and we must obey though he leads through thorny paths, we often feeling as if there is no way of escape. But the sure mercies of God never fail to deliver the truly penitent, and give peace to the believer in Jesus. In this restless way I moved for some time, with very little peace of mind. I loved to hear those whom I thought christians talk on the subject of religion, and often felt like asking questions, but my heart failed me. Sometimes I would ask, as I thought, so as not to be detected; but finding myself incompetent, would turn my words into something light, of which I would repent afterwards, saying, Why am I so foolish, and ready to give the light reply to things that bring happiness, and utter the words contrary to my feelings? I have been and am still a hinderance to

myself. Often would I shed tears of sorrow upon my pillow. In one of these restless moods some verses came to me, which I wrote off in my mind, and afterwards committed them to paper. They then seemed too deep for my comprehension. In them I spoke of the sinners lost and undone condition, saved through the blood of Christ, advising not to trust to the world and its bewildering glare, but to fly to Christ, the sinner's only hope. On one occasion, feeling forcibly the necessity of prayer, I was trying to frame something in my mind to ask the Lord, but something seemed to say, You know not how to pray, and why pollute the name of the Lord with sinful words? At length I knelt down and tried to pray, feeling no better. On another occasion, at a meeting, I gave up to a flood of tears, and these words came to me, "My grace is sufficient for thee." Still, they did not relieve me—I was more perplexed in mind, body and soul, still lost, as I felt to be. I was impressed with the thought that if I turned to the world and its giddy glare I must perish; so I thought if I perished, I would perish trying to pray, and begging for mercy and the love of Christ to be shed abroad in the heart of a guilty, fallen worm. I was much perplexed about a portion of scripture in Ezekiel xxxiii. 11. With the bible in my hand, hoping the Lord would give me light, whereby I might be relieved, I turned to that portion, which caused me to feel miserable. I thought I was not fit for the world or anything else, but after a time I felt better. My mind in reading the scriptures would brighten, and my heart seemed lighter and more willing to love God than ever. Soon Satan came, laying me low, tearing and pulling my very soul in pieces. But God was my strength and shield, all-sufficient to break down his banners. He hath truly said that he never gives more than we can bear with. But to come to the time when I hope God so manifested himself, making me feel him to be all in all, and myself nothing but a sinner, begging his mercy. O happy feeling! I was transported, as it were, into another world. My soul seemed to reach out to my friends, particularly to those near and dear. I felt like exhorting them to fly to Christ, the saving influence of their souls. Many years have passed with their ups and downs, doubts and fears, since this, and many years intervened after I was led to that rest which passeth all understanding, ere I was enabled to unite with the church, which was five years last October, and was baptized by our dear Elder J. L. Purington. Unworthy as I am, I feel it to be a great privilege to be there.

Truly,

M. N. HUMPHREY.

LOXA, Ill., June 14, 1876.

DEAR BROTHER BEEBE:—Through the unbounded mercies of a kind providence, and goodness of God, our heavenly Father, I reached home from my eastern trip yesterday, find-

ing my family in about their usual health. I had been away about four weeks, during which time it was my privilege to attend the Delaware, Delaware River, and Warwick Associations, besides attending meetings at other places, and meeting many of the chosen of God, whose fellowship, kindness and christian love I delight to contemplate. The preaching at the various associations was of such a character as would be "gladly received" by every humble follower of Christ, who may have felt the need of just such food, such wholesome and undeniable truths, and such promises as were presented by the heralds of the blessed cross, who came in the fullness of the gospel of Christ. The united testimony of all was to the effect, that Christ it was that died, Christ that rose from the dead, Christ that ascended upon high, and Christ that came to seek and save to that which was lost; and who did redeem his people from all iniquity, he being made a curse for them, bearing their sins in his own body on the tree, and putting them away forever by the sacrifice of himself. All the greatness, glory and power of our salvation was ascribed to him, whose own right arm brought salvation. Human boasting was excluded, creative efforts, works and agencies were discarded; and all the modern appliances for the promotion of, and dissemination of the gospel, by those who have a zeal, but not according to knowledge, could not be entertained for a moment. No Savior but Christ, no anointed king and priest but the Lord, no teacher but the Holy Ghost, and no God but the three in one, who is God over all, and whose immensity is beyond comprehension. We are his workmanship, created in Christ Jesus, unto good works, which God hath before ordained that we should walk in them. How pleasant and safe for the Zion of our God, when the trumpet gives a certain sound! and how refreshing and delightful to see brethren dwelling together in peace and harmony among themselves. Often, when seeing the sweet, uninterrupted flow of fellowship and love, during my late visit, I was forcibly reminded of what David says in one of the Psalms, viz: "Behold how good and how pleasant it is for brethren to dwell together in unity."

From regions vastly remote from each, came the servants of God; yet, when the testimony was heard there was no wavering, neither the shadow of turning, but all was calculated, and I believe did tend, to confirm the truth of what Moses and the prophets did say concerning Christ, who, in these last times, has spoken unto us by his own mouth. And the words he speaks, they are spirit and they are life; hence, the reason, his servants see eye to eye, and speak the same things.

It was a matter deeply gratifying to me to meet several of the brethren in the ministry whom I had never before met face to face, but of whom I had often heard with the hearing of the ear. These were Elders William

M. Mitchell of Alabama, Pollard of Ontario, and Campbell of Maine. The latter it was not my privilege to hear preach, but the two first gave me great comfort; and their discourses were listened to with profound interest, as in fact were nearly all the sermons that were delivered at the meetings mentioned. And strange to say, while this was the case, while I enjoyed the preached word, and silently rejoiced in the blessed foundation of God, that standeth sure, yet only twice during my visit did I feel any degree of liberty in trying to preach, and testify of the kingdom of Christ. Brethren in the ministry, were it ever thus with you? Did you ever feel to be refreshed, built up and comforted by the preaching for so long a time, and yet be shut up so far as your own testimony was concerned? I know that the Lord's ways are mysterious and past finding out, yet this seems to me to be more strange and inexplicable than other parts of my experience. But salvation is of the Lord, and bulwarks of indescribable strength have been erected for the defense of Zion. In this, my brethren, I will trust; for the Lord God of hosts stands for the accomplishment of Zion's eternal repose. The gates of hell shall not prevail against her. Storm and tempest may sweep the land, and billows high may dash and break furiously on this building of God, fitly framed together in all its parts, and resting on the foundation deeply laid in wisdom, yet not one joint can be enlarged, or one stone removed, for the Lord hath spoken it, and his word that goeth forth out of his mouth shall prosper in the thing whereunto it is sent, and accomplish that which he pleases.

But I am making my letter too long, although I write in haste. The God of love and peace be with you, my brother, and all the household of faith, is my prayer.

Yours, in bonds of love and fellowship,

J. G. SAWIN.

J. F. JOHNSON'S WRITINGS, Compiled in book form from the SIGNS OF THE TIMES, is now in press, and will be ready for circulation in a short time. In compliance with the desire of numerous friends, the author has consented to have his Vignette and Autograph engraved and placed in the front of the book. We have increased the force on the work, and will rush the book out as early as possible; therefore, those who are desirous of having their names stamped on the book, free of extra charge, will need to forward their subscriptions forthwith.

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CIRCULAR LETTERS.

The Baltimore Old School Baptist Association, to the several churches of which she is composed, sends greeting. Grace unto you, and peace from God our Father and from the Lord Jesus Christ.

We, who profess to be of the household of faith, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, believe that it is in strict harmony with the command of God our Savior to meet together, and also to speak often one to another; and we have found it to be very strengthening and encouraging to our souls to walk in cheerful obedience to the commands and ordinances of God in the word. The scriptures represent the saints, in their present imperfect state, as a poor and afflicted people, who are to trust alone in the name of the Lord. This name has been their entire dependence and trust in all ages. Therefore this reliance upon God has characterized that people whose God is the Lord. Having no fellowship for, nor confidence in the unfruitful works of darkness, but are called upon to reprove them, and strive to keep the unity of the Spirit in the bond of peace, and maintain and defend the gospel against evil men and seducers. They are identified as a people everywhere spoken against. Yet God has not left himself without witnesses on the earth, and we believe there are true witnesses, who are willing to bear testimony to the truth as it is in Jesus, and to suffer reproach for his name. The name of Christ is precious to those who believe, for such have felt their need of the Savior. Christ is the way, the truth and the life, and the only ground of acceptance for poor sinners is found in Christ Jesus. Therefore, how can those who are made partakers of the heavenly calling refuse to own him in the ordinances of his house, and to walk before him in the land of the living? And now, brethren, we can think of no subject at present more appropriate unto which to call your attention for a short time, than that of spiritual worship.

We will not occupy space or time in exposing what the scriptures denounce as false worship, offered to gods that cannot save, by those who change the truth of God into a lie, and worship and serve the creature more than the Creator, who is blessed forevermore.—Rom. i. 25.

All worship, no matter when or where it may be found, if not true, must be false, and offered to some other than the true and living God. But, as the apostle expresses it, "For we are the circumcision which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."—Phil. iii. 3.

In approaching our subject, and attempting to define that worship which in the scriptures is called spiritual, we do so with fear and trembling. Have we any correct views or understanding of the infinite Being who inhabits eternity, who dwells in

light, whose name is Love? In the great and mysterious gospel scheme is Christ revealed unto the faith of his elect children, and dwells in Zion, and inhabits the praises of Israel. If our views are correct in regard to the worship which in the scriptures is called spiritual, or in the Spirit, it must be free from everything that is natural or fleshly. "So then, they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his." The apostle seems to leave nothing, in his very searching and discriminating letter to the Romans, but the Spirit. It is of the Spirit that they are born and led, and through the Spirit they are enabled to offer up spiritual sacrifices unto God. "Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."—1 Peter ii. 5. The only conclusion that we can come to in this matter is, that the whole building is spiritual throughout, and consequently the sacrifices offered up unto God are spiritual, and acceptable unto God. "Through whom we have access by one spirit unto the Father." Now, having come to that medium of access wherein we stand, and rejoice in hope of the glory of God, we will say something in regard to the worship of God in a spiritual sense. Worship is that reverence or outward religious homage to some acknowledged deity, probably in all cases. But in Zion God dwells, and is her only rightful Sovereign and Lord. "And thou shalt have no other gods before me." Hence that special qualification to worship God: "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication." Through the spirit of grace, when poured upon them, they come as suppliants; they approach the mercy-seat in full assurance of faith. "I will pour water upon him that is thirsty, and floods upon the dry ground. I will pour my Spirit upon thy seed, and my blessing upon thine offspring."—Isa. xlv. 3. Christ is the centre of all spiritual worship, and these ancient prophecies were looking unto gospel times, when the Spirit should be poured out upon all flesh. Although living, as did the saints under the former dispensation, and bound to serve according to the law, from which they could not be released until the time of reformation, which stood only in meats and drinks and divers washings, and carnal ordinances imposed on them, until the time appointed, (Heb. ix. 10) nevertheless they worshiped God, by faith in the promise, though seen afar off. They saw Christ in the various sacrifices which from time to time were offered according to the law, as they pointed to Christ, who should put away sin by the offering of himself, who hath abolished death, and brought life and immortality to light through the gospel. Who, appearing as the end of the law, and closing up the

former dispensation, thus made way for, and ushered in the latter dispensation, the day of the Lord. "He taketh away the first, that he may establish the second." In whatever age or dispensation the saints have lived, Christ is to them their all and in all, who cannot be worshiped with men's hands, as though he needed any thing: But as the life of his people, which he is, and as their righteousness and sanctification and redemption, God prepares each one of his dear people; for the preparation of the heart and the answer of the tongue are from the Lord, and the broken heart and contrite spirit comes up with acceptance on God's altar; and he glorifies the house of his glory. That spiritual worship only can be acceptable to God, who is a Spirit, through which God is honored and exalted and adored as the great Head over all things to the church, which is his body, the fullness of him that filleth all in all. The souls prepared and led by the Spirit into the presence of God, and to worship at his feet, have found it to be solemn, and yet delightful, in proportion as they are enabled to see their standing in him, and the fullness of blessings that in him dwell. God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him."—Psa. lxxxix. 7. When God is worshiped, the creature is abased, and God alone is exalted in that day. Not in form, simply, nor the position the body may be in when engaged, which is nothing; but the assurance that faith gives to the soul, the reverence due to the name in which is all their trust. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.—Psa. c. 4.

Brethren, we trust we have realized the oneness of the body, as well as of the Spirit, and that the worship of the saints, wherever they are found, or from whatever quarter they come, is one worship, and that we come together to dwell in, and enjoy a union in spirit and in worship, to unite in our songs, in our supplications and devotions to him who is the one God and Savior of his people. In waiting upon the Lord and mingling together in his word and worship, we find our spirits refreshed and our spiritual strength renewed. May it be his pleasure to bless the several churches with peace, to build them up in the most holy faith, and to water them abundantly with the dews of his grace. As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life forevermore.

WM. GRAFTON, Mod.

F. A. CHICK, Clerk.

The Delaware Old School Baptist Association, to the several churches we represent, Greeting.

In calling the attention of the churches at different times to points of doctrine, order or discipline, we do not expect always to reprove, or

even admonish, as finding things wanting, but frequently to approve. We propose as a subject for present consideration the office of Deacon, with the qualifications therefor, and duties thereof. As the office is mentioned so early in the history of the primitive churches, the probability is that it belonged to, and was a part of the original organization. Bishops and Elders are spoken of, and Deacons. The Bishops, in all probability, were Elders; but it is not so clear that Elders were all Bishops. There is a distinction made in regard to laboring in word and doctrine, as though they did not all so labor.

For each of these offices qualifications are required, which are distinctly stated by the inspired writers. These qualifications do not vary much in regard to either office, and are comprehensive and very strict. There is no license given, under any circumstances, to appoint men to either of these offices in whom these qualifications, or any of them, are wanting. It is not, select the best you have, or from such as you have; but the deacons *must be* grave; and they *must not be* double-tongued, must not be given to much wine, *not* greedy of filthy lucre.—1 Tim. iii. 8. They *must* hold the mystery of the faith in a pure conscience. "Even so *must* their wives be grave, sober, and faithful in all things," and "must not be slanderers." Let all these things be first proved, and then let them use the office. As we are now dealing particularly with the office of deacon, we need not notice the qualifications for other offices, farther than to say that they are similar, and in substance amount to about the same. The church is not allowed to set apart, either as ministers or deacons, those who will not bear measure, even though for a time she should be left without officers.

All offices in the church are so many different positions to serve, and the several gifts qualifying for these positions are gifts bestowed upon the church for her service. Hence the judgment and authority is vested in her, to call out and separate unto their work those who give evidence that they possess the requisite qualifications. In primitive times the disciples were directed by the Holy Spirit in regard to these gifts, and in obedience to the voice of the Spirit they acted. In several instances where there were some called out and separated unto any special service, we have account of the way in which it was done. At Antioch "The Holy Ghost said," &c. This voice appears to be addressed directly to the church, and not to the apostles or primitive ministers particularly, and the church obeyed. He said, "Separate me Barnabas and Saul unto the work whereunto I have called them." In the sixth chapter of Acts there is also a particular account given of the manner of calling out and setting apart unto a particular service in the church, and of the qualifications required therefor. "The number of the disciples was multiplied," and "the twelve called the multitude of

the disciples unto them," &c. The direction and instruction that follows is, "Brethren, look ye out among you seven men of honest report," &c., "whom we may appoint over this business." So the "saying pleased the whole multitude;" and they accordingly chose out seven from among them, whom they "set before the apostles." The apostles, although directing and instructing in regard to the law of Christ, recognize in all this the right and authority of the church; and the apostles or bishops, in solemnly setting them apart unto their work, act with and for the church. The qualifications for the office of a deacon would seem to amount, as far as his duties and services go, that he be *blameless*. They would seem to be adequate for any and every duty and service, after the public ministration of the word, that the church might require at his hands. There is not much room to doubt that the temporal concerns and secular affairs of the church belong to the duties of this office. The maintenance of the church organization, and the public administration of the word and of the ordinances, involve many duties which, if neglected, would greatly hinder the church in her progress, and burden and embarrass the ministry. The deacons may then be considered the committee of the church to relieve, so far as they may, the ministry from unnecessary burdens, and to make provision, or see that provision is made in temporal matters for the various temporal requirements of the church. The church is a sacred place. "The whole limit round about the mount is most holy: this is the law of the house." So the service of the church is a solemn and sacred service. And it is a distinguished honor to be called to serve in her sacred courts. Moses was a servant, but he was found faithful. It was highly necessary that he should be so. An appreciation of the dignity and sacredness of all things pertaining to the church of our Lord Jesus Christ will very readily suggest the importance of care in regard to the fitness and faithfulness of those who shall be called to serve, and also the propriety of a public and solemn recognition in their being set apart to the work. The honor and glory of the church should be ever kept in view, and a high appreciation of it maintained, by her own members. But she will necessarily suffer dishonor as the result of any shortcomings on the part of her officers. Among other evils, she will subject herself to reproach and humiliation, by appointing men to the office of deacon who through ignorance of its duties, or else a want of qualification, or of disposition, entirely neglect them. She must necessarily suffer serious damage from an error of this kind, in the running to waste of all her interests, and the tendency, instead of being to honor, is to dishonor.

But the question may arise, Why such important qualifications, and why is the apostle so strict in regard to them, if the office is confined prin-

cipally to the secular concerns of the church? Not only faith, and the Holy Spirit within, but the *fruits* of faith and of the Spirit without. If we look carefully, we will not fail to find substantial reasons why all these qualifications are necessary. There are many things that might seem trifling and of minor importance, that have much to do with the church's comfort and prosperity. The house or place of worship must be kept comfortable, clean and in order, repairs must be kept up, fuel must be provided and prepared for use, and a faithful sexton employed and compensated. If there is no pastor, the burden of church discipline falls necessarily upon the officers. If the church will maintain her visibility at all, church meetings must be held somewhat regularly, and the officers have need to be there. Some candidate may offer for examination, with a view to the fellowship of the church; or on the other hand, some brother may be overtaken in a fault, and those who are spiritual are wanted to restore such a one in the spirit of meekness. Arrangements have need to be made about supplies. It will be necessary for the destitution and wants of the church to be made known. Ministers will have to be written to, and it is important that those written to should be sound and consistent. It will not do to open the doors too wide. When written to, and a visit is arranged, appointments will then be in order, and will require to be published. The visiting brother must be met and cared for. The members of the church will all want to feel that reliable men are entrusted with this duty, that he will be made to feel welcome and at home among them, and that not only his comfort but his expenses will be provided for.

If there is a pastor, his hands will need to be held up. The church officers should be his support, his right hand men. If he be assailed from without or from within, without cause, he must be sustained and defended. His deacons have established character and reputation, and consequently have influence. Their support carries great weight with it. Some root of bitterness may spring up in the church, and parties be formed, and numbers be defiled with it. Now let the officers of the church show themselves spiritual, soaring above fleshly passion and the excitements of the hour, and knowing no man after the flesh. The pastor himself may show human infirmity, he being of like passions with his brethren. He may need to be admonished. He certainly will need counsel. He will find it a relief to feel that in every duty, in every labor and trial, he has faithful, loving, sympathizing supporters and counsellors in his officers. His temporal interests and comforts will be matters in which the church will have a concern. If he serves faithfully, he ought not to feel neglected. If he is modest and diffident in regard to his own services, the least neglect will be keenly felt, and he will find it exceedingly humil-

iating to ask favors. It is reversing the order of things when a faithful laborer, having served in all things to the comfort and well-being of the church, fails to receive prompt and needed serving in temporal things at the hands of his brethren. As a general thing, there is no lack of disposition on the part of the churches, and a little forethought and care on the part of officers will cause every thing to go on smoothly. If there are poor members, or sick and afflicted, cases calling for assistance and the fellow-feeling and sympathy of the brotherhood, such cases should be sought out, and the attention of the church called to them. Visiting them in their affliction may not be all that is required; temporal assistance may be needed. It is in vain that we claim to be a church, a *body* with members, yet but one body, unless these incumbent obligations are met and attended to. In the matter of discipline above referred to, the hands must be *clean* that labor in church government. It were worse than folly to send men to reprove or admonish, whose own garments are defiled with spots. In this respect the priest's robes must be fine linen, clean and white.

In the few particulars named, we shall find room for all those qualifications. In order to the discharge of these duties promptly and faithfully, it will be seen that it is better that he be the husband of one wife, that he be thus settled in a home of his own; and that his companion be faithful, kind and hospitable, sympathizing with him in all the interests of the church. It is also desirable that he should be conveniently located, and his circumstances and business such as not to render his duties burdensome, or tie his hands.

This view of the church, having officers, need not prevent any brother from taking hold, and at least rendering assistance. But the church ought to give honor to whom honor is due. She should not accept the services and faithful performance of these duties at the hands of a brother for years, without setting him apart to the sacred and important trust.

The church is not instructed in regard to the number of her deacons. When she is possessed of suitable material for the purpose, and her interests are many and various, it will divide the labor and care, and cause the work to go on strong and easy, if she have as many as from three to five. Then, full of faith and the love of the truth, abounding in the fruits of the Spirit, and preferring the peace and welfare of Jerusalem above every other interest, with willing hearts and hands for the work, we may expect peace and order to reign.

Men whose christian experience is not questioned, and who appear to know and love the truth, and as such can be received and be useful as private members, may sometimes be appointed to this office, and afterward show that they are not so filled with faith and with the Spirit, but what there is considerable room left for the *world*. And the natural and

necessary consequence is, the entire neglect of their duties, or at least a subjecting of them to the interests and business of the world. The body can make no progress without hands and feet; and if these limbs are crippled, she will be illy qualified for her walk and her work in the Lord.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things."

E. RITTENHOUSE, Mod.

B. C. CUBBAGE, Clerk.

The Elders and messengers composing the Delaware River Old School Baptist Association, in session with the Kingwood Church, Kingwood, Hunterdon Co., N. J., May 31st and June 1st and 2d, 1876, to the several churches whose messengers we are, send love in the Lord.

BELOVED BRETHREN:—Through the abounding mercy of our God we are spared to meet once more in an association, for which we would adore and reverence his holy and reverend name, ever remembering our entire dependence upon him for every blessing, both temporal and spiritual.

As it has been our annual custom to address you by letter, we see no reason why we should depart from our usual course; because the scriptures show conclusively that the apostles wrote letters to the churches, in which they expressed their prayerful anxiety for the churches, that God might prosper them; and they also warned, reprov'd and rebuked them, when they departed from the order of Christ's kingdom. Therefore, upon the present occasion, we feel to use as the foundation of our remarks the following words: "Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and evil speakings, as new-born babes desire the sincere milk of the word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious."—1 Peter ii. 1-3.

As the scriptures have been given to the children of God by inspiration, and have been preserved and given to us Gentiles in our own vernacular, or mother tongue, the bible is not to be used as an amulet or charm, but to be carefully, seriously and prayerfully read and pondered; and what is taught therein is to be heeded and obeyed; and, so far as it is the purpose of God to work in his children "both to will and to do of his good pleasure," they certainly will obey. The scripture quoted as the text, was not addressed to the carnal world of mankind, but to the "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience, and sprinkling of the blood of Jesus Christ: grace unto you, and peace, be multiplied." In elucidating or expounding any portion of scripture, due care should be taken not to detach from the just connection such portion of scripture, and, when thus separated,

force an interpretation; for such distorting the scriptures is pernicious, and its consequences tend to confuse the minds of the children of God.

While it is very convenient to have the epistles divided into chapters and verses, in order that any portion or declaration may be easily found, it should ever be borne in mind that the original epistles, as written by the apostles, had no such divisions, but were one united and continuous letter. Also, a due regard should be had to the just and legitimate meaning of every word as framed into the sentence in which it stands; for without such care, a very foreign meaning may be given such word or words, and thereby a perversion be made, and the true import of the text be left untouched.

Wherefore. This word may justly be considered a "connecting link" between what immediately precedes and succeeds; for it is equivalent to the words, *for which reason, those reasons, or that reason, &c.* If we carefully read the preceding chapter, reasons strong and powerful will be seen; for they whom Peter addressed had certainly, by their profession and confession, given him reason to believe that they were the objects of God's everlasting love, subjects of redemption, and partakers of the divine nature; but because such was their blessed relation to Christ, and they had been made the recipients of such wonderful blessings, their fallen, carnal and depraved nature remained unchanged. Yet a great and wonderful change in their conduct would surely follow their being born again; for divine truth, when cordially received, *always* produces effects corresponding to its own nature. Because having Christ in them the hope of glory, there was implanted a principle in them, when under its controlling power, to do exactly what Peter exhorts them to do, with so much fervency and zeal. But no such language is addressed to carnal men, for they are in love with just such passions of the depraved heart, and sometimes manifest them to an alarming extent.

Laying aside all malice. Malice signifies extreme enmity of heart, or malevolence, a disposition to injure others without cause, &c. Now, it is impossible to lay aside any thing if we have it not; therefore it would be an absurdity to exhort any individual to lay aside that which was not possessed. If we have an old, tattered and filthy garment, as individuals, with ordinary muscular powers, we can and do lay it aside. Now the wicked principle of malice stands first in the list, as a mother of all the other wicked practices named; and were it not for malice, there would be none of the other vices, named in such close connection; but they are the natural results, produced by cherishing malice. James says to his brethren, "But if ye have bitter envyings and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish; for where envying and

strife is, there is confusion and every evil work." Also, "From whence come wars and fightings among you? Come they not hence even of your lusts that war in your members?" The express declaration is to lay aside *all malice*, not a part of it; not cherish any of that wicked principle.

And all guile. The term guile, when used in a bad sense, as in the scripture now under consideration, signifies craft, cunning artifice, duplicity, deceit, &c. Whoever cherishes malice in the heart towards any individual, is sure to practice guile, especially when sinister motives lie deeply concealed in the heart, carefully hidden from the child-like, unsuspecting brother or sister. But when such duplicity is being practiced, it seems that the doer of such act must have forgotten what the apostle Paul declared; for said he, "All things are naked and open unto the eyes of him with whom we have to do." Is it not declared that Christ left an example for his followers? Most certainly. "For hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps; who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously." The Lamb of God having left the example, how can any one who loves, fears and reverences him, do otherwise than strive to lay aside all guile? That wicked principle is cherished when one envies another's success; for instance, if it be a minister of the gospel, who sees that a brother minister is blessed of God with a gift which edifies and builds up the saints, and prosperity attends his ministry, and he who beholds the success of his brother desires that something may occur to injure him, so that he may not have so much favor with the lovers of truth, and yet the one who has such ill-will towards his brother will outwardly manifest strong fellowship; but such course is guile in one of its most hideous forms, whether cherished by preachers or private members of the church: but the command, or exhortation, is to lay it *all* aside.

And hypocrisies. The term hypocrisy signifies simulation, a feigning what one is not, or dissimulation; a concealment of one's real character, &c. Now we come to the plural number; for where guile is cherished, hypocrisies *must* follow; and how many times Christ applied the term hypocrites to the scribes and pharisees; and is it any less wicked for professed brethren to practice it towards each other? Surely not. And how is it practiced among brethren? Too often in the manner and form following: meet a brother and openly profess love and fellowship for him, and express much gladness to have the opportunity to meet again, even extending the salutation and congratulation so far as to savor strongly of flattery, in his presence, and if he has just spoken in the defense of the truth, speak of being so

well satisfied, and as soon as he is absent, if opportunity is granted, traduce him, by saying, "I did not know what he meant; no one could understand him, and it was no benefit to those present," &c. Such a course of conduct is hypocrisy, and the injunction is to lay it aside. We see that the offspring of malice are becoming numerous when they are hypocrisies; yet they are *all* to be laid aside.

And envies. The term envy signifies pain, uneasiness, mortification, or discontent at the sight of superior excellence, reputation or happiness enjoyed by another, &c. Now it appears evident that the practicing of hypocrisy does not remove the envy cherished, but is an outward evidence of the woeful state of the person, when under the control of such vile passions; and bitter strife and envying cause a state of unrest of a very serious nature; therefore he, or they, who cherish such envies, and are not enabled by the grace of God to lay them aside, suffer much more than those envied.

And evil speakings. This expression fully explains itself; for evil speakings plainly show that they who are thus speaking *know* that their representations about the brother or brethren, though in some cases the allegations may be true, are made public for evil, instead of good; therefore they are evil speakings. It seems that the apostle John had some difficulty in his day with a certain character named Diotrephes; for he said of him, "Wherefore, if I come, I will remember his deeds which he doeth, prating against us with *malicious* words; and not content therewith, neither doth he himself receive the brethren, and forbid them that would, and casteth them out of the church." Would it not be much better to heed the exhortation of the apostle James, and "be swift to hear, slow to speak, slow to wrath," than to be engaged in evil speakings? Such bitter words are compared to weapons of death; for said the psalmist, of certain characters, "Who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words; that they may shoot *in secret* at the perfect: suddenly do they shoot at him, and fear not." But an objection may be raised, that the psalmist said that of the wicked, and not of the saints. True; but is it any less wicked when practiced by professors of religion? In order that evil speakings may be openly promulgated, parties must be sought out who will give heed to such things, by having an open ear to receive evil speakings, either church members or non-professors; and for that to be accomplished, persons who are under the control of such carnal principles must, in a measure at least, be guilty of what Paul charges against certain characters; for said he, "And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also, and busybodies, speaking things which they ought not."

As new born babes. This illustra-

tion concerning the children of God is beautiful, rich and glorious; for it was said to the aspiring disciples, while they were under the law, by Christ, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." Also, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight." When the saints are first brought into gospel light and liberty, as well as in after years, when enjoying the soul-refreshing presence of their precious Redeemer, how child-like they feel; for they are then filled with wonder, love and admiration; then no illwill is cherished against any one; and the happy child feels to say, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." All the vile passions, in such sweet moments, are in subjection; for then there is peace in believing, and joy in the Holy Ghost; and Jesus and salvation engrosses the attention of the babe in Christ; also deep anxiety is felt for the lovers of truth, and the welfare of the church, in her organization here on earth.

Desire the sincere milk of the word. When such desire is in lively exercise, no place is found to foster the Satanic principles named in the first verse of our text; because the "new man, which after God is created in righteousness and true holiness," can feed on no such wicked principles. We are not to understand by the expression, *sincere milk of the word*, a sort of "a b c" gospel, or that there should be an attempt made to proclaim *smooth things*; for the real marrow of the phrase turns upon the important word, *sincere*. When the apostle says we "have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God," there was sincerity of heart. Now the servants of God, under such control of the Spirit as that, would proclaim the gospel *in sincerity* and in truth; not uttering great and glorious truths with their lips, and their course of life directly contradict what had been proclaimed; and when the children of God are being led gently and sweetly along, by the Spirit, they receive the seed thus sown, or the preached word, "into the good ground," or new heart, and afterwards the fruit is seen in a rich increase of love, patience, forbearance and brotherly kindness. The apostle says, "Some indeed preach Christ even of envy and strife, and some also of good will. The one preach Christ of contention, not *sincerely*, supposing to add affliction to my bonds; but the other of love, knowing that I am set for the defense of the gospel." Our God, in his infinite wisdom, has so ordered matters in his church, while in her state of warfare, that although good, sound words of truth may be publicly uttered, if there be

sinister motives in the hearts of them who thus proclaim the truth literally, the babes in Christ will not receive instruction from such teachers; for there will be "a something" in such preaching that will prove repulsive instead of attracting and edifying.

That ye may grow thereby. The precious truth of the gospel, when spoken in love and sincerity, and applied by the Spirit of God, feeds, comforts and builds up the children of God; and when thus led and blessed, the truth of the following words is clearly exhibited: "And besides this, 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. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." Said Christ to the Jews, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day; for my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood dwelleth in me, and I in him." Now, so far as the saints are enabled to receive by faith those immortal principles, or eat the flesh and drink the blood of Christ, there will be an evidence of the same in their daily walk here upon the earth. Did the dear Redeemer, when reviled, revile again? No! When charged with being under the control of Satan, did he manifest anger? No! He manifested love in all his course; and "such a High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." When the food of the heaven-born and heaven-taught is the flesh and blood of Christ, there will be an outward manifestation of it in the love, forbearance, long-suffering, patience, holy fear, sincerity and charity of the saints; for said the apostle Paul, "Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labor, working with our own hands; being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat: we are made as the filth of the earth, and are the offscouring of all things unto this day. I write not these things to shame you, but as my beloved sons I warn you." What a glorious growth is manifested when such endurance, such firmness, such integrity and such love as that are openly exhibited by the children of God; for then how plainly can be seen the truth of the following declarations: "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always deliv-

ered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh."

Now, can the new man in the believer feed on the wicked and depraved principles which the apostle exhorts the children of God to lay aside? Certainly not. Then, can there be any *real* growth in spiritual things, while those carnal vices are fostered? We think not; but there will be a sort of growth, or satisfaction to the carnal mind, when it sees, or thinks it does, some of those Satanic principles accomplished; but what will be the state of that one, or those children of God, when under the controlling power of such wickedness? Will it not be leanness of soul, barrenness of mind? If he be a minister of the gospel, his emptiness will be discovered, by his *incoherent* remarks, when attempting to expound the scriptures; and his preaching will not feed the flock of God. How is it when private members of the church are under the control of those carnal principles? Why, a fault-finding spirit will exhibit itself; for, being wrong themselves, they will see, or think they do, all others wrong; and it is to be feared that, sometimes, rather than not have their carnal desires carried out, they would see the visible church ruined, so far as peace, love, joy and harmony are concerned.

If so be ye have tasted that the Lord is gracious. What momentous things surround, or are involved in the little word IF; but it should show to every lover of God's truth the precision with which the scriptures are written; for if they had not tasted of spiritual food, or that the Lord is gracious, all of those important declarations would be of no real benefit to them; therefore now the same things are true; and what was food for the babes in Christ in Peter's day, is food for the same kind of characters in our time; and the same carnal principles that were to be laid aside then, by the followers of Christ, are to be laid aside now. But see how guarded the last verse of our text is; for it reads, "If so be," &c. Now, are we not justified in deducing from the last verse of our text the following: a person may make a profession of religion, may be sound in the letter of the word, may be baptized, may partake of the symbols of the broken body and shed blood of Christ, and yet has not tasted that the Lord is gracious? If such should be the sad condition of any one, such person would be a nominal professor, or a graceless hypocrite; and if so, such one cannot desire the sincere milk of the word, because he, or she, has no knowledge of it. Then, how vitally important, brethren and sisters, that we "examine" ourselves, and strive, as God may enable us, to see whether we "be in the faith," and thereby prove our "own selves." Those who are merely nominal professors, and do not feed upon the sincere milk of the word, sometimes "hang," as it were, upon the lips of mortal eloquence, and are much pleased with the ability of the speak-

er, but instead of feeding on Christ and him crucified, they are enraptured, entranced and delighted with the preacher, all of which is simply feeding their vanity.

Brethren, the day in which we now live, clearly predicted by the apostle Paul in his second epistle to Timothy, as recorded in the third chapter, should lead us to watchfulness, carefulness and prayerfulness; for the dire confusion in the carnal religious organizations, and the unrest of the nations of the earth, show unmistakable evidences that we are in the last days, and that the final coming of our Lord draws near; for now infidel mockers no longer hide under the pretension that they believe the scriptures, but openly declare the bible an antiquated record that might do for the age and time when it was written, but is not in accordance with the improvements of the present day; and the scoffing atheist no longer hides his hateful head, but pronounces the scriptures a false record, and instead thereof boldly teaches the abominable system that the universe is all the god there is; that pantheism is true, and there never was any such thing as calling the worlds into existence out of nonentity—that matter is itself eternal. Now, as we are surrounded by such horrid sentiments, does it not become us to carefully examine the scriptures, and strive, as much as our God may enable us, to lay aside malice, guile, hypocrisy, envies, and evil speakings, so that love, peace and harmony may be manifested amongst us, in this dark and evil day, when iniquity abounds, and the love of some of God's dear children waxes cold?

Brethren, we will now close our address to you, by quoting the words of the apostle Jude: "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen.

P. HARTWELL, Mod.

WM. J. PURINGTON, Clerk.

The Elders and messengers composing the Warwick Old School Baptist Association, convened with the church at Warwick, Orange Co., N. Y., June 7th, 8th & 9th, 1876, to the churches whose messengers we are, address this our annual Circular Letter.

DEARLY BELOVED:—As we enter upon another associational year, we are forcibly reminded of the words of Job, that our days are swifter than a weaver's shuttle. In rapid succession the years of our mortal pilgrimage pass away, and bring us so much nearer the desired haven of rest to which we speed our way. It is indeed a pleasant thought that we shall not always remain in this state of our existence, in which we are made to possess months of vanity, and wearisome nights are appointed unto us. As strangers and pilgrims upon the earth, we here have no continuing city, but seek one to come,

which hath foundations, whose maker and builder is God.

In taking a retrospective view, we feel to acknowledge that the goodness and mercy of the Lord have followed us, notwithstanding our waywardness; and having obtained favor of him, we continue to the present time. True, we have had to endure some light afflictions, and opposition from the world lying in wickedness; for, "If any man will live godly in Christ Jesus, he shall suffer persecution;" and we are also assured that in the world we shall have tribulation; and all this, as disciples of Christ, we may look for, as long as we dwell in this tabernacle. But what are all our "light afflictions," in comparison with those which our great Leader endured in the days of his flesh, when a man of sorrows and acquainted with grief, or even with those which the primitive saints endured? When the burdens of life seem too heavy for us, and we feel that our lot is a hard one, we would do well to think of those whose pathway was much rougher and darker than ours.

Perhaps there has never been a time in the history of the church that the saints have enjoyed such a respite from the enemies without, such uninterrupted peace, and freedom from persecution, as at the present time. For more than a century the church in this country has, with perhaps but few exceptions, been permitted to worship God unmolested, according to the dictates of the Spirit of Christ in them. The Lord has seemed to shower his richest blessings upon us, both temporal and spiritual, and it becomes us to acknowledge his goodness and render unto him unfeigned thanks and adoration. But while we have been thus favored of the Lord, have we properly appreciated it? Has it caused us to be more devoted to him and to his cause? Have we at all times, in obedience to the command of our great King, sought first his kingdom, the good and honor of his cause, and trusted to him to supply all our needs? Can we say that while we have been thus highly favored of the Lord, we have enjoyed more communion with our God than did those saints in ancient times who were hunted as the partridge upon the mountains, for their adherence to, and testimony of the truth of God? Alas! we fear not. If we examine the history of the nation of Israel, who were a type of the gospel church, we shall find that when the Lord gave them peace from their enemies around, and blessed them with abundance of the good things of this life, for any great length of time, they forgot the Lord that brought them out of the land of Egypt, and rebelled against him, and worshiped the gods which their own hands had made; and often for their idolatry and base ingratitude did the Lord let their enemies loose upon them, who wasted them, and carried them away captives into a strange land, where they wept bitterly when they remembered their former prosperity and joys. "Now, these things

happened unto them for ensamples, and they are written for our admonition, upon whom the ends of the world are come. Wherefore, let him that thinketh he standeth, take heed lest he fall."

Dear brethren, let us not murmur at our lot, and thus reproach our gracious King. Let us remember that we have not yet resisted unto blood, striving against sin, and let us not forget the exhortation that speaketh unto us as children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." If we trace the history of the saints from the time of "righteous Abel" down, we shall find they have encountered opposition, hatred and persecution. When by faith Abel offered unto God a more acceptable offering than his brother Cain, the wrath of Cain was kindled against him, and he arose and slew his brother Abel.

The inspired writer of the epistle to the Hebrews directs the minds of the saints to these things, and to the power of that faith which God gives unto his people, as exemplified in those who had endured a great fight of affliction and persecution, and who loved not their own lives unto the death. Through that faith they subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens; and others had cruel mockings and scourgings, were imprisoned, and every torture that the human mind could conceive was inflicted upon them. But by the power of faith they were enabled to rejoice, and esteemed it a privilege to be counted worthy to suffer for the cause of God and truth. They were the witnesses of the Lord—a "cloud of witnesses;" and by this cloud of witnesses the saints of to-day are also compassed about. "Wherefore," or, for which reason, says the inspired writer, "seeing we also [the holy brethren, partakers of the heavenly calling] are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

While the christian life is spoken of as a race, it is unlike earthly races, in which many run, but one gains the prize; for in this race all the saints of God run, but not as uncertainty; for they shall all reach the goal and receive the prize. In earthly races they who run strive for a corruptible crown, but in the christian race it is for an incorruptible. But in running this race, certain rules should be observed, which the apostles have plain-

ly laid down. It is very important that we be temperate; "for they that strive for the mastery are temperate in all things."—1 Cor. ix. 25. It is also necessary that we be stripped of every thing that is calculated to weigh us down—"lay aside every weight." We shall not attempt to speak of all the weights that many of the saints carry with them, and yet attempt to run in this race; and some become so loaded down with weights that they can scarcely walk, much less run. Some enter upon the race with zeal, and run well for a time, but finally become weary and faint, stumble and fall, or else run backward, instead of pressing toward the mark for the prize, which is caused by something that besets them in the way. This was the case with the churches of Galatia. They did run well for a while, until certain legalists bewitched with, teaching them that instead of looking to Jesus as the author and finisher of their faith, as the end of the law for righteousness, they should look to Moses, or the law, and keep that, or they could not receive the crown and attain unto the resurrection of the just. They had begun in the spirit, but had become so bewitched that they thought to be made perfect by the flesh. As Jesus Christ had evidently been set forth crucified among them, and by faith they had received him, and rejoiced in his finished salvation, the apostle marveled that they were so soon removed from him that called them unto the grace of Christ. They manifested their natural propensity to look to the law, and attempted to carry with them in the gospel race the rites and ceremonies of the old covenant, which the apostle calls the "beggarly elements;" but it was not until they had laid all these weight aside, (which neither they nor their fathers were able to bear) that they could make any progress in the gospel race. As long as the eyes of the saints are upon Jesus, they run well, and make straight paths for their feet, and do not become weary and faint; but as soon as their eyes are diverted from him, and they begin to look to Moses, or to themselves, or to any system of means which men have invented, they become entangled, and consequently cannot run. Perhaps this lack of confidence in the finished salvation of Jesus, and a looking to the law, or to works of righteousness which we have done, or may do, for justification before God, is the sin referred to that doth so easily beset the saints; certain it is that it is a great sin, that it doth easily beset us, and disqualifies us to run in the gospel race; but it is not the only sin that besets us.

In running the race which is set before us, we find much to oppose and hinder our progress, which is implied in the expression of the apostle, "I press toward the mark," &c. Therefore we have need of patience. And as there was a joy set before our great Leader, for which he endured the cross and despised the shame, so there is a joy set before the saints, which should stimulate them to press

forward, regardless of all the hardships of the way, and the derision of their enemies; for as Jesus has overcome, and is set down with his Father in his throne, so shall all the saints finally overcome and sit with him in his throne.

In view of the certain triumph that awaits us, well may we count all earthly things as loss and dung, and despise the shame and reproach that may be heaped upon us; for the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us, when we shall be delivered from the bondage of corruption, when this mortal shall have put on immortality, and death shall be swallowed up of victory.

"For this we sigh, for this we groan,
And bid the wheels of time roll on,
To bring that hour when we shall rise,
And join the chorus of the skies."

"Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you."

GILBERT BEEBE, Mod.

WM. L. BENEDICT, Clerk.

CORRESPONDING LETTERS.

The Baltimore Old School Baptist Association, in session with the Harford Church, Harford Co., Md., May 17th, 18th and 19th, 1876, to all the associations and meetings of the saints with whom she corresponds sendeth christian salutation and love in the Lord.

It is with emotions of joy, through the abounding goodness of our covenant-keeping God, we hail the privilege of again addressing you. Our hearts have been made glad in meeting with so goodly a number of the able ministers of God's revealed word, and brethren and sisters in Christ, and we feel to exclaim with the psalmist, "O give thanks unto the Lord, for he is good, for his mercy endureth forever."

Your letters of correspondence have been received in christian fellowship, and greatly appreciated as coming from the different branches of the one church of Christ, showing the indissoluble bond of union existing between his saints everywhere, and Christ their living head, scattered as they may be throughout the length and breadth of the earth. When gathered from the north, south, east and west, they present one church, having one head, and being one body. When the Archangel shall proclaim time to be no more, and the saints are gathered to meet their Lord in the air, they will be present as the one church, the body of their triumphant and glorious Head, and all will then be spiritually complete.

We desire a continuance of your correspondence. May brotherly love continue. Our association for next year, according to arrangement, will be held with the Ebenezer Church, Baltimore City, Md., where we hope to meet your messengers and receive your correspondence.

WM. GRAFTON, Mod.

F. A. CHICK, Clerk.

The Delaware River Baptist Association, in session with our sister church of Kingwood, Hunterdon County, New Jersey, May 31st, and June 1st and 2nd, to all sister associations, or corresponding meetings with whom we correspond, sends love in the Lord.

DEAR BRETHREN:—Through the abounding mercy and faithfulness of our covenant-keeping God, we, as an association, composed as we trust of a few of the branches of the church of the living God, have, notwithstanding the efforts of the archenemy, and those who move at his bidding, in open warfare against the cause and truth of God, been preserved in this dark and cloudy day, from embracing the errors and delusions that are in the world; and have been kept by the power of Zion's King, in the love and fellowship of the gospel of God, our Savior, with a desire to have no fellowship with the unfruitful works of darkness. The letters of the churches breathe a good spirit, and show conclusively a desire to observe the old landmarks, and to contend earnestly for the faith once delivered to the saints. Our churches are enjoying peace in their travel, with some few additions; and we cannot but admire and adore our heavenly King, who sits upon the holy hill of Zion, and there reigns and will continue to reign until the last enemy shall be destroyed. It rejoices us to know that he is Head over all things to his church, which is his body, and that his grace is sufficient in every emergency.

During our interview, we have been highly favored with pleasant weather, and pleasant and agreeable company. A goodly number of ministering brethren have been in attendance from different parts of the country, from south to north, and they have come unto us as clouds full of water, and have faithfully preached the unsearchable riches of Christ; and we have found it good and profitable to be together, for the Lord did come near and feast his saints, and we found the place where he causes his flock to rest at noon.

Our session has been harmonious, and the preaching Christ and him crucified, yea, with power, gave they witness of Jesus, and the resurrection; and we have realized, truly, what it is to dwell together in unity; not a jar to mar our peace, or disturb our joy. We desire a continuance of your correspondence and fellowship. Our next session is appointed to be held with our sister church at Southampton, Bucks County, Pa., to convene on Wednesday, at 10 o'clock, a. m., before the first Sunday in June, 1877, where we hope again to receive and meet your messengers. May the Lord keep us and all his chosen, through faith unto salvation, ready to be revealed, and gathered home to glory, is our prayer, for Christ's sake.

P. HARTWELL, Mod.

WM. J. PURRINGTON, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., JULY 1, 1876.

FLORIS, Davis Co., Iowa, March 20, 1876.

MR. BEEBE:—I desire to know the meaning of Mark xvi. 16-18, especially the signs that shall follow them that believe. I wish you to explain these three verses in your next paper, and oblige,

JOHN P. THOMPSON.

REPLY.

The commission given in the fifteenth verse was unto the eleven apostles, to whom Jesus appeared after his resurrection, and immediately before he ascended up into heaven; and he said unto them, namely, the eleven disciples, while they sat at meat, "Go ye into all the world, and preach the gospel to every creature." Previously to this they were forbidden to go among the Gentiles, or into any city of the Samaritans; but now that Christ was raised from the dead, and from under the law which he came in the flesh to fulfill, having finished the work which the Father had given him to do, he is exalted far above all principality and power, for to give repentance unto Israel, and remission of sins. He said to these same apostles, at this time, "All power is given unto me, in heaven and in earth: Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even to the end of the world, Amen."—Matt. xxviii. 19, 20. And in John xvii. 1, 2, "He lifted his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." Now the restriction by which their preaching had been limited to the lost sheep of Israel, was no longer to limit the field of their labor, because he had now removed the wall of partition which had separated Israel from all other nations, and his mediatorial power over all flesh had come, they were commanded to Go, therefore, and teach all nations, or, as recorded by Mark, Go into all the world, and preach the gospel to every creature; but not until they should be endowed with power from on high, which endowment they received when the day of pentecost had fully come.

As even the apostles had no power to quicken, or save those unto whom they preached, nor even to know who of all the nations unto whom they preached were the redeemed people, whom God had given to his Son, this evidence should inform them conclusively, "He that believeth and is baptized, shall be saved." Faith in the Son of God, and obedience to him, are still the evidence by which God's saved people are and shall be known to the apostolic church. This is the work of God that they should believe on Jesus Christ whom he hath sent, and as faith is the gift of God, and the fruit of the Spirit, it is therefore affirmed that whosoever believeth on him hath everlasting

life, and shall not come into condemnation, but is passed from death unto life, and therefore shall be saved. And as living faith is productive of good works, so baptism is a manifestation of saving faith, showing that God worketh in them to will and to do of his own good pleasure. And these signs shall follow them that believe. It has been suggested, that if it be meant that all who believe shall be baptized, it must also be meant that they should also perform all the signs which are to follow. But a more careful reading will show that the signs are to follow them that believe, whether they be baptized or not. By reading the Acts of the apostles, and their several epistles to the churches, we shall see that the signs mentioned in our text did, in many cases, follow literally. The special gifts of the Holy Ghost did follow in attestation of the holy calling and divine qualifications of the apostles of the Lamb, to whom this promise was made; and those who, by the laying on of the apostles' hands, did receive these special and particular gifts. But these gifts of miracles were not given, even in the apostles' days, to all believers who were baptized; for there were in the churches those who, though having other gifts for edification of the body, had no part nor lot in the matter. One indeed seemed earnestly to covet it, and offered money to buy it, but was sharply rebuked by Peter, for the thought of his heart, which on that subject was not right in the sight of God.

These signs did follow just as our Lord said they should, and his saying was fulfilled to the letter. But as all signs have some definite signification, as when the fig tree blossoms, it is a sign that summer is near, so these wonderful works which should be performed in Jesus' name were signs; not only that those who believed the word as preached by the apostles, were those unto whom it was given on the behalf of Christ to believe on him, but also that he was with them always, for he had said to them, "Without me, ye can do nothing."

Let it also be observed that these signs, of casting out devils, speaking with tongues, healing the sick, &c., were to follow in his name; not like the signs performed by the magicians before Pharaoh, by enchantment, or by human power. When Peter and John had said to the poor, helpless, lame man, "In the name of Jesus Christ of Nazareth, rise up and walk," the people were astonished. And when Peter saw it he answered unto the people, "Why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?" He declared that it was by the name of Jesus, whom they had put to death, whom God had raised from the dead, "And his name, through faith in his name, hath made this man strong, whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the presence of you all."—Acts iii. 6, 16.

In his name, means by his power, by his command; for his name is above every name, and God will not hold them guiltless who dare to take his sacred name in vain. But all the saints have a vital interest in his name, and he has sealed it upon them, and in it they have a strong tower into which they run and find safety.

In a spiritual application these signs do even now follow those who have the faith of God's elect. Even devils are subject to them through his name. And by virtue of his name a new song is put in their mouth, and they are enabled to speak in a language peculiar to those who truly do believe the gospel as preached by the apostles of the Lamb. The Ashdod language, which was once their dialect, has now become a senseless jargon to them, and the pure language which God has turned to his people is their medium of communication. They take up serpents, especially such as John the Baptist refused to baptize, and even lay their hand upon the cockatrices' den, without being hurt, and they are astonishingly preserved from deadly poisons, and their fervent, effectual prayer shall be heard for the sick. They shall anoint the sick with the unction which they have received from the Holy One, and they shall recover.

Although these special gifts, as signs, in their literal application were given specially to the apostles, they shall follow in their spiritual application those who believe through their word, for all who are true believers are added to the apostles. The apostles were the constituents of the church in her gospel organization, and their names are in the twelve foundations of the holy city, (Rev. xxi. 14,) and God has added *unto them* such as shall be saved; and they are built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone.

THE MAMMON OF UNRIGHT-EOUSNESS.

Sister Permelia Camaren, of Texas, desires our views on Luke xvi. 9.

"And I say unto you, make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations."

Although we have repeatedly written on this subject, we cannot well refuse to reiterate such views as we have, where they are called for by those who desire to know and walk in the truth.

The treasures of this world, when idolized, become the mammon of unrighteousness; when our hearts and affections are set on them, and we forget our dependence on God, and worship the creature more than the Creator, then they become a snare, and by deceitfulness of riches we are betrayed into idolatry. The love of money is the root of all evil; that is, of all kinds of evil. Men, for the sake of money, or riches, have been tempted to commit all kinds of crime; and Paul has said, "I had not known sin except the law had said, Thou shalt not covet." Indeed, all temporal

blessings should be by the saints used as not abusing them. We are admonished to set not our affections on the things which are on the earth, for they shall perish. "Every creature of God, however, is good; and nothing to be refused, if it be received with thanksgiving," by those who believe and know the truth. But when these mercies are perverted, and we forget the God who has bestowed them, and fail to give him thanks, then they become to us the mammon of unrighteousness. The parable of the unjust steward, to which this charge to the disciples is appended, shows us that all that we possess of the treasures of this world, belongs to our Lord; for the world and all its fullness belongs to God, and even we are not our own, but are bought with a price; therefore, all that we possess we hold in trust as stewards, and for the use or abuse of our stewardship, we are accountable to our Lord, whose goods we hold in charge.

The unjust steward, though unjust, was wise; for while he retained the stewardship, he used the opportunity to secure the lasting friendship of his lord's debtors. It was his wisdom, not his dishonesty, that his lord commended. He made to himself friends, for he knew that he was to be removed from the stewardship.

Now, to profit by the application of the parable, we must recognize the fact that we are all stewards of goods which do not belong to us, only as stewards, and our Lord has informed us that we are soon to deliver up our stewardship; for truly we have been wasteful of our Lord's goods, but while we retain our stewardship, and hold possession of our Lord's goods, how are we to make to ourselves friends of the mammon, or worldly treasure which we hold in trust? All our needy fellow-beings around us are debtors of our Lord, owing him all they have or are; but notwithstanding they are so greatly in debt to our Lord already, let us still impart to relieve their wants from what is still under our control as stewards, by feeding the hungry, clothing the naked, and ministering to their wants as long as our Lord's goods are at our disposal.

The command of our Lord to his disciples to make to themselves friends of the mammon of unrighteousness, to our mind clearly enjoins on us a solemn obligation to lay all that we possess at the apostles' feet, as did the primitive saints, to be shared by all the needy, as the apostles, by the inspiration of the Holy Ghost, direct. Not that, under ordinary circumstances, are we required to sell our estates, and cast all the proceeds of such sale into a common stock. It was well known by those who were about to unite with the church at that day, that as soon as they publicly avowed their faith in Christ, they would be cast out of the synagogue, and be treated as outlaws, and their property would be confiscated, and so they would lose the stewardship of their possessions; hence they acted on the admonition of our text, and made friends of their

treasure, by placing it where they could realize a benefit from it when they failed.

But as stewards of what temporal things God has entrusted to us, we know that our stewardship is soon to close; if not before, it will certainly close with us when we leave this mortal state, for we brought nothing with us when we came into the world, and it is certain we shall take nothing with us when we leave the world. The most judicious course is marked out by our Lord, to be faithful and true to him as his stewards, and "to do good and to communicate forget not; for with such sacrifices God is well pleased."—Heb. xiii. 16. James says, "If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful for the body, what doth it profit?"—James ii. 16. And the beloved John says, "Hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in words, neither in tongue; but indeed and in truth."—1 John iii. 16-18.

In cherishing this Christ-like benevolence toward our brethren, each saint shall realize the assurance of being received into the everlasting habitation of the saints. "Give, and it shall be given unto you: good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again."—Luke vi. 38. "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also."—Luke xii. 33, 34.

Perhaps in making an application of the charge given to the disciples by our Lord in the text under consideration, no clearer illustration can be given than what is found 1 Tim. vi. 17-19, "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches; but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

CORRECTIONS.

JUNE 9, 1876.

DEAR BROTHER BEEBE:—Please rectify the error in the obituary of my wife. It should read "Anna," instead of "Eleanor." And in her christian experience it should read, "in her seventeenth year."

JAMES MAIN.

OBITUARY NOTICES.

DIED—At his residence in Newton Co., Ga., May 18, 1876, **Dea. David F. Montgomery**, aged 76 years, 3 months and 16 days.

He was a large hearted, high toned, noble gentleman; frank and generous in all his dealings. Untiring zeal and energy marked all his undertakings; he was prompt, punctual and decided in all his actions. Blessed with an abundance of this world's goods before the war, the poor and needy, the widow and orphan always found in him a warm friend and a cheerful giver. Having the unbounded confidence of all who knew him, he wielded his influence for good.

He united with the church at Harris Springs nearly half a century ago, and acted as Deacon most of the time. He was a firm, decided Old School Baptist in principle and practice, leaving, in his long life, not a spot on his profession. The peace and prosperity of his church, and of the brotherhood generally, was one of the dearest objects of his life. Watchful of approaching danger, armed to meet it, bold in defense of truth, and wise in counsel, his labors were greatly blessed. He used the office of a Deacon well, and purchased to himself a good degree and great boldness in the faith. He seemed to have the individual care and weight of each member of his church, watching for their spiritual welfare. The wants of his pastor were made his own. He made everything secondary to his religious privileges, attending nearly fifty consecutive meetings of his Association, and was never absent from his church except from providential cause, often attending meetings when not able to sit up during services.

For the last six years he was a great and constant sufferer, first from dyspepsia and then from rheumatism. For the last nine months he was almost entirely helpless. At his meeting, last November, sensibly feeling that he would never again be able to attend there, wasted away by suffering, surrounded by those whom he had so long and faithfully served, in feeble and tremulous voice, often so filled with the occasion that he could scarcely articulate, he spoke of the history of the church, the great peace it had enjoyed, of his own unworthiness, of his ardent desires and prayers for its future, and closed by saying, with great emotion, "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." These were his last words at the church, which he loved with undivided attachment. In all his great and protracted bodily suffering, he was wonderfully supported in spirit, being cheerful and resigned; not a murmur escaped his lips; although, at times, he was very fearful that he was not sufficiently grateful to God for his many mercies, nor to his kind attendants who waited on him day and night. He enjoyed much of the smiles of his heavenly Father, resting in his sweet promises. His favorite hymns were those commencing with these lines:

"Asleep in Jesus, blessed sleep,"

and

"Jesus! lover of my soul."

The last he ever read was his favorite one hundred and third Psalm. The evening he died he prayed with great fervor, "O how I long to fly away, and be forever at rest!" "Oh, how I long to fall asleep in the arms of Jesus!" The Lord soon answered his prayer, for a little before half past ten o'clock, p. m., he asked to be turned on his side, when he closed his eyes, and without a motion or struggle fell asleep. I never saw such a departure, so easy, so sudden; it was like a little, tired child, sleeping from fatigue. Thus has passed away from earth to heaven, one of the purest and best men I ever knew.

He leaves a widow, indeed, over three score years and ten, who was the joy of his life in youth, and who tenderly nursed him day and night in his suffering age; her devotion, patience and untiring attentions never could be surpassed. God pity and bless our aged sister, (aunt,) and disconsolate widow, whose stay and prop has only gone on a little before! An only sister, over four score years, now remains of all his brothers and sisters. The Lord sustain her as she stands alone! He left three noble sons, and four lovely daughters to mourn a father's loss. The Lord

bless and have mercy upon them all! May their father's noble life, his christian virtues, be their guide. The loss falls heavily upon us all, as he was a favorite wherever known. May his death be sanctified to our good. Eld. I. Hanby, who had been his loved pastor for nearly twenty-five years, preached a heart-comforting discourse at his funeral, from the words, "I have fought a good fight," &c., to a large and solemn assembly.

WM. S. MONTGOMERY.

SOCIAL CIRCLE, Ga.

"Landmark" and "Pathway" please copy.

Our dear father, **Jacob P. Peterson**, died March 16, at 20 minutes of 12 o'clock p. m., aged 62 years and 3 days, after an illness of ten weeks and four days. His sufferings were almost unendurable, but patience had her perfect work. His disease was sciatic, or abdominal. Though he suffered untold agony, he was never heard to murmur, but said it was all right. I thought we had no room in our hearts for another sorrow. Our dear mother had been taken from us but one year, one month and twenty-three days, when our father was called to lay aside his tabernacle of clay and join the church triumphant, and there feast upon the Savior's love and bask in his smiles, and sing the song of redeeming love. Father had no desire to get well. Through all his extreme suffering he seemed perfectly resigned to the will of the Lord. O what a calm, peaceful hour was given him to leave this world! Just before the breath left his body, he prayed in an audible voice, "O Lord, do with us as seemeth good in thy sight. Not my will, but thine be done." He said, "It is all right," and sank away without a struggle or a groan. How comforting it was to us sorrowing children, who stood around the death-bed of our dear father, and also of our dear mother the year before, to see them both leave this world in the full triumph of living faith. Yet we mourn for them, but not as those who have no hope; for we believe that Jesus died and rose again from the dead, and even so them also which sleep in Jesus will God bring with him.

Father was a member of the Old School Baptist Church nearly six years. He was baptized in the fellowship of the Mercer Run Church, Greene Co., Ohio, on the third Sunday in April, 1870, and served the church as Clerk during that time. Our house has been a home for the Baptist brethren for over twenty-seven years, and many will remember their kind hospitality.

Elder Bavis was with us on the solemn occasion, and spoke from Rev. xxi. 4, to a large and attentive congregation.

May we, his six sorrowing children, realize, as did our dear father, the reign of grace, and be enabled to say, "Not my will, but thine be done."

JENNIE SHAMBAUGH.

XENIA, Ohio.

By request of the friends, I send for publication the following obituary:

Our sister, **Mrs. Merab Milliron**, departed this life Feb. 17, 1876, after a severe and long continued illness. She was born in Baltimore Co., Md., Jan. 17, 1788. Her death took place at her home in Baltimore City. I have known her ever since I came to Maryland to live, eight years ago, as a meek, humble, consistent christian woman. For the past five years she has not been able to meet with her brethren at our meetings, and so I have visited her as often as I could. I always felt, after such visits, that I had learned new lessons of faith, trust and patience. She has been a member of the church about forty-two years. Her disposition was kind and gentle, and she possessed a great deal of forbearance and self-denial, in which the grace of God bestowed upon her shone forth brightly. During her last sickness she gave frequent evidence of her acceptance with her Savior, by expressions of love and confidence. She was a consistent, though rarely a confident christian, being often cast down by doubts and fears; but her faith grew brighter toward the end, and her most fervent prayer was for dying grace, which was most abundantly granted her, and she was enabled to pass the river, "telling the triumph of her King." Much of the time during her last years she

spent in reading the bible, hymn-book and SIGNS, in which she found much consolation. She retained the full brightness of her mental faculties to the last. The following is a verse of a hymn which she often repeated during her last days:

"I'll suffer on my four score years,
Till my Deliverer comes
And wipes away his servant's tears,
And takes his exile home."

May the Lord comfort all that mourn, and grant that the church of which she was so long and so worthy a member may look above and be assured that she is only gone before.

As ever, your brother,
F. A. CHICK.
REISTERSTOWN, Md., April 25, 1876.

DIED—At his residence in Tippah County, Miss., Oct. 29, 1857, **Elihu C. Grace**, aged 59 years and 13 days.

ALSO,

Sister **Mary O. Grace**, consort of brother E. C. Grace, died March 1st, 1875, in the 75th year of her age. Her maiden name was Entrecan. They were married in Colwell Co., Ky., June 2, 1825, and removed to Mississippi in the spring of 1835. They were the parents of eight sons (three of whom died in infancy) and two daughters, all the survivors of whom are married. They were together received into the fellowship of Pleasant Hill Church, in this county, in May, 1836, and baptized the following month.

Brother Grace lived but a year and five months as a recognized Baptist; but he proved his faith by his works, living an exemplary life, being a true believer in the doctrine of election and salvation by grace, that the blood of Christ, and not the will or act of the creature, cleanseth from all sin.

Sister Grace lived to a good old age, and enjoyed life to an extent not attained by a great many aged persons. She passed her time with her children, and other relatives and friends, of whom there were many. She was at home wherever she went. We were glad to have mother Grace visit us. She delighted to attend our services, and feasted upon the preached word, and was happy in the society of the saints. Her confidence was in the Redeemer. She had no use for the many institutions of the day. For some time she manifested such a calmness of soul and quiet resignation to the will of God, that it may be truthfully said of her, she was as a ripe ear waiting for the sickle. The summons came. She is gone to join her companion, and all the spirits of just men made perfect.

In conclusion, we would say to the relatives of the deceased, we mourn not as those without hope; for they are gone to spend eternity with the author of salvation by grace.

O stay thy tears, for they are blest,
Whose days are past, whose toil is done;
Here midnight care disturbs our rest;
Here sorrow dims the noonday sun.

O stay thy tears; the blest above
Have hailed a spirit's heavenly birth,
And sung a song of joy and love:
Then why should anguish reign on earth?
As ever, your brother in tribulation,

J. W. NORTON.

Please publish the death of our dear little girl, **Mary Emma Savidge**, daughter of Vandike and Susan E. Savidge, who fell asleep in Jesus May 1st, aged 6 years, 6 months and 22 days. Her disease was spinal affection and congestion of the brain, of which she suffered very much in her head; but she was a remarkably patient child for one of her age. She never murmured, and if asked how she was, would always say that she was better. She was sick two weeks. The first week she was sensible, but the last week she was insensible, but would rouse up at times and talk to us. The last time she roused up, she kissed us all and requested that her little brother should have all her clothes, and talked of what pretty dreams she had. She was a very affectionate child, and always had a smile for every one. It was hard to part with her, but we believe our loss is her unspeakable gain.

Little Emma, thou art gone;
How short thy stay has been;
Thou would not set thy heart upon
This world of grief and sin.

Sleep, little Emma, sleep in peace,
Till the last trump shall sound,
To call thee up to see His face
On Canaan's happy ground.
Yours in affliction,

S. E. S.

HOPEWELL, N. J.

DIED—At the residence of Mr. Johnson, near Fairfax Court House, in Fairfax county, Va., April 11th, 1876, **Elizabeth Millan**, relict of Abraham Millan, in the 90th year of her age.

The subject of this notice was a devoted Baptist, and lover of the truth of God; quiet and meek in her walk and conversation, she adorned the doctrine of God our Savior in her love to his people, to his truth, and in her earnest desire to be found in the way of his commands. In my visits to the brethren and congregation of the Frying Pan church, I have been several times in company with her, and learned to esteem her highly for the truth's sake, and I have felt sad in realizing that she is gone. One by one the Lord is calling his people from time to eternity, and the places which now know us will soon know no more forever. Beyond the dark way of life's sorrows there looms up before us the brightness of the resurrection from the dead, where our faith shall cease in endless sight, and hope in glad fruition die. There our "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

In hope of such glory, I remain, yours, in gospel fellowship,

WM. M. SMOOT.

OCCOQUAN, Va.

DIED—At his son's residence, on the 12th of May, 1876, of pneumonia, brother **Elijah Spencer**, aged 61 years, 2 months and 9 days. Brother Spencer had been a member of Salem Church for twenty-four years, was one of our firm and faithful Baptists, believing the doctrine of salvation by grace. His home was ever a welcome resting place for his brethren, and his seat was seldom vacant at his regular meetings. He was an indulgent father and husband, and a generous, warm-hearted friend. He has left a wife and four children, and a whole community, to mourn their loss; but we sorrow not as those who have no hope, for we are satisfied that he had a well-grounded hope in the Savior.

May God comfort his dear wife and bereaved children, and prepare them to meet their husband and father where parting will be known no more.

M. S.

By request, please publish the death of the daughter of brother Warren, and sister Keator.

DIED—April 30, 1876, very suddenly, of scarlet fever, **Bertha M. Keator**, aged 3 years and 11 months. She was taken sick Saturday morning, and about five o'clock in the afternoon had a fit, but after that seemed to revive, and tried to sing. She spoke the name of Jesus twice, but never before was she heard to speak his name. About two o'clock she died.

This sudden dispensation of God's providence is very painful to the afflicted and bereaved parents, brothers and sisters. May the Lord sustain them in this hour of their affliction, comfort them with his presence, and reconcile them to his will.

I was called to preach on the occasion.

I. HEWITT.

HALCOTTSTOWN, N. Y.

DIED—In Pettis County, Missouri, on the 30th day of May, 1876, **Mrs. Susan M. Allen**, wife of W. T. Allen, aged 66 years, 1 month and 20 days. She was sick not quite thirty days, which she bore with christian resignation, and passed away without a sign of distress or pain. She was baptized by Elder Trott, in Virginia, upwards of forty years ago, I think, and lived as she died, a chris-

tian. It seemed, a few moments before her death, that death had no terrors. I feel as though I cannot give her up. O that I were prepared by grace to die, as she was. O Lord, save, or I perish.

I am too full of grief to write. Pray for me.

She belonged to Walnut Branch Church, in Johnson County. I think Elder James Teague is the pastor.

Your friend,

W. T. ALLEN.

Departed this life, at the residence of her son-in-law, R. C. M. Carty, near Moundsville, Loudoun Co., Va., **Mrs. Mary A. Megeath**, in the 68th year of her age. She had been, for the last twenty-five or thirty years, a consistent and beloved member of the Old School Baptist Church, and her greatest happiness was derived from attending the ministry of her own denomination, and reading the SIGNS OF THE TIMES. She loved all who loved the Savior and followed his example. She was kind and charitable to the poor, and was blessed with a cheerful disposition, and made all feel happy that surrounded her.

About two months before her death, she was called to mourn the loss of the husband of her youth. She felt the heavy stroke, and under the weight of disease, affliction and age she yielded up her spirit to God who gave it. She calmly approached the tomb, feeling no fear. Among the last utterances that fell from her dying lips were, "I want to go home."

Farewell, loved one! Thou hast gone to thy long home, to thy Savior, to heaven. No stranger's hand indites this feeble tribute to thy memory, but thine own and only brother,

A. T. M. HANDY.

By request of the surviving friends, I send the obituary of **Rezin Veach**, who departed this life Jan. 3, 1876, aged 23 years, 6 months and 10 days. He never made a public profession of religion, but all who knew him were satisfied that he was no common person. He was beloved by all for his upright and conscientious conduct, and to his friends he confessed that for several years he had entertained a hope in the Savior, but was too unworthy to make an open profession, lest he should bring a wound on the best of all causes.

His disease was diabetes, of a slow consumptive order. After his health was very much impaired, I became acquainted with him. He seemed very much resigned to his destiny, but wished he could once more revive in health, so that he could follow the footsteps of his blessed Redeemer in the ordinance of baptism. He was much attached to the Old School Church, particularly the old Lebanon Church, in Henry County, Ind., where his mother, sister Sarah Veach, is a member. His father, Benjamin Veach, never made a profession of religion, but always attends that church. Rezin said to me more than once that they were his people, if he was only fit to join them; but that time never arrived, for he was called away, we trust, to unite with the church triumphant, where there is no sickness, sorrow, pain or death. I was not there when he died, but am told by those who were that he died in the triumph of faith.

By request of his parents, I tried to address a very large congregation last Sunday, on the solemn event, from John xi. 25, 26.

May the great Shepherd of the sheep comfort their hearts, is my prayer.

A. A. COLE.

CAMDEN, Ind., June 15, 1876.

It is a painful duty I assume in the announcement of the death of my poor husband, **Stephen Scott**. He departed this life April 2, 1876, aged 86 years and 21 days. He was confined to his bed four years, but bore his affliction and pain with christian fortitude, with his Testament always in his hand. He joined the Old School Baptists fifty-four years ago, and was baptized by Thomas Tisdale. He had taken the SIGNS for thirty years, and was faithful in reading them.

He has fought the good fight, he has kept the faith, and is now gone to reap the reward of all who love the Lord.

SARAH SCOTT.

INQUIRIES AFTER TRUTH

We are constantly in receipt of requests for our views on different portions of the scriptures, and so numerous are they that it is impossible for us to give our attention to but a small portion of them. We have therefore concluded to publish such as may accumulate, and request our brethren who may have light on any of them to present such views as they have.—Ed.

HOLLY SPRINGS, Miss., June, 1876.

BROTHER BEEBE:—When the two disciples came to the sepulchre after the Savior had risen, they found the linen clothes lying, but the napkin that was about his head not lying with the rest, but wrapped in a place by itself. What does that mean? (the napkin lying by itself.) I think it must have some spiritual import, but I am too blind and ignorant to comprehend it.

Your unworthy sister,

LYDIA C. POWELL.

ELD. G. BEEBE—DEAR BROTHER—Will you please, for the benefit of some dear brethren in this country, give your views through the SIGNS on one point of order, which is this: If a church prefers charges against a member of her body, and while the member is under dealings, before there is a final disposition made of the case, it being made a reference to another conference, is the church in order to transact any other business, receive members, &c?

Your brother in hope,

ELISHA HALL.

DOBYVILLE, Ark., May 7, 1876.

DEAR BROTHER BEEBE:—I wish you would give your views on 2 Cor. v. 10: "For we must all appear before the judgment seat of Christ," &c. In so doing you will oblige one who desires to know the truth.

S. E. DODGEN.

WOODSVILLE, Texas, May 9, 1876.

BROTHER BEEBE:—Please give your views through the SIGNS on Zech. x. 4, and oblige your little brother, if one at all,

THOS. M. NEA.

SHELBYVILLE, Ind., May 8, 1876.

ELDER G. BEEBE—GREATLY ESTEMED BROTHER:—I would like to have your views on second baptism. My husband joined the Missionary Baptists, and is now dissatisfied, and cannot see why he cannot go to our church without being baptized again.

JULIA A. TREES.

FALCON, Ark.

BROTHER BEEBE:—I would be glad to have your views on this passage of scripture: "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

I dislike to trouble you, but would be glad to have your views on the same, as I am not exactly satisfied about the word "scarcely," and the distinction between the ungodly and the sinner.

WM. DAVIS.

ASSOCIATIONAL.

The Lebanon Old School Baptist Association will be held with Taylor's Creek Church, Grant Co., Ind, to commence on Wednesday before the third Saturday in August, at ten o'clock a. m.

Those coming from the east by railway will stop at Mier, where they will find conveyances to conduct them to the meeting on Tuesday evening and Wednesday morning. Those coming from the west will stop at Converse, where they will find conveyances on Tuesday evening and Wednesday morning.

Come by way of Pittsburg, Cincinnati & St. Louis Railway.

E. W. MILLER.

The Corresponding Meeting of Primitive Baptists of Virginia is appointed to be held with the Mt. Zion Church, in Loudoun Co., Va., commencing on Wednesday before the third Sunday in August, 1876.

MONIES RECEIVED FOR "THE EDITORIALS."

FIRST VOLUME.
Arthur Toler, \$2 30.

SECOND VOLUME.
E E Smith Ark 2 30, J C Pittman N C 2 30, C R Ward Mo 2 30, Eld P McCay Ill 12, W J Hardesty 2, A. S. McAfee Mo 2 30, Alba Smith N Y 3, James Cudworth Pa 3 50, John Shearing Ont 2 30.—Total \$32 00.

RECEIPTS.

NEW YORK—Miss Anna German 2, Mrs R Davis 2, H J Delameter 2, Mrs M Forshee 2, Eld I Hewitt 4, J L French 2, R A VanDyck 2, John House 4, Jas B Benedict 6, Mrs Minter 6, Amelia Farshay 2, Joseph Conklin 2, Mrs M A Quackenbush 2, Mrs Wm Springsteen 2, John J Forshay 2, M Knapp 4, Mrs G S Bradner 2, S Bannister 2, Sarah Baker 2, Mrs Thomas A Harding 2 10, C D Wood 2, J J Antes 2, Eli Cartwright 2 15, J Elmendorf 2, Mrs S McGowen 2, Mrs C Hopkins 2, A N Sanford 2, Daniel Vail 4, Mrs I A Lane 2, Danl S Odell 1, Wm M Hart 2, C Reynolds 2, Chas M Johnson 2, Nelson McEwen 2, Jerome Bundy 2, Mrs Prudence Horton 2, Elder A St John 5.....\$92 25

CONNECTICUT—Mrs Smith..... 2 00
MAINE—Chas A Cough 2, Miss Susie Preble 2..... 4 00
NEW JERSEY—Mrs A VanDuzer 2, Ira C Horton 2..... 4 00
PENNSYLVANIA—John Shanton 2, Eld C Schoonover 2, John Watkins Jr 2, J W Elliott 2, Albert Garrison 2, Jas Cudworth 2, Enos Smith 2, Nelson Overton 2, L H Elliott 2, S W Rockwell 2, S A Rumsey 2, Annie E Jenkins 2..... 24 00
DELAWARE—Rachel C Heyd..... 50
MARYLAND—G W Smith 2, Thos Bond 2..... 4 00
VIRGINIA—L T Thompson 2, J H Stone 2, Stephen Myers 2, Gale D Staples 1..... 7 00
DISTRICT OF COLUMBIA—J K Yerkes..... 2 50
ALABAMA—W S Norris 2, P J Powell 1, S P Hancock 4, Wm Rowe 4 50..... 11 50
ARKANSAS—J D Staples 4 25, Wm Davis 2, J J Pendergrass 5, W A Bachus 2..... 13 25
GEORGIA—J C Martin 2, R M Cheney 2..... 4 00
MISSISSIPPI—J Tedford 2 65, E D Sinclair 2, L C Powell 2, John Littleton 2, J T Lockhart 2..... 10 65
TEXAS—John B Trott 2, D T Richards 110..... 3 10
NORTH CAROLINA—Mrs E R Johnson..... 1 00
OHIO—Gideon Huffman 5, L S Reynolds 2 25, Eld Wm L Pence 2..... 9 25
MICHIGAN—Mrs Jas Oliver..... 2 00
INDIANA—David Fonts 2, George S Weaver 2..... 4 00
ILLINOIS—Eld Geo Y Stipp 2, Eld Jacob Castleberry 2, E B Moore 2, J D Dougherty 5, C W Kemper 4, Jane McIntyre 6 70, A J Skaggs 5, Eld I N Vanmeter 1, Mrs S O Miles 2, Israel Hill 4, S A Mitchell 2 50, Wm Proctor 11..... 47 20
MISSOURI—Wm Logan 2, Eld R M Thomas 2, J K P Settle 2, Elder E C Moore 6, John Clevenger 2, G B Barton 2, Albert Davis 2, R M Lemmon 1 75, S A McAfee 3 70..... 23 45
NEBRASKA—C Snell..... 1 00
CALIFORNIA—H S Stipp 2, E Fithian 2 50..... 4 50
IOWA—S R Patton 2, Eld P Doty 4..... 6 00
KENTUCKY—Alexander Clayton 4, B Farmer 2, Eld N A Humston 6, Chas Ware 4, John W Holsaw 2, Thos Bass 2, B Q Morton 4 40, Rd Humphrey 3, Ellis Kelly 6, S E Reed 2..... 35 40
ONTARIO—Mrs S A Annette 2, A Graham 1, Green Hicks 1 50, John A Campbell 1 50, John M Campbell 3, J A Litch 1 50..... 10 50
Total.....\$327 05

MONIES RECEIVED FOR J. F. JOHNSON'S BOOK.

Sylvester Wheeler N Y 1 50, Eld P McCay Ill 1 50, E B Moore Ill 1 50, Jas A Eberhart Ga 1 50, Nancy A Covault Ohio 1 50, Julia A Brawley Ont 1 50, Francis Elliott Ont 2 50, Wm Grigg Ont 2 50, John C Bateman Ont 2 50, P M Sherwood Del 1 50, S G Supplee Ohio 2 50, Eld A Tomlin Ark 1 50, A S Herndon Ky 1 50, B Farmer Ky 4, J R Goyne La 1 50 L M Cooper La 1 50, Gardner T Choate N Y 1 50, Asa Boydston Ark 1 50, Samuel Leonard N Y 1 50, J George Bender N Y 1 50, James C Macdonald Ont 1 50, D H Ellington Miss 2 50, P J Powell Ala 1 55, L B Butler Va 1 50, A Welch Ill 1 50, Anna Shitz Pa 1 50, Geo M Evans Ill 1 50, John L Hait N Y 2 50, Robert N Duke W Va 1 50, James Armstrong Tex 1 50, Jas B Hardy Ky 1 50, Zechariah Gillis Ont 3, John Shearing Ont 1 50.—Total \$59 50.

INSTRUCTION TO SUBSCRIBERS.

Our subscribers will confer a favor on us, and enable us to keep their accounts with more accuracy, by observing the following instructions:

HOW TO REMIT.

The most convenient and the safest way of sending remittances is by post-office money orders, but always enclose the order in the same envelope with the letter containing the information for what it is to be applied. When it is not convenient to procure a post-office order, the money can be enclosed in the letter, and registered, and it may then be considered safe. But we especially request our friends not to hand the money to post-masters to enclose for them, nor to send us postage stamps, as they are not easily disposed of, and soon accumulate to a cumbersome amount. We must also request that bank checks on distant banks be not sent, as they are subject to quite heavy discounts.

LOOK TO YOUR DATES.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 44.

MIDDLETOWN, N. Y., JULY 15, 1876.

NO. 14.

POETRY.

ARE THESE RICH TREASURES FOR ME?

How often with wonder thy word I explore,
What beauties and treasures I see;
'Tis like a vast ocean without any shore!
But are these rich treasures for me?

Thy promises, Lord, in profusion abound,
And blessings as rich as can be,
And balm in abundance to heal every wound.
But are such provisions for me?

There's mercy for sinners, the helpless and lost,
Forgiveness and pardon all free;
There's wine, milk and honey bestowed without cost!
But O, are these blessings for me?

I read there's provided a rich throne of grace,
To which all poor beggars may flee;
And I would resort to that hallowed place,
But fear that it is not for me.

A door is wide open for such as desire
The King in his beauty to see;
A glimpse of his glory doth set me on fire,
But is that door open for me?

I'll go there and ask if such beggars as I
Are allowed to partake of his store;
For I learn none were ever permitted to die
Who earnestly knocked at the door.

I. N. VANMETER.

PSALM XXV. 16.

Turn unto me; the clouds are gath'ring fast;
Shelter me, Lord, from threat'ning storm and blast.

The night grows dark; thy mercy bring to view;
My troubles swell; O bear me safely through.

Thou hast been my defense, my help and stay;
I proved thee such e'en early in the way;
'Twas thy kind hand in mercy held me up,
When sore distresses mingled in my cup.

The day of trouble came, when seas did meet
Upon my helpless bark, with tempests fleet;
I stood alone, no friend on earth to cheer;
The lion roar'd, "Where is thy God? O where?"

My foes exulted, and my fears ran high,
But in my trouble, Lord, thou drewest nigh;
I found in thee a Friend, a Friend indeed,
Able to save, and kind to meet my need.

I heard thy voice above the furious sea
Say, "In the day of trouble call on me."
"This is the day," I cried, "this is the day;
Thou bidst me call, O do not say me nay!"

Thou heardest my cry, and made thy promise good;
Thy mercy wrought a pathway through the flood;

Thy holy arm for me deliv'rance won;
Yea, thou didst wondrously, and I look'd on.
And though so froward and perverse since then,

Off in my trouble thou hast turn'd again,
Heal'd my backslidings, and my soul restored,
With thy sweet smile, my dying, living Lord.

Yet, as the dark'ning cloud spreads o'er my sky,
I'm restless if I do not find thee nigh;
Thoughts of past mercies and thy faithful word
Are sweet; but let me have thy presence, Lord.

The path I tread lies through a desert vast,
Subject to burning heat and wintry blast;
Foes, cares and griefs abound on ev'ry side,
And bonds and sore afflictions me abide.

As from this waste I journey to thy rest,
I find no sweet repose but on thy breast;
No covert have I but thy name and blood;
Thou art my all, thou dearest Lamb of God.

Turn unto me; the clouds are gath'ring fast;
Abide with me; life's day will soon be past;
Befriend me now, and when the end is nigh,
Lord, smile as oft thou hast, and let me die.

Gospel Standard.

CORRESPONDENCE.

THE INTERCESSION OF THE SON OF GOD.

"Neither pray I for these alone, but for them also which shall believe on me through their word.—John xvii. 20.

The seventeenth chapter of John is a record of Christ's *intercession* in the presence of God for all his people, or all the saints in all the world. It extends no further and includes no others, for one part of it is, "I pray for them; I pray *not for the world*, but for them which thou hast given me; for they are thine." And of them he says, "They are not of the world, even as I am not of the world." This clearly refutes the general notion that Christ atoned for the world of mankind universally; for then he would also have prayed for the world, because he intercedes for all for whom he bled and died—that is, as he says, for "them whom thou hast given me."

The great high priest of God's chosen people Israel, when he entered into the most holy place of the tabernacle, in the presence of the God of Israel with the blood of the atonement, made the atonement specially and exclusively for the sins of *all Israel*, whom he represented and whose names he bore there before the LORD; and then, upon the sufficiency and acceptance of that God-provided atonement, he also interceded and prayed for God's people, the whole house of Israel; but never did he pray for the remission of the sins and the temporal salvation of all Adam's fallen race, or the world.

This is a true type of the priesthood of our Lord Jesus Christ, as the scriptures plainly declare. So an apostle says, "Wherefore in all things it behooved him (Jesus the son of God) to be made like unto his *brethren*, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of *the people*."—Heb. ii. 17. How particular, special and definite this is! and how perfectly it agrees with the typical priesthood of Aaron! For all "*the people*" for whose sins Aaron made reconciliation were his *brethren*, as they were also the people of God. And there was such a sufficiency in that atonement, and prevalence in the interceding prayer of Aaron, the priest of God, for the people whom God had given him, that their sins were remitted for the time for which the offering was made, (that is, one year,) and the favor and blessing of God descended and rested upon them. Therefore the scripture says, "But Christ being come a high priest of good things

to come, by a greater and more perfect tabernacle not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained *eternal redemption* for us. For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how *much more* shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God."—Heb. ix. 11-14. Likewise Paul says, "Much more then, being now justified by his (Christ's) blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, *by whom we have now received the atonement*."—Rom. v. 9-11. In view of all this sufficiency, perfection and saving efficacy in the atoning blood and work of Christ, no wonder that Paul would say, "For by one offering he hath perfected forever them that are sanctified."—Heb. x. 14. Therefore the atonement and the price of redemption are infinitely perfect, sufficient and efficacious in the everlasting salvation of all for whom Jesus shed his precious blood and laid down his righteous life; and "he shall save his people from their sins."

In the quotation from Rom. v. Paul most clearly and strongly shows that the blood and death of Christ, as the result of God's love, have justified and shall save from wrath and death all the people of God's love, for whom Jesus died, and that *by him* they receive the atonement which he made *for them*, and therefore gives *to them*. So, in this intercession of our "Advocate with the Father," near its close he prays, saying, "Father, I WILL that they also, whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world." This is also his Father's will, as he says, "And this is the FATHER'S WILL which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."—John vi. 39. Therefore certainly no *believer* in Jesus, the glorious Savior, that has any confidence in his word and faith in his power, can for a moment think that he will lose one of all the sinners that he came into the

world to save. O, no! for he says again, "All that the Father giveth me shall come to me, and him that cometh to me I will *in no wise* cast out."—John vi. 37. Therefore every humble believer is convinced of the saving power of God in Christ, and would be ready to say, as the centurion, "speak the word only and my servant shall be healed;" or with the loathsome leper, "If thou wilt thou canst make me clean."

But the doubt and fear and uncertainty of the poor, believing sinner is, "Ah, is Jesus *my* Savior? Did he bear *my* sins in his own body on the cross? and is *my* name in the Lamb's book of Life?" Well, hear him, dear, doubting lamb: "He that *heareth my word and believeth on him that sent me*, hath everlasting life, and shall not come into condemnation, but is passed from death unto life."—John v. 24. "He that believeth and is baptized shall be saved."—Mark xvi. 16. "And whosoever liveth and believeth in me shall never die."—John xi. 26. This testimony of "the faithful and true witness" plainly shows who shall be saved, and supports the "little faith" of the weak believer.

Now this brings me to that part of Christ's intercession which is contained in the verse at the head of this article, "Neither pray I for these alone." That is, for the apostles alone, who were given him to sit with him in his kingdom upon twelve thrones as princes and judges," but for them also which shall believe on me through their word."

How very definite and clear, "for them also which shall believe on me." For them Jesus was about to be offered up as a sacrifice for their sins; therefore he prays for them "that they all may be one; as thou, Father, art in me and I in thee, that they also may be one in us." So the blessed Redeemer expressly says that his death upon the cross was for believers in him, thus, "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him shall not perish but have eternal life."—John iii. 14, 15. For them he prayed and for them he died; but he neither prayed nor died for the world. He says, "I am the good Shepherd; the good shepherd giveth his life for the sheep." Then to the wicked Jews he said, "But ye believe not because ye are not of my sheep, as I said unto you."—John x. This testimony is very clear and conclusive, and shows that Jesus did not lay down his life for the unbelieving Jews, but for "the sheep" only, of

whom he says, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish."

"Through their word." That is, through the word of the inspired apostles. Through their word *sinners*, both Jews and Gentiles, believe on Jesus, the only Redeemer and Savior. With power the risen Son of God gave his chosen apostles authority to "Go and teach all nations," to "go and preach the gospel;" and said unto them, Thus it is written and thus it behooved Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things." But he bade them tarry at Jerusalem until they were endued with power from on high, which they did. Therefore the apostles preached Christ crucified, and spake as the Spirit gave them utterance, saying, "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him."—Acts v. 30-32. "And he (Jesus) commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins."—Acts x. 42, 43. "Be it known unto you, therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."—Acts xiii. 38, 39.

Thus the holy, inspired apostles preached the word, "and preached through Jesus the resurrection from the dead," and "through their word" many of the Jews and multitudes of the Gentiles believed on Jesus and were baptized. And so, also, it is "through their word," as the authorized and inspired apostles of the Lord Jesus, that "his people," from then until now, believe on him unto salvation and rejoice in him their Savior. Thus on the day of Pentecost, "they that gladly received his word were baptized." And from that time on, "through their word," "believers were the more added to the Lord, multitudes both of men and women." "Then Philip went down to the city of Samaria and preached Christ unto them. And, when they believed Philip, preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women."—Acts viii. The Ethiopian eunuch is a notable instance of believing on the Lord Jesus "through their word." Cornelius and his household, Lydia and her household, the Philippian jailor

with all his house, and Paul himself, are all clear examples of this. And so, when Paul went to Corinth and preached Christ and him crucified, "many of the Corinthians hearing, believed and were baptized."—Acts xviii. Therefore Paul testifies, saying, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith."—Rom. i. "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things."—Rom. x.

One point more remains now to be considered: What is the *character and state* of them that believe on the Lord Jesus Christ through the word of the inspired apostles? That they are *sinners* there is no question; but are they *unquickened* or *quicken*ed sinners? In other words, is the word of the gospel, the word of faith, sent home to and believed by any except them who have first been regenerated or quickened by the Holy Spirit, and so have felt that they are guilty, helpless, lost sinners, who deeply realize their need of a Redeemer and Savior? Has *any one else* ever believed on Christ when he was preached? "To the law and testimony." "For the preaching of the cross is to them that *perish foolishness*; but unto us which are *saved* it is *the power of God*."—1 Cor. i. 18. O how different! "We preach Christ crucified, unto the Jews a stumbling block and unto the Greek foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God."—1 Cor. i. 23, 24. This text convincingly shows that, to all who are not called, Christ, when he is preached, is either a stumbling block or foolishness, and therefore such will certainly not believe on him. So Paul says, "But the *natural man* (the man that has not been born again) receiveth *not* the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned."—1 Cor. ii. 14. Now certainly the gospel of Christ, and all the blessings in Christ, are spiritual; therefore the unregenerate or natural man neither receives nor knows them; and so, of course, he does not believe on Christ, which is a spiritual function and exercise, and faith is a fruit of the Spirit.—Gal. v. 22.

What is necessary, then, to qualify and enable any one to believe on Christ through the word of truth when he is preached? Paul tells us in these words: "Now we have received, not the spirit of the world, but the Spirit which is of God, *that we might know* the things that are freely given to us of God."—1 Cor. ii. 12. The Spirit which is of God, the Spirit of life and faith, the Spirit of truth and wisdom, the Spirit of Christ, the dear Son of God, must first be in the heart of a man before he will believe on the Son of God, and before he can know and love the truth. "Who then is Paul and who is Apollos but ministers by whom ye believed, even *as the Lord gave* to every man? I have planted, Apollos watered, but *God gave the increase*. So, then, neither is he that planteth anything, neither he that watereth; but God that giveth the increase."—1 Cor. iii. 5-7.

As examples of the truth of these scriptures mention may be made of the multitude on the day of Pentecost, for while the "devout men" heard and were pricked in their heart, and gladly received Peter's word, "others mocking, said, These men are full of new wine." Also, on another occasion, when Peter and the other apostles preached Christ as a Prince and a Savior before a Jewish counsel, "they were cut to the heart and took counsel to slay them."—Acts v. Again, when Paul and Barnabas preached the same glorious gospel of Christ at Antioch, some believed and were exhorted to continue in the grace of God, but others "were filled with envy and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, Lo, we turn to the Gentiles. And when the Gentiles heard this they were glad, and glorified the word of the Lord; and *as many as were ordained to eternal life believed*."—Acts xiii. Yea, more: "He that believeth on the Son *hath* everlasting life."—John iii. 36. And "Whosoever believeth that Jesus is the Christ *is born of God*."—1 John, v. 1. And every one that is born of God is a child of God, and to each and every one of his children God gives faith or the power to believe on Christ when he is preached to them by the gospel.

Therefore Paul calls faith "the gift of God," and says, "For unto you it is given in the behalf of Christ not only to believe on him, but also to suffer for his sake."—Phil. i. 29. Furthermore he testifies to the faithful in Christ, that the eyes of their understanding are enlightened, that they may know what is the hope of God's calling, and "the exceeding greatness of his power to usward who believe, according to the working of his mighty power which he wrought in Christ when he raised him from the dead and set him at his own right hand" in heaven.—Eph. i. 18-20.

Wonderful indeed, then, is the power of faith; the power by which a poor, weak, helpless sinner believes

on Christ to the saving of his soul and the rejoicing of his heart; for not only is it the power of God and the greatness of his power, but also "the exceeding greatness of his power to usward who believe." And then, too, the faith which is wrought in us who believe, so far from it being the exercise of human power, or according to the working of men, it is "according to the working of his mighty power," which he wrought in the victorious resurrection and glorious exaltation of Jesus the Son of God, who is "the resurrection and the life" of all that believe in him.

The apostles of Jesus, according to the power of the Holy Ghost, have testified of this wonderful work of salvation, which God wrought in Christ, and which is now being wrought by the Holy Ghost in them that believe on the Savior "through their word." And O, what power of love, and patience of hope, and joy of salvation are given to them that believe on the precious Christ "through their word!" Many "exceeding great and precious promises" are given, by which they are instructed, strengthened and comforted, being assured of the things which they believe and hope for, so that they are sweetly constrained by the faith and love of Christ to obey and follow him, as on the day of Pentecost. Thus, through the apostles' word, as faithfully preached and administered by the ministers of the gospel, and witnessed by the Holy Ghost in the hearts of those who are born of God, penitent sinners are led to repent, or forsake their sins, and to confess Christ and be baptized; churches are planted, the holy ordinances of the Lord's house are kept, the souls of believers are edified, and God is worshiped in the beauty of holiness in the assemblies of the saints. "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save *them that believe*."—1 Cor. i. 21. Therefore *the gospel* belongs to the *believer only*, with its richness and fullness, its ministry and ordinances, its peace and comfort, its blessing and salvation; it is all vouchsafed to *believers in Christ* for their knowledge of the Lord and furtherance and joy of salvation.

And O, is not *this work* of the gospel ministry, and *this use* of gospel preaching, great and blessed and glorious enough, without seeking to use them as *instruments and means* in saving (or rather *proselyting*) unbelievers, when Jesus, the only Savior, just before he died for the sins of his people, said, "I pray not for the world, but for them which thou hast given me." And he asked of his Father to "sanctify them through thy truth: thy word is truth."

This will God do for them, according to the intercession of his dear Son, who also adds, "And for *their sakes* I sanctify myself, that they also might be sanctified through the truth."

Finally the glorious Son of God will present them faultless before the presence of his Father's glory with exceeding joy.

D. BARTLEY.

July 1, 1876.

SIDNEY PLAINS, Delaware Co., N. Y., }
May 14, 1876. }

ELD. G. BEEBE—DEAR BROTHER:

—I have for many years felt an anxious desire to write to you an account of what I think the Lord has done for me, and this desire has been frequently renewed as I have read in the SIGNS OF THE TIMES many a truth which the Lord alone has brought me to know; and I wish to say just here, that I do not believe there is another publication upon the American continent through which so many of the Lord's chosen poor have been comforted, as through your valuable paper, aside from the bible.

I was born in Otego, Otsego Co., N. Y., was one of a family of twelve children, all of whom, as I think I have reason to hope, have been born from above. Among the first noticeable religious events of which I have any recollection was the conversion of my father and the baptism of my parents, which must have been about the year 1830, or when I was about nine or ten years old. From this time forward I heard much about sin, holiness, heaven, hell, happiness and misery, one or the other of these last to be the eternal condition of all mankind. As our large family could not all go to meeting at one time, those left at home were required to read the bible, and sometimes to learn a few verses by heart. I think I was not sorry about this, for it afforded me an opportunity of searching, to find out whether there was any possible way for me to be saved from everlasting misery, without drawing particular attention to me, as I did not wish others to know how I felt. I thought I would do as little wrong as I could, and some bad things I promised myself I would never do again, and was greatly discouraged when (as I frequently did) I found myself doing that which I had agreed with myself that I would not do. I went to meeting willingly, and heard the Baptists preaching, as the Old School Baptists of to-day do; and, strange as it may seem, although the doctrine they preached left me without hope, I believed it was true. I heard Methodists, Arians, Free-Will Baptists and New School Presbyterians, all preaching that salvation was offered to sinners. Little as I knew, I knew this to be untrue; for the bible said, "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast." Absolute unmerited favor, for which the subject of it could consistently worship, praise and bless the God of heaven.

My father died in 1839, which event seemed to make no particular change in my views or hopes, save that it seemed to bring death and the grave very near to me. And I was almost constantly asking myself, What will my future and eternal condition be? So much was my mind exercised that I took little interest in business, and my friends asked me if I was sick. It was finally arranged that I should get away from home for a while, and I traveled west and south, passing through your village

on my return. As I came again to my mother's house, I took up a number of the SIGNS, (my mother being a subscriber) and read on its title-page, "Middletown, N. Y." It then occurred to me that I had passed by your door, and I heartily wished I had called and asked you if you thought it possible for so great a sinner as I was to be saved. I thought it would have been a good opportunity to tell my troubles to a stranger, and one, too, in whom I had confidence, as I was yet too proud to own among my acquaintances that I had any trouble on account of my sins.

Time passed on until the winter of 1852, by which time the doctrine of the church where my mother was a member had declined so greatly that a large part of the members were arminians, and had engaged a New School minister to preach to them, while others contended for the faith once delivered to the saints; so the church, like the city Shushan, was perplexed. About this time there seemed an unusual movement upon the minds of the people in the neighborhood where I lived, a little away from the village, and this New School man came to our school-house to preach. I did not like his preaching. He came to my house to talk with me, and I liked his conversation as little as his preaching. He said in substance, if I would only pray, I could get religion. I felt that I did not dare to approach a holy and just God, I was so great a sinner. He went away, and I went to my saw-mill to work, and it was then and there that I think the commandment came to me in all its breadth and spirituality, saying, "Thou shalt love the Lord thy God with all thy heart." Before this time I thought the law was given to mankind in general; but now it came to me as an individual, and what was more, its demand was just. I could see that if I had only failed to love, I was under condemnation. But what seemed worse still, I had hated him without a cause; so my sin (by the commandment) seemed exceeding sinful. I immediately laid down the iron tools that I had been using, and went away to a silent grove, and on the snow-covered ground knelt to beg and plead for mercy. I believed that all mankind were sinners, but so great a sinner was I that my case seemed without a parallel. I think the Lord caused his goodness to pass before me, and I, what had I done but to hate him with an active, industrious and perpetual hatred! It seemed to me that I should walk carefully upon the earth, lest it should open and swallow me up. With an indescribable sense of shame, I wandered in solitary places, and would gladly have hid from the face of God and man, saying, mentally,

"O ye woods, spread your branches apace;
To your deepest recesses I'd fly;
I would hide with the beasts of the chase,
And vanish from every eye."

Yes, from the God against whom I had sinned. And I would gladly have exchanged conditions with the meanest reptile that crawled upon the face of creation, if I could thus

have been freed from accountability to God. My guilt seemed all my own, and I had not the poor relief of blaming some one else; and every ray of hope seemed cut off by the conviction that

"No bleeding bird nor bleeding beast,
Nor hyssop branch, nor sprinkling priest,
Nor running brook, nor flood, nor sea,
Could wash the dismal stain away."

I had not only sinned against God, but had delighted in hating my fellow-beings, and in two instances was obliged to go and ask personal forgiveness. One of these was a young woman living five or six miles away, to whom I had not spoken kindly in a number of years. So, with horse and cutter, on a very cold day, I sought her home in a "hill country," and as I was going along the tempter seemed to say, You are not only a sinner, but you are a very foolish man, and going upon a very delicate and foolish errand; that if I lived to get to the house, I had not wisdom enough to make my errand known, as the person I wished to speak to was one of quite a large family. But the horse went on, taking along a poor, self-condemned, outcast, horrified at the depths of his depravity, and amazed to know that he was in love with sin, the very bane of his being; to which he said, "Is this me, and am I so?" I came to the house, and found the young woman entirely alone. Entering with an unconscious sigh, she said with evident surprise, "Why, James, what is the matter?" I replied, "I'm a sinner." She said again, in kindest tone and accent, "Why, yes, we are all sinners." I do not forget to this day how those words hurt me. If she had spoken of me in harmony with my own estimate of myself, it might have been some relief. But I could only say, "I am an awful sinner, and will you forgive my unkindness to you, and will you pray for me?" I felt willing to humble myself while she asked the Lord for mercy toward me. I said, as I was about to go home, "I don't know what will become of me." "You will be rejoicing and praising God soon, I think," said she. I thought him worthy of all possible praise, but of myself all unfit to render it. At evening I went to meeting, and after the sermon one of my young friends stood up and spoke of the goodness and mercy of the Lord in forgiving all her sins. I had known of her trouble, and thought surely she could tell me how to be rid of this my burden. So foolish was I, and ignorant, that I walked across the house and asked her, "How did you get rid of your trouble?" Her only answer was a smile, indicative of peace, such as nothing earthly gives or can destroy. I went home and slept, and awoke only to despise myself that I could sleep, and went up stairs, that I might be alone, once more to beg for mercy. As I came down, my face was lightened, and looking at my wife I said, "It seems to me I almost feel better." I opened the bible and read Matt. vii. 8, "For every one that asketh receiveth, and he that seeketh findeth," &c. I could not de-

ny that I had been asking for mercy, and seeking rest and forgiveness. So from that moment a hope of salvation has been with me; but how or why my sins were removed, I could not then tell. I had an immediate and anxious desire to see some one, to tell of the goodness and mercy of the Lord, and especially a brother of mine, living about a mile distant, who was passing through trouble like my own. Of the first half mile of that distance I do not remember a step or a thing. I then met an uncle and aunt returning from a call at my brother's. To him I spoke, from an overflowing heart, of the unspeakable goodness of the Lord; and my aunt said, with voice all tremulous with gratitude, "Now, James, live your religion." Religion, thought I. Is this professing to know something about true religion? If I had received a heavy blow upon my breast, it would not have shocked me more. But as I went on, I was enabled to understand that I had believed according to the working of the mighty power of God which he wrought in Christ when he raised him from the dead; the same power that had brought the universe from nothing and sprinkled space with worlds innumerable. Being entirely alone, my mind filled with these thoughts, as I ran I shouted with a loud voice, "O faith! faith!" Not thinking at the time that it was written of Zion, "Her saints shall shout aloud for joy." Opening the door at my brother's, it was immediately evident to me that he had not received the relief I had. I said, "Don't feel bad, brother, for if so great a sinner as I have been may be saved, no one else should despair." All nature, animate and inanimate, seemed to be praising the Lord, and I felt to say with David, "I will praise the Lord as long as I live: I will sing praise to my God while I have my being." I was made to feel as free as if I had never sinned at all.

And now I wish to say, that although I had heard the gospel preached from my childhood, as to the personal knowledge of the way of justification by faith, I was as ignorant of it as an untamed savage. But with faith's view of the wondrous work, and "counting all the merits of Jesus as mine," I was filled with joy unspeakable and full of glory. In spirit I was carried on to the final glorified condition of the saints, and from this high abode looked back to an open, empty grave, and said, Where is thy victory?

"Thanked heaven that e'er I drew my breath,
And triumphed in the thoughts of death."

Now, brother Beebe, this seems a tame description of the work which I think the Lord has wrought in me, and I fear that I have wearied your patience; still I have passed over a few things I intended to say. You will dispose of it as you see fit. And now, may the Lord still open to you a door of utterance, to speak the mystery of Christ, that you may make it manifest as you ought to speak. Esteeming you highly for

the work's sake, which the Lord has very plainly wrought in and by you, I remain,

Yours in hope of eternal life,
JAMES BUNDY.

COFFEEVILLE, Miss., June 14th, 1876.

DEAR BROTHER BEEBE:—Through the solicitations of some of my brethren, coupled together with an impression to write out some of the dealings of the Lord with me, I now with much fear and trembling will make the attempt. In 1846 I was born in sin and shaped in iniquity; ignorant of God and his righteousness, rolled sin under my tongue as a sweet morsel, and only at times when God's power was vividly demonstrated before my eyes I would have a serious thought. I would then solace myself by saying I was too young, that when I grew older I would get religion; never expecting to go to torment; believing all that was necessary for my salvation was to repent, believe, and be baptized; that my salvation or damnation depended entirely upon my doing or not doing. This was what I heard from the pulpit and it was congenial with my carnal mind, for I now believe that nature prepares every sane mind to believe in the arminian universal-conditional salvation; but that grace alone can prepare a poor sinner to believe in the doctrine of salvation by grace. But when quite young all these arminian props were knocked from under me, and I was made to see, I trust, the depravity of my poor sinful heart; how desperately wicked and above all things deceitful. This made me feel very wretched, and I would stroll off in some secluded spot and try to pray, but my prayers, it seemed, would proceed no farther than my lips. I would promise myself to live better, and leave off my outbreking sins; but my vows were as often broken as made, and I often found myself doing that which I hated, and tried to banish the thoughts of eternity from my mind. They would wear off for a time, but suddenly they would rush in upon my mind with all of their reinforcements, and appear like huge mountains before me, and such was the distress of my mind that I was often terrified in my sleep with the most frightful dreams imaginable. The devil would present himself in the most horrid forms, to take me down to hell, and I would often scream out with horror and fear, and when I would wake up and find it was a dream, oh how thankful did I feel that it was but a dream; and that, as yet, I was not banished from the peaceful presence of the Lord; but was afraid to go to sleep again for fear I would wake up in hell; and I vowed to set out with renewed energy to live more circumspect and pray oftener; but my prayers were but a chattering noise. In this way I lived nearly nine years. Sometimes so deeply plunged into distress and trouble over my sins that it seemed I could not live under this weight of sin and condemnation. I would look around over my former associates, with whom I used to enjoy life.

They were enjoying themselves and I was a wretch condemned to die. I had sinned away the day of grace. Mercy's door was bolted against me. I had committed the unpardonable sin, and now if all worlds were mine I would freely give them all, just to know that Jesus had lived and died for such a wretch as I; but my damnation is sealed, and it is just. I plead guilty, guilty, before God; if my soul is sent to hell thy righteous law approves it well. I could not see how God could be just and save such a wretch as I felt myself to be. In this dreadful state of mind I went to a protracted meeting in the neighborhood, to see if I could get some relief; but no relief for me. Some were making professions of religion. Others seeing my condition asked what was the matter. I told them I was a wretch doomed to die. They told me to believe on Jesus; but I could as easily have made a Jesus as to have believed he was my Savior, when with an aching heart I left the house to make my way off into a grove not far away, from whence I never expected to return. Just as I stepped out of the house, a mist of darkness dropped over me and I felt my time had come, and my doom would be an endless hell, and I involuntarily cried inaudibly, "Lord have mercy upon me a sinner; nevertheless, not my will but thine be done." In a moment, in the twinkling of an eye, my burden was gone; joy and love filled my soul; the chirping of the birds, the twittering of the leaves were all praising the Lord. I now for the first time could see how God could be just and the justifier of the ungodly. The plan of salvation was now opened up to my mind for the first time, through our Lord Jesus Christ; that it was Jesus who was made to be sin for us, who knew no sin, that we might be made the righteousness of God in Him. I now thought I was done with trouble, and would never sin again; but oh, how soon was I undeceived. The tempter came next morning and made me believe I was deceived; that I had caught at the substance, but only got the shadow. And oh, how wretched I was, for I had lost my burden and had nothing in return; and now I prayed the Lord if I am deceived, undeceive me; and for three days and nights my soul had no rest. I prayed for my burden back again, that I might watch and know better next time how it went; but just before I was driven to almost utter despair, Jesus whispered, "Your sins, which are many, are all forgiven thee." Then, my dear brethren, was joy unspeakable and full of glory; but from then till now the most of my time has been filled with doubts and fears, and say with Paul, "When I would do good, evil is present with me." But here I must stop, for time would fail me to tell of my wanderings in Babylon, and from there to the city of the living God, which I believe to be the Old School Baptists,

"Where my best friends, my kindred dwell,
Where Christ my Savior reigns."

Yours in gospel bonds,

A. B. MORRIS.

BUFFALO, Wilson Co., Kansas, June 8th, 1876.

ELDER BEEBE—MUCH ESTEEMED BROTHER IN CHRIST:—If one so unworthy as I feel myself to be may claim you as a brother, I wish to say to you, and the many dear brothers and sisters, that I find great comfort in reading the SIGNS OF THE TIMES. The editorials are so instructive, and open up to my weak mind many of the deep things of God, and the many christian experiences and their trials and temptations, sorrows, and their hopes and joys so agree with my journey of forty-eight years, that when I read the many precious letters, I often desire to throw in my mite in testimony to the truth as I believe it set forth by the many correspondents of the SIGNS; but infirmity of age and the lack of spiritual understanding tells me that I am unable to write anything that would be interesting or edifying to my Father's children; and, therefore, will not attempt, but will send you a letter that I and another aged sister, both of the flesh, and I hope a dear sister in the Lord, received from a dear christian brother, and also a brother of the flesh. I am fully persuaded that the sentiments and contents therein contained, will meet with your approbation, therefore request that you give it publication in your valuable paper, the SIGNS OF THE TIMES. My dear old brother and soldier of the cross, may you long live to wield the sword of the Lord and of Gideon. Yes; you have long fought the good fight of faith, and there is a crown for you that will be placed on your head when you lay your armor by and go home. You are now bearing the cross, but then you will wear the crown. May the Lord lead, guide, and conduct us through this life, and save us in death, is the prayer of a poor, helpless sinner, in hope of eternal life.

P. G. ELLIS.

KINGSTON, Canada, June 2d, 1876.

DEAR SISTERS:—I promised to write you again this week, and as tomorrow is Saturday, it is about time I was writing if I keep my word. I have no news to write you, except that we are still blessed with good health. I say I have no news, but I conclude we always have the best of news when we can write about Jesus the Savior of sinners. We can always have something to say, at least we ought to be ready to give an account of the hope that is within us, but I am many times led to fear that I am not one of the characters that are described as being ready to give this account. Still there is a something within me that does not entirely let go the hopes that I have, that Christ Jesus, while agonizing in the garden of Gethsemane, and while wearing the crown of thorns and suffering the terrible torture of crucifixion on the Roman cross, bore my sins in his own precious body, and forever put them away; if so, oh what an inestimable and glorious boon it is. I sometimes find myself and especially when undergoing some pain, complaining of my lot, if I don't

speaking out and openly complain, I find an unruly, rebellious heart within, murmuring at the dealings of a kind and overruling Providence with me, and at times what anguish it causes me to endure. Just think that I am murmuring and complaining of my little sufferings, and compare it with the great sufferings of the glorious Son of God, and this not for himself but for me, if I am one of his children. O, was it my sins, my cruel sins that caused that crown of sharp and stubborn thorns to pierce His patient, suffering brow? And that caused him such agonies in the garden that He sweat, as it were, great drops of blood, falling down to the ground! Well might the humanity falter and give way under such a load, and he be made to exclaim, "Father, if thou be willing, remove this cup from me." But how soon the divine again triumphed, and he finished the sentence by saying, "Nevertheless, not my will but thine be done." O, what a complete and glorious triumph that was, when he as the representative of his people was sustained by the Father and enabled to suffer all, and pay the last debt for his bride, the church, that he might claim her as his own. Yes, my dear old christian sisters, you and I may, and often do, find that we are liable to, and commit many sins. Oh, yes; very many do I daily have to complain of committing; but we have one consolation; that is, that we do not grieve over or are troubled about the sins we have committed prior to our delivery out of Babylon, or, in other words, before we had a hope in Christ; but for the daily sins committed as we go hobbling along through life. This is my complaint, and I am persuaded you each have the same warfare. My dear old soldiers of the cross, remember we have an Advocate with the Father, even Jesus Christ, who is now, and ever is, interceding for us, and will continue until we shall finally triumph over all our enemies; yes, even the last one of them, and that is death and the grave. Then shall we, and not until then, be done with our complaints of poor performances, and will then be enabled to give everlasting and perfect praise to the worthy name of the Redeemer, who washed us and hath saved us with an everlasting salvation, world without end. Christ has ceased from His labors and set down at the right hand of God, where he ever liveth to make intercessions for us, and will welcome each one of His redeemed children home to glory. Yes, the least little one bleating around the fold, that feels too poor to do anything, and too unworthy to even lay hold of the promises and perform anything that seems to be good in their own estimation, will, when landed on the shores of immortal glory, be as well prepared to sing praises to the name of Him who sits on the throne, as he or she who seems stronger and more confident while here in this valley of death. Yes, my dear Father's children, your strength is hid with Christ and rests on that rock that is higher

than you; therefore, it is sure and will not fail when put to the test, though the way may seem dim and you may have dismal forebodings, yet remember your Father is at the helm and the voyage will be safely passed over, and when He is done with you on earth, and you have suffered all your appointed days, He will call you home to rest, and place upon your heads that crown of glory that awaits each one of His children. Then will your stammering tongues be loosed, and you will sing praises to His holy name with endless delight. You will then be enabled to sing in truth the song, "Not unto us but unto thy holy name, be all the glory."

O may we, when we come to the end of this pilgrimage, and are called to pass through the stream of death, have the blessed presence of the Holy Comforter to lead us safely over, and conduct us into the city above, is the prayer of your poor unprofitable brother, whose daily cry is, "Lord, save me from sin, and enable me to live more to thy holy cause, and serve thee better while I live."

If grace reigns all is well. May the Lord bless each of you and cause you to put your trust and stay in him while you live, and when life shall end may you joyfully go home praising him as you enter the gates of the Celestial City.

Pray for your poor, dependent and helpless brother.

JAMES M. TRUE.

MT. UPTON, Chenango Co., N. Y.

DEAR BROTHER BEEBE:—(if one so unworthy as I may address you by that endearing name.) For several days past a still, small voice has said to me, Why don't you write out your religious exercises for the SIGNS OF THE TIMES? My excuse was, could I write as some of the dear brethren and sisters do, then I would gladly write, feeling assured that it would be of some comfort to the saints that are scattered over the face of the Lord's footstool; but, however, in very great weakness I will attempt to tell you what I think the Lord of hosts has done for me.

I was born in Otego, Otsego Co., N. Y., in 1833. I shall have to go back fifteen years. It was then that I began to have much anxious thought about death and eternity. I felt that I was a great sinner, and made many resolves that I would be a better man, that I would live a better life. But let me tell you right here, I was taught my utter helplessness to better my situation, of my own strength; for my resolves were not much sooner made than broken. But I never thought, as I hear some say, that I should get religion sometime. No; I felt that to be out of my power. Well, time passed on, with my hopes and fears, and with many a feeble supplication, "Lord, be merciful to me, a great sinner." Three years ago last April, one morning, I took my axe, started for the woods to cut some wood, and as I was walking along, all at once I was filled with joy to overflowing. A bright light, as it were, shone round about me, the birds sang as they never had be-

fore, the leafless trees seemed to smile, and I was made to exclaim, "Bless the Lord, O my soul, and all that is within me praise his holy name." That extreme joy lasted only a few moments; but I was made to ask myself many times, What is this wonderful joy? But for three years I was left in great darkness, with my load of guilt bowing me down; but I trust it pleased the Lord to reveal himself more fully to me on the fourth day of December last, in the early hours of the morning, giving me great peace of mind and removing my great burden of sin. Since then I have enjoyed a great peace of mind. True, many times I am made for a season to doubt, and feel that I am deceived, and have no part or lot in the matter. Yet, amid the tribulations and trials of this life, methinks I hear the still, small voice, saying, "It is I, be not afraid." Yes, brother Beebe, I am strong in the Lord. I feel that he has established my goings, taken my feet from the mire, placed them upon the Rock, and put a new song in my mouth, even praise to the living God. "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast."

Eight years ago it pleased the Lord to show my companion the beauty of holiness. My brother (in the flesh, and now I trust also in the Spirit) Balas, used to visit us occasionally, which was a source of much joy to my wife, for then she could talk with him of the mercy and goodness of God; but they generally had their conversation when I was absent, for I had no ear to hear, and consequently was not interested. But, bless the Lord, now it is my chief delight to be where I can hear the saints tell what wondrous things the Lord has done for them. Now, when a brother or sister in the Spirit comes, I love to be with them and to cast in my mite, though it be small. O what a connecting link there is that runs from heart to heart of every one that is born of the Spirit! "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth: so is every one that is born of the Spirit." O how true! Of all the Father has given the Son, he will lose none. "No man cometh unto the Father but by me." "No man can come unto me except the Father which hath sent me draw him."

Brother Beebe I heard you preach in Otego a few years since, but I went more to please my wife than anything. Then I had no relish for the truth as you taught it; nay, I hated it. I know you said something like this in your remarks: that the Lord would no more know what to do with another member besides his elect, than we would with another leg or arm added to us. O! I thought that was an awful doctrine. But how the Lord has changed my vision! Now I feel that your God is my God, and your people are my people. Yes, he has made me hate things I once loved,

and love things I once hated. "We know that we have passed from death unto life, because we love the brethren." Yes, I do love them, although the number is not as the sands of the sea shore. We have none here of the Old School Baptist faith. We feel as though we were in a strange land. I and my wife went before the church in Otego on the Saturday before the first Sunday in June, (the present month) and told them what we thought had been the Lord's dealings with us. They seemed to think it was a gospel story, and we were received, and the next morning went down to the river and were buried in baptism by my esteemed brother, Eld. Balas Bundy. Since then I have, through the mercy of God, been permitted to enjoy a great peace of mind. It is our desire to meet with the dear saints in Otego as often as we can, for there we can hear the truth in its purity, yes, unadulterated. But here, all I can hear is, "If you do your part, the Lord will do his. You can obtain salvation any time you choose." It makes me feel sad when I hear such stuff as that proclaimed; for I fear they are deceived, and perhaps deceive others. How can any one that is born of the Spirit relish such talk as that—I cannot call it preaching. Certainly I cannot. I would rather stay at home with my bible and the SIGNS. What a notice I heard read to-day in their stylish church; it ran like this: There will be a strawberry festival at the Methodist Church next Thursday evening. Preceding the festival there will be a balloon ascension. How dreadful to hear such talk as that in a house where people meet and profess to worship God! I feel to say, Father, forgive them, for they know not what they do. I feel that salvation is of the Lord; that he can work, and none can hinder. In me, that is in my flesh, dwelleth no good thing; all is sinful and corrupt. But if any man be in Christ Jesus, he is a new creature; old things are passed away, behold all things are become new. I received it not of man, neither was I taught it, but by revelation of Jesus Christ.

"Faith, like an ivy, to the rock
That stands forever, cleaves,
And through the tempest's loudest shock
Eternal calm perceives."

Your unworthy brother, if one at all,
JEROME BUNDY.

LYLE, Pa., June 25, 1876.

ELDER G. BEEBE—MY BELOVED BROTHER:—Two weeks ago, when I received the inclosed letter, I thought it would give me great pleasure to write to you and send it; but this morning, feeling so burdened and hateful to myself, it is presumption for me to address any one of the Lord's loved ones. Yet I know the letter will give comfort to others as it did me. Doubtless many, like myself, have wondered why this dear brother was not long ago numbered with the visible church. The dear flock at Southampton have received a new manifestation of their Lord's loving favor. May it be his will to

revive his work in the hearts of all his people.

I hope, dear brother, you have not suffered from fatigue in your trip.

In much love, your very unworthy sister,

EDITH HANNA.

PHILADELPHIA, Pa., June 12, 1876.

MISS E. S. HANNA—DEAR SISTER IN CHRIST:—I feel constrained to write to you to-day, hoping that which I may write may be of some comfort and encouragement, that you may go on your way rejoicing in God, who is our strength. The Lord's arm is not shortened. He still worketh in the armies of heaven and among the inhabitants of the earth. As you know, there were two to be baptized yesterday at Southampton, but instead of two, there were eight willing souls, (myself being one of the number) who, being made willing in the day of God's power, were led down into the water by our beloved pastor, Eld. W. J. Purington. This dear shepherd, with the whole church, were made to rejoice together with exceeding great joy. Elder Jones was also with us, who said he had been enjoying the meetings during the last four weeks, but the last day was the great day of the feast. He started last night on his journey homeward.

After I parted from you last Monday, my prayer was that I might remain in the same calm state of mind until Saturday, and that the Lord would give me strength and a will to go before the church. This I think I can say, He did. In weakness I presented myself, and though I could say but little, yet I was received, and this was all I desired. I feel myself to be so greatly blessed, for God has not withdrawn his light from me, but suffers me to remain in that peaceful, happy frame of mind, only I have greater enjoyment to-day than ever before. I seem to be in that sweet peace of a soul in its earliest love. I never witnessed anything like the rejoicing there was in the church yesterday, and probably never will again, though I think there are many yet who, like myself, have been bleating around the fold for some time. A brother dated his experience back forty years. A sister over sixty years old felt that she had always been led that way. And we had two young sisters. As I said to you, when I went two months ago, thinking of presenting myself before the church, I could not open my mouth. I then thought if there was no one there but our pastor, and no one to see me baptized, I might tell how I felt. But how different it was on Saturday. I did not care if there had been a thousand. And there was a great number. When we are leaning on the Lord, depending on his, and not our own strength, what a difference! For by him we can do all things, and without him nothing. "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast." This is a great comfort; for if poor, dead sin-

ners had to work out their salvation, with no will, none ever would be saved.

In our last conversation I was encouraged by you, advising me to go to the church. I know this did not make me do so, but it strengthened me, and I felt like telling you that I have done so. I hope you may receive great comfort to know that the set time to favor Zion here has arrived, and that God will draw all unto him whom Jesus died to redeem. He cried out upon the cross, "It is finished." It was a finished work to all his people; not one shall be lost; they shall all come unto him, and he shall raise them up at the last day.

If you have time, and feel inclined, I will be pleased to receive a letter from you. My dear wife joins me in love to you all.

Your brother in hope,
W. L. CRAVEN.
1022 East Norris St.

Kewanee, Ill., July 1, 1876.

ELDER BEEBE AND SON—DEAR BRETHREN IN CHRIST:—I send you for publication in the SIGNS a copy of a letter written by our much esteemed young sister Sweet. She has kindly trusted to my judgment to make use of it as I saw fit; and believing as I do that God's dear children are all of the same spiritual family, and consequently all interested in the things which the apostle says are revealed unto us by his Spirit, and we are commanded not to defraud one another, therefore I think it right and proper to request for this a place in our family paper.

I have attempted several times to write something for publication, but when it is written I can see so much of a resemblance to myself, that I think it more proper to commit it to the flames. I have concluded that this is as it should be; for lest we should be exalted above measure, there is given us a thorn in the flesh, a messenger of Satan, to buffet us. And how often have we besought God that it might be taken away; but Jesus says, "My grace is sufficient for thee." Happy are we if we can only rest fully and implicitly in his glorious promises.

I remain yours to serve in the kingdom and patience of my Lord and Master,

SMITH KETCHUM.

Polo, Ill., June 14, 1876.

ELD. S. KETCHUM—DEAR BROTHER IN CHRIST:—You requested me some time ago to write to you and give a reason for the hope that is within me. I expect you have forgotten it, but it has followed me at times ever since; and now, if the Lord will enlighten my mind, I will try and pen down some, as I sometimes hope and trust, of the Lord's dealings with me, one of the least of all saints, if one at all. "To obey is better than sacrifice;" and I would rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness.

But to begin. I was born in 1854, and from my earliest recollection I

had a desire to know the reality of religion, and as my parents were Baptists, I heard the same doctrine talked and preached that I believe to be true to-day. But I thought, These are hard sayings; who can hear them? Sometimes I would try to rest on the stool of do nothing, and thought, Well, if I am to be saved, I will be, and if not, I will be damned; but my mind was not suffered to remain long in this condition. In 1872 I was prostrated on a bed of affliction; not only was my body afflicted, but my mind also. I felt that the wrath of the Almighty was kindled against me. I thought that among all God's creatures there was none so vile and undeserving and sinful as I. Sometimes I feared that I never could get well; like Job, I felt to cry, Have pity on me, O ye, my friends, have pity on me, for the hand of the Lord hath touched me. Everything seemed to be bowed down to the earth in mourning, and surely I was without hope and without God in the world. Now I could say with the poet,

"Like one alone I seem to be;
O is there any one like me?"

To be thus condemned to drag out a miserable existence while I lived in this world, and when death came, hell would be my portion. Some of Job's comforters told me I must not think so much about myself. Then I would try to banish all these feelings, and try to appear cheerful; but in this I did not succeed very well. If anything was said to me I would burst into tears and weep like a child. One day my father said to me, Lydia, I never saw you act so foolish before. We are trying to do everything we can for you. These words sank deep into my heart, and almost killed me. I was in this condition almost a year, until finally the Lord in his goodness and mercy spoke peace to my troubled soul. This was one morning in April, 1873. I went up stairs and knelt down, and then and there I felt perfectly reconciled and resigned to the will of God. Then these words came and settled sweetly into my mind, "I am not ashamed to own my Lord." I felt to rejoice in God my Savior, and felt that he was able to save them to the uttermost that came to God by him. I was so foolish that I thought I could tell everybody how Jesus died, that poor sinners might live, and make them see it. But I soon found that we could not teach every man his neighbor and every man his brother, saying, Know the Lord.

Now my bodily health began to improve, and the duty of believers was impressed upon my mind, such as, "If ye love me, keep my commandments." And, "Whosoever, therefore, shall confess me before men, him will I confess before my Father which is in heaven. But whosoever shall deny me before men, him will I deny before my Father which is in heaven." So the Lord gave me strength to follow him through evil as well as good report. I was baptized by Elder Sallee, June 22d, 1873, and now everything in nature seemed to be changed; instead of being draped

to the earth, everything wore a different countenance, and seemed, in its own way, to be praising the Lord; the whole creation seemed to be speaking his praise in harmony. And now I feel to thank God and take courage, for he has taken me up out of a horrible pit of mire and clay, and placed my feet upon a rock, and established my goings, and put a new song in my mouth, even praise to my God. But many have been my sorrows, as well as joys, since that time; and I have been ready to deny the Lord that bought me, and been made to cry, Lord, save, or I perish. I believe I can say with Jonah, "Salvation is of the Lord." The Lord's people are a willing people in the day of his power.

Now I must bring this letter to a close, for fear I should weary your patience. If I have written anything comforting to you, give God all the glory; unto him it all belongs. Pray for me, that I may ever be found humble at the feet of Jesus. I feel that I can put confidence in you; and if this is not worth noticing, you will burn it up, and show it to no one. Do with it as you please, and all will be well with me, for I am willing to be anything or nothing for the cause of Christ.

From your unworthy sister, if one at all,

LYDIA SWEET.

Fairfax C. H., Va., July 7th, 1876.

ELDER G. BEEBE & SON—DEAR BRETHREN IN HOPE AND LOVE:—Will you allow me space in our family paper, the SIGNS OF THE TIMES, to make an acknowledgement to the dear ones who found it in their hearts to respond to that appeal which appeared in the SIGNS for the 15th of January last for my necessities. I did not know until very recently who the dear one was that wrote it, and my poor heart often ran out to him, and embraced him in my feeble petitions for his spiritual and temporal welfare, and at last his name was sent to me by a kind friend living in the same State. Since that we have begun to make ourselves known to each other, and I find his acquaintance is very agreeable to me, as I find he has traveled the same road with me in a spiritual sense, and passed through many conflicts such as are very common to the saints, and as there have been many letters of inquiry sent to me by those that responded to said appeal whether or not I received their remittances, and I found that my health would not admit of my writing so much, as my correspondence is extensive and my education very limited, and yet I feel it my duty to let them hear from me, to let them know that I am thankful, but I never can tell how much, as my gratefulness to God and them has no bounds, and to you also, brother Beebe, for continuing to me the SIGNS. What I should do without them I do not know. Therefore I send you the annexed list of names of those who responded to that appeal. Some of them I have replied to by letter, but it proved too much

of a task for me to reply to all, including other points which I would have rather done privately if I could. The figures annexed give the number of letters responding. The amounts I kept no account of, as it was used from time to time, just as it came, and all did not mention the amount sent, so I can't refer to their letters.

Virginia.—D T Arrington 1, Edna A Ferguson 1, James R Kercheval 1, E V White 1, Eld Wm M Smoot per Newion 1, G G Galleher 1, Mary A F Dudley 1.

Maryland.—Suffering Sister 1, Susie L Wolford 3, John and Sarah Varns 1, Eld F A Chick 2.

Pennsylvania.—Juliet L Howison 1, F K Cooper 1.

New York.—Eli Cartwright 1, J George Bender 1, Phebe R Terry 1, James A Morse 1, H S Halsey 1.

Illinois.—Sojourner 1, Sarah C Butler 1, B F Butler 1, Mariana Summers 2, S C Newton 1, Hester Rumney 1, M C G 3.

Indiana.—John Osborn, Nancy Voorhis 1.

Iowa.—L H Thomas 1, Ezekiel Rush 1.

Missouri.—W F Kercheval 1, Well Wisher 1.

Oregon.—Least of the Flock 1.

Ohio.—Joseph Ely 1.

Kentucky.—Angeline Stanesifer 1.

Wisconsin.—Aaron Winans 1.

Maine.—Eli Clark 1.

District Columbia.—J R Yerkes 1.

Those are they who have responded by letter from abroad, separate from the church where my membership is connected. My health is but little better.

Your little brother,
ELI T. KIDWELL.

LITTLE SANDUSKY, O., May 1st, 1876.

DEAR BROTHER BEEBE:—In weakness and ignorance I write to you to ask an answer to a question. As I find in the Vol. 1st of the Editorials, that you are a believer in the absolute predestination of all things, does that embrace the eternal justification of the saints? That they were justified in Christ before the foundation of the world?

Now, suppose in conversing with a person on this subject, he would ask me, "Why was there any need of a Savior? What was the use of Christ coming to suffer and die for them if they were already justified in the sight of God before the foundation of the world?"

If it is not asking too much, will you please give me an answer through the SIGNS?

Dear Brother, I feel that my everlasting salvation depends entirely on the merits of Jesus. I sometimes feel so little, low down, and mean, so dull and spiritless that my hope is very frail and weak; but then at other times, praises to his holy name, I feel stronger, and can sing, "O, how firm a foundation, ye saints of the Lord, is laid for your faith in His excellent word!" He has promised to be with us, and never forsake us. Surely "The Lord God Omnipotent reigneth."

Wishing you much pleasure and

happiness in your old age in this world, and eternal joys in that to come, I am (I hope) your brother in the love of the truth as it is in Jesus.

D. D. MOUSER.

(Editorial reply on fourth column.)

COVINGTON, Ga., July 6th, 1876.

DEAR FATHER:—I reached home on the night of the fourth in safety, and found all my family in usual health. I was too weary to write yesterday. My whole tour through Canada was one of the most pleasant seasons of my life, with only enough of the regretful incidents to serve as the typical "bitter herbs" of our earthly heritage. I cannot now take time to write more than a general acknowledgement of gratitude to God for his abundant manifestation of mercy to me in my journey of about 4,000 miles, and to all the saints for their uniform kindness. May the Lord abundantly bless each of them in their own souls, and ever keep them from evil in their earthly pilgrimage and finally receive them to himself for the sake of our ever blessed Redeemer! With christian love and unreserved fellowship to all who love our Lord Jesus, I am as ever, unworthily in the affliction of the gospel, less than the least of all.

WM. L. BEEBE.

NEWARK, Wayne Co., N. Y., March 29, 1876.

DEAR ELDER BEEBE & SON:—I can still say I am much interested in the SIGNS OF THE TIMES, as they contain all the preaching I have, and I wish to say, if any preachers of our faith and order should be passing through Newark, I invite them to call on me. I am a firm believer in the doctrine of Election, and the preservation of all the saints through grace to eternal glory, as that doctrine is taught in the scriptures; not of works, for by the deeds of the law no flesh can be justified in the sight of God.

It seems to me that evil men and seducers are waxing worse and worse, deceiving and being deceived. I do not feel competent to write to edification, but I will tell some of my experience. I am now in my seventy-sixth year. Few and evil have been the days of my pilgrimage. If I had to rely on my own good works for salvation, I would have no reason to hope. It is more that forty years since I made a public profession of religion. Twelve years ago I left Seneca Falls, and took a letter, and since that time I have been without a membership in any church. I would not and cannot fellowship such doctrine as is preached in these parts. Perhaps it may be my own fault. My greatest trial is to know or be assured that I am born of God; for if I am, I cannot tell the day it took place. But I receive a great deal of strength and comfort in reading the experience of those who write for the SIGNS OF THE TIMES. I feel almost alone, for I can find but few that agree with me. It looks to me that the gospel is made merchandise of, and many, O how many, follow the pernicious ways of those by whom

the way of truth is evil spoken of. As it was said of the carnal Israelites, "The heads thereof judge for reward, and the preists teach for hire; the prophets divine for money; yet they lean on the Lord, and say, Is not the Lord among us? No evil can come upon us."

But as I do not want to tax you with my scribbling, I will stop. But in some of your editorials, I would like to know whether a person can be a christian and not know it. O! I would not be deceived in regard to my hope.

Yours in gospel fellowship,
ALFRED WILCOXEN.

P. S.—The reason why I ask is, because the preacher here says, "Everybody knows whether he has given his heart to Christ, and therefore whether he is a christian."

A. W.

(Editorial reply on page 164.)

CORRESPONDING LETTERS.

The Chemung Old School Baptist Association, in session with the Asylum Church, at Vaughan's Hill, Bradford Co., Pa., June 14th, 15th & 16th, 1876, to our sister associations with whom we correspond, sendeth greeting.

BELOVED BRETHREN:—Through the abundant mercy of a covenant-keeping God, who is too wise to err and too good to be unkind, we have been permitted to enjoy another season of refreshing with our precious Redeemer, a season long to be remembered by those who have feasted upon the glorious gospel of the grace of God, while the ministering servants were enabled by the revelation of God unto them to proclaim the unsearchable riches of Christ, which comes with power and in much assurance in the Holy Ghost. Truly we can say, that we have sat together in heavenly places in Christ Jesus; yes, we have been greatly blessed with servants of God who were not afraid to declare the whole counsel of God; and although they have come from various parts of the globe, they preach the same glorious truth, Christ and him crucified, a complete Savior. Not a discordant note was heard, but all was in harmony, a connected chain; and the reason assigned for this is, God has taught them. And as all his children are taught of the Lord, they receive these precious truths, as they apply and come with comfort to them in their experience, in stirring up their pure minds by way of remembrance of the things that the Lord has called them to pass through and written in their hearts. And it was manifest in their faces that they were feasting upon that manna which cometh down from heaven, which if a man eat he shall never die.

Our next meeting, providence permitting, will be held with the church at Waverly, Tioga County, N. Y., on Wednesday, Thursday and Friday after the second Sunday in June, 1877, when we hope to again receive your messengers and messages of love and fellowship in the gospel.

SILAS H. DURAND, Mod.

H. W. DURAND, Clerk.

The Delaware Old School Baptist Association convened with our sister church at London Tract, Chester Co., Pa., to the several Associations with which she corresponds sends love in the Lord.

DEAR BRETHREN:—We feel under renewed obligations to the God of all grace for the privilege with which we have been indulged for a little season together.

Your messengers, the ministers of the gospel of Christ, have come to us as clouds that are full of rain. Their speech and their preaching has not been with enticing words of man's wisdom, but in demonstration of the spirit and of power. We have had with us, brethren in the ministry, both the aged and the young, and some whom we have never before seen in the flesh; but if we are capable of judging, all have in their turn borne testimony to the truth as it is in Jesus—Christ has been exalted and the creature abased. The letters from all the churches here represented report favorably as being in a healthy condition, and we feel to say that during the session all things have been done decently and in order. Harmony and love have pervaded our meeting, now about to adjourn to meet next year with our sister church at Bryn Zion, Kent Co., Delaware, on Wednesday before the last Sunday in May, 1877, where we again hope to meet your ministers and messengers. May the Master preserve unbroken and uninterrupted the correspondence and fellowship amongst us for his name's sake.

E. RITTENHOUSE, Mod.

B. C. CUBBAGE, Clerk.

The Warwick Old School Baptist Association, in session with the Warwick Church, June 7th, 8th and 9th, 1876, to the associations and churches with which she corresponds, sends christian salutation.

DEAR BRETHREN:—Through the abounding goodness of our covenant-keeping God, we have been permitted to hold another anniversary of our association, in which our churches have been represented by their messengers, and a goodly number of brethren from other and distant sections of our country were in attendance. Our business has been attended to in peace and harmony; while the preaching of the brethren, during the meeting, has been harmonious, Christ and him crucified being the only theme, and we can truly say it has been a time of refreshing from the Lord, and we have felt it was good that we had met together, and have felt that it was none other than the house of God, and the gate of heaven to our souls, for which we desire to give God all the glory.

Our next meeting will be held, the Lord willing, with the church at New Vernon, commencing on Wednesday, after the first Sunday in June, 1877, where and when we hope to receive your correspondence and messengers.

GILBERT BEEBE, Mod.

WM. L. BENEDICT, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., JULY 15, 1876.

PREDESTINATION AND JUSTIFICATION.

(Reply to brother D. D. Mouser on page 162.)

In reply to the inquiries of brother D. D. Mouser, we feel prepared to say that in our understanding of the subject, the predestination of God fully comprehends the final and everlasting justification of all the redeemed people of our God, and extends to all the events of time however great or small; from the creation of worlds to the flight of a sparrow or the falling of a hair of our heads. But when we speak of Predestination we speak of it as having to do with the execution of the great designs of God by which He has determined the time, place, order and destiny of all beings, worlds or events, that every event must be accomplished in the order of time in the exact order and succession of events that He has determined in His infinite wisdom. We must remember that we in our earthly nature are creatures of time, and subject to the vicissitude of time; but God is "The high and lofty one that inhabits eternity, and His name is holy." Nothing can be beforehand with God, nor behindhand with Him. He declares the end from the beginning, and all things are naked and present to His infinite and omniscient eye. Predestination therefore signifies to us the fixed, determined purpose and counsel of God, in which He has ordained irrevocably the destiny of all things, before they are brought to pass in the order of time. Of this, however, men are willingly ignorant, that with God a thousand years are as one day, or as a watch of the night. Time is measured out to finite beings, in days, and weeks, and years; measured by the constantly revolving wheels of nature. Our finite minds cannot yet comprehend the infinity of eternity in distinction from the passing events of time. "The things which are seen (by us) are temporal, but the things which are not seen are eternal." Time itself is a creature, or created thing, which had a beginning and shall have an end. Predestination, therefore, expresses to us the unerring certainty of the accomplishment of all the purposes and designs of our God, who worketh all things after the counsel of his own will. The most perfect knowledge of God that has ever been given to men, is but very limited, while here in our time state, "we see but in part, we know but in part;" but how groveling must be the mind that can believe that the high and lofty One who inhabiteth eternity, created the heavens and the earth with all they contain, without any definite, settled or determinate purpose in view, or without a certain knowledge that He was able to govern and control them so as to secure the perfect accomplishment of all that was contemplated and determined in His own mind and will. The utter failure of poor finite mortals to comprehend how the entrance of sin and

death, and all the train of evils which exist in the world are to consummate the vast, inscrutable design of God, is not strange, for we have only that measure of knowledge that God has been pleased to give us. But we are not to think that God is such an one as we are.

"Deep in unfathomable mines
Of never failing skill,
He treasures up his bright designs
And works his sovereign will."

It is fully sufficient for the saints to know that God has a purpose, worthy of himself in all his counsels and decrees; and that "he is his own interpreter, and he will make it plain" in his own good time and way.

The perfect and complete salvation of all God's chosen people, including their redemption and justification, is most assuredly secured by the predestinating purpose and decree of God. "For whom he did foreknow them he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified." Now, "What shall we then say to these things? If God be for us, who can be against us? He that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is Christ that died; yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us." Rom. viii. 29-34.

The purpose and decree of God in the predestination of all the election of grace, to the adoption of children, and to make them accepted in the Beloved, is the purpose which God proposed in himself before the world began; but the justification itself is through the redemption that is in Christ Jesus, who was delivered up for their offenses and raised again for their justification. The work of justification is that by which they are washed from all their sins, purged from all their guilt, and made pure and holy by the blood and righteousness of our Lord Jesus Christ. All this was embraced in the purpose and grace which was given them in Christ Jesus before the world began, for they were all blessed in him with all spiritual blessings according as they were chosen in him before the foundation of the world. Those who are the subjects of this work of justification were ungodly. "Now to him that worketh is the reward not reckoned of grace but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven and whose sins are covered. Blessed is the man to whom the Lord will not impute sin."—Rom. iv. 5-8. The

work of justification required the shedding of the blood of Christ, for without the shedding of blood there can be no remission of sins. "But God commendeth his love towards us in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him."—Rom. v. 8-10.

Brother Mouser will perceive that the work of justification is that by which ungodly sinners are washed in the atoning blood of Christ and cleansed from all pollution, made holy and without blame before God. That eternal life which was given us in Christ was never contaminated with sin; it was perfect, pure and holy; from everlasting it is that incorruptible seed which, being incorruptible, could need no atonement, no work of justification. It is in our Adamic nature that we have all sinned, and from the sin of which Christ came, in our flesh, to redeem us from all iniquity, and by his one offering he has perfected forever them that are sanctified.

Some have failed to perceive the distinction between the eternal perfection of that eternal life which was given us in Christ Jesus, and which is manifested in us when we are born again of incorruptible seed by the word of God which liveth and abideth forever, and that justification of the ungodly which is by and through the redemption which is in Christ Jesus. It is a glorious truth that

"In union with the Lamb,
From condemnation free,
The saints from everlasting were,
And shall forever be."

We may speak of *eternal* justification in the same sense in which we speak of *eternal* redemption; for our justification is through the redemption that is in Christ Jesus, "who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works." "For we ourselves were sometime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to his mercy, he saved us by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Lord; that being justified by his grace, we should be made heirs according to the hope of eternal life."—Titus ii. 14 and iii. 3-7. These scriptures forbid that we should separate the justification of the saints from the mediatorial work of Christ in offering himself through the eternal Spirit without spot unto God, and thereby obtaining eternal redemption for us.

The great anxiety of the saints is to first learn by revelation how God can be just and the justifier of such guilty sinners as we have found ourselves to be, and to know by happy experience that Christ has borne our sins in his own body on the tree, and

put them away by his one offering, and that having satisfied the law and justice of God on our behalf, in his holy life and bitter death, he arose from the dead for our justification, and has raised us up from under the guilt of sin, the curse and dominion of the law, and made us sit together in heavenly places in Christ Jesus, in new and resurrection life and immortality. May we know him and the power of his resurrection, and the fellowship of his sufferings, and be conformed to his death.

"Then should the earth's old pillars shake,
And all the wheels of nature break;
Our steadfast souls shall fear no more
Than solid rocks when billows roar."

REPLY TO ALFRED WILCOXEN, On page 163.

"We know that we have passed from death unto life, because we love the brethren."—1 John iii. 14. But this knowledge is not revealed to our sense, but to our faith, and is demonstrated by the Spirit to the spirit within us which is born of God. "The Spirit itself beareth witness with our spirit that we are the children of God."—Rom. viii. 16. But this witness is not borne to our fleshly or carnal mind, for the natural man (even the natural man of the christian) receiveth not the things of the Spirit, neither can he know them, because they are spiritually discerned.—1 Cor. ii. 14. This spiritual demonstration is a light that shineth in darkness, and the darkness comprehendeth it not. Our fleshly nature is as dark as midnight in regard to the things of the Spirit, and full of infidelity, always doubting and disputing the evidence which is given to our heaven-born spirit; and this is what produces the warfare between the flesh and the spirit in all the children of God. Faith is the substance of things hoped for, and the evidence of things not seen.—Hebrews xi. 1. "Hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it."—Rom. viii. 24.

Those who have never by the quickening power of God been made to know the dreadful depravity and filthiness of their hearts, may think them meet to present as an offering to God, and even more efficacious in procuring salvation than the blood and righteousness of the Son of God; for they teach that Christ has shed his blood alike for all mankind, but that the blood of Christ does not secure salvation to any, while the giving of their wretched hearts to God will secure what the blood of Christ has failed to secure. We know of no more certain evidence that a person is totally ignorant of the way of life and salvation through Jesus Christ, and totally dead in sin, than that they are left to believe they have secured salvation, either by giving their hearts to God or by any other work performed by them.

One word further to brother Wilcoxen. We know of no scriptural ground on which christians are required to know the day or hour of

their passage from death unto life. We do not know the day or hour of our being born of the flesh, only by the testimony of others; but we know that we exist in the flesh nevertheless. So, though we may not know the hour when we were first quickened experimentally, still the Spirit beareth witness with our spirit, in producing in us its fruits, the first of which is love, then joy, peace, &c., which follow and assure our faith that we are born of God.

MATTHEW V. 22.

"But I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire."

On the last clause of the above text we are requested to express our views. It was written of our blessed Savior that he should magnify and honor the law which his people had transgressed, and from the condemnation and dominion of which he came to redeem them. Not by modifying its demands, but by fulfilling all its jots and tittles. In the 17th verse of this chapter he said to his disciples, "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." It should be remembered that when Christ preached this sermon to his disciples on the mount, he was himself with them under the law, and as he while under the law observed and obeyed all its demands, so he taught his disciples to observe and obey every precept and all the rites and ordinances of the law, until they should be redeemed from its dominion by the one offering which he was soon to make. The scribes and pharisees had made void the law by their traditions; but Christ instructed his disciples to observe the law in its exceeding broadness, in its spirituality, as extending to the thoughts and intents of the heart, and not as taught in its letter by the scribes and pharisees.

In the spirit of the law, that man was a murderer who cherished malicious feelings toward his fellow-man, even when he refrained from the actual execution of the crime. "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him."—1 John iii. 15.

"Ye have heard that it was said by them of old time, Thou shalt not kill, and whosoever shall kill shall be in danger of the judgment; but I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment." That is, of suffering the judgment and penalty of the law, as being by it convicted of the guilt of murder. "And whosoever shall say to his brother, Raca," that is, Vain fellow, "shall be in danger of the council." The Sanhedrim is probably meant, as that was the great council of the Jews, composed of seventy or more

members, to whose decision all important matters, whether civil or ecclesiastical, were submitted.

"But whosoever shall say, Thou fool, shall be in danger of hell fire." The words, hell fire, we understand to be figuratively used, first, to signify the perdition of the ungodly who die in their sins; but the same words are used to express a state of confusion, disorder and distress among the people of God.

The laws under which the carnal Israelites were held were figurative of the laws and institutions of the gospel church, under the new dispensation. The Israelite who brought his gift to the altar was not accepted while indulging in bitterness against his brother; so the disciples of Jesus while they were under the law were instructed by him to strictly observe that order. And now those who are redeemed from the law and are brought under law to Christ, are also commanded to love one another with a pure heart fervently. Under the new dispensation a new law or commandment is given to the saints, that they love one another. If in the kingdom of Christ one is angry with his brother, he is in danger of the judgment, which adjudges him in disorder, and which would bar him from the fellowship of the saints while unreclaimed from his error; and in indulging in bitter invectives against a brother, as saying to him, Raca, or a vain fellow, he is liable to be arraigned before the church for disorder; and if one of the members of the church, in passion, shall say to his brother in the church, Thou fool, he shall be in danger of that hell fire to which the apostle James refers: "Even so the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth. And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell."—James iii. 5, 6. This same strong figure is used again by our Lord, in his admonitions to his disciples, in Matt. xviii., in which the church is spoken of as the body of Christ, and as having many members. "Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh! Wherefore if thy hand or thy foot offend thee, cut it off," &c., "for it is better for thee to enter into life halt or maimed, than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out and cast it from thee; for it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire." These admonitions do not imply that any of the redeemed sons of God can ever cease to be the sons of God and heirs of glory; but that the church, as a body or church, by neglecting the discipline of the house of God, and suffering disorderly members to hold a standing in nominal fellowship, will be thrown into disorder, confusion, distress and darkness, compared to the fire of hell

—the fire of torment. It is fitly called hell fire, or fire of hell, because the spirit that kindles strife, confusion, disorder and bitterness among the children of God is from Satan, and sets on fire the course of our carnal nature, and it is set on fire of hell.

THE ERIE AND CANADA SOUTHERN RAIL ROADS,

Over which we traveled in going to and returning from the meetings in Ontario, deserve from us a word of commendation.

The Erie is too well known generally to require any further commendation than to say that it is one of the most extensive railways in the United States, extending from New York City to Buffalo, a distance of over four hundred miles, with numerous branches, intersecting and connecting with all the popular thoroughfares in all the Western States and Canada. For grand and delightful scenery it has no equal in any road we have ever traveled. Its broad gauge, wide, commodious coaches, palae cars, careful engineers, polite and attentive conductors, insure comfort and safety to the millions who travel over it.

The Canada Southern Railway, which makes a connection with the Erie at East Buffalo, is the most perfect and pleasant railway we have ever traveled over. Extending from Buffalo to Detroit and Toledo, and connecting with all the western and southwestern roads, as also with all the principal eastern routes, almost perfectly straight, and with practically no grades, the track throughout is of steel, well ballasted and bridged, and well built in every respect. This line is the shortest as well as the best between Detroit and Niagara Rivers, and lacks only three miles of being the shortest possible. The advantages of a straight line are felt in many ways. There are no curves to produce that uncomfortable feeling like sea-sickness, which is felt on many roads, in lurching the cars from side to side. There are stretches of from fifty to sixty miles of mathematically straight track, on which the cars glide at the rate of forty to fifty miles an hour, without any disagreeable side-surges. Passengers on this route are brought to East Buffalo, where they have only to change cars, without the annoyance of omnibus or carriage hire. The cars on this, as well as the Erie, are of the most comfortable and approved style. We do not hesitate to recommend to our numerous patrons in the Western and Southwestern States, and in Western Canada, the Canada Southern and Erie route. And those going from the east to any part of the west or southwest, will find the Erie and Canada Southern far preferable to any other.

This route passes through Middletown, N. Y., and the Middletown depot on the Erie Road is within sight of our office, and within two or three minutes walk of where we now sit to write this notice.

OUR SPRING ASSOCIATIONS.

It has been our happy privilege once more to attend the anniversary meetings of the five associations of our faith and order in the Atlantic and Northern States, beginning with the Baltimore Primitive Baptist Association, which was held with the Harford Church, Harford Co., Md., commencing on Wednesday, May 17th. The Delaware, at London Tract, Chester Co., Pa., one week later, May 24th. The Delaware River, at Kingwood, N. J., began May 31st. The Warwick, with the Warwick Church, began June 7th, and the Chemung Association, at Vaughan's Hill, Bradford Co., Pa., began June 14th, each session occupying three days. These meetings were all well attended by ministers and brethren from States extending from Maine to Alabama and Georgia, and from Kentucky, Illinois and Indiana, to the seaboard. Thirty ordained ministers were in attendance, many of whom attended each of the five associations. The preaching was perfectly harmonious throughout, and the business was transacted with perfect unanimity. The weather was fine, and the seasons were truly refreshing.

OUR VISIT TO CANADA.

After the close of the Chemung Association, eight of us from the States, and six who were returning to their homes in Canada, passed over the Erie and Canada Southern Roads to attend the Quarterly Meeting of the Primitive order of Baptists, at Ekfred, Ontario. Elders J. H. Gammon, Joseph A. Johnson and wife, Eld. Wm. L. Beebe and ourself, went on in advance with Eld. W. Pollard and the friends, to attend appointments at various places in that Dominion, on the preceding Sunday. Ourself and Eld. Wm. L. Beebe preached at Duart on Sunday, June 18th, to a large assembly, and after spending some days very pleasantly among the brethren, were joined by the rest of our company from the States at the Ekfred Quarterly Meeting, on Friday, June 23d. This meeting was much larger than any we had attended this season, there being present, probably, from 1,500 to 2,000 persons. The time from Saturday morning till Monday afternoon was principally devoted to preaching the word, there being six ordained visiting preachers present, all of whom took part in proclaiming to the Gentiles the unsearchable riches of Christ. The season was one of refreshing from the presence of the Lord. On Sunday morning the pastor, Elder Wm. Pollard, administered the ordinance of baptism to several candidates—three, if we mistake not—and in the afternoon the Lord's Supper was also administered to the church and visiting brethren present. The cause seems to be prospering under the ministry of our beloved brother Pollard. We had conversation with many who appear to know and love the truth, who have not made a public profession of their faith. May the Lord incline their hearts to take the yoke of their Lord and yield obedience to him as their King.

THE LAST CHANCE.

With this number we offer for the last time to stamp the names without extra charge on the books of those who send in their orders and money immediately for the book of J. F. Johnson's writings. We are fast bringing the work to completion, and expect in our next issue of the SIGNS to publish its completion.

The book will contain in the front a fine photograph of the author, together with his autograph, and will make from five to six hundred pages, and will be sent, postage paid, to any address, at the following

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MISCELLANEOUS.

DEAR ELDER BEEBE AND SON:—Please say to the readers of your valuable paper, the SIGNS OF THE TIMES, I have received a number of letters from brethren in different states, asking for a description of New Mexico, and I have answered all but one letter written to me from Denver, Hancock Co., Ill. The name I have forgotten and the letter misplaced. If the brother will give me his address I will answer him with pleasure, and also any other brother wanting information of New Mexico, will be answered with due respect.

JAMES DEAN.

HARPER'S FERRY, W. Va., June 20, 1876.

BROTHER BEEBE:—I live about four miles from Harper's Ferry, and would like to say to the members and ministers of the O. S. Baptist order who may pass this way, that my house is always open to such, and nothing affords me greater pleasure than to have them call on me, and I hope they will do so. I am not a baptized member, but I can truly say I love them and the doctrine.

Yours in hope,

R. N. DUKE.

"He left a wife and several children." So reads a reference to the Rev. Mr. Parker, late pastor of the Presbyterian Church in Ashland, Ky. He has not left the world, however, but has eloped with the young daughter of a deacon of his church.

The following was the reply to the question, "Which of the two popular London preachers do you like best?" naming them. "I like to hear Mr. — preach best, because I don't like any preaching, and he comes the nearest to nothing of any that I ever heard."

Will brother Benjamin Parker please give me his post-office address? Mine is Dawn, Livingston Co., Mo.

NANCY S. WITHEROW.

Providence permitting, Elder Silas H. Durand will be with the church at Burdett, on the fifth Sunday in July, and Saturday preceding.

CHURCH LETTERS.

(Written by sister Bessie Durand.)

The Asylum & Vaughan's Hill Church, to the Chemung Old School Baptist Association, now convened with us, giveth love and salutation.

DEAR BRETHREN:—We rejoice that the time has come around for you to meet with us again, and we gladly welcome you, hoping and praying that our coming together at this time may be of mutual comfort and benefit.

The Lord has enabled us to build a chapel in which to worship him, and while speaking and hearing of the blessed truth of the gospel in this temporal edifice, may we have a clear view of that eternal building which is not made with hands, and which will resound with praise when these walls are dissolved.

The past year with us has been one of quietness, and though our band is feeble, we feel that we stand on a firm foundation, even the Rock Christ Jesus. This is our only hope and comfort in our trials and many sorrows, and the only resting place for our weary feet. The hand of sickness has been laid upon some of our members, who, though longing to meet with us in our solemn assemblies, have been deprived of that cheering privilege through all the year; but in their afflictions they have realized the soul-comforting promise, "When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee;" and the high and holy One who made the rich promise will be "the strength of their heart and their portion forever."

Our beloved brother, Elder S. H. Durand, still comes once a month, breaking to us the bread of life, and presenting the choice wine of the kingdom, and we desire to render praise and thanksgiving to the God of our salvation that he has dealt so bountifully with us. Our numbers have often been few, but in our smallest gatherings we have felt that the sweet presence of the dear Redeemer has filled all the vacancy, and while sitting in heavenly places in Christ Jesus in spirit we have been with the general assembly and church of the First Born, an innumerable company at the right hand of the Most High. At such times the earth grows small, while heaven expands, and the joys of the Savior's unspeakable love fill all our being.

"O for such love let rocks and hills
Their lasting silence break,
And all harmonious human tongues
The Savior's praises speak."

Since our last annual meeting two of our number have entered the church triumphant, where they can praise without a jarring note. Sometimes in our praises here there is discord, the cause of which is often very small, yet until removed by the tender hand of charity, unbroken harmony cannot prevail. O! if this sweet grace could fill all our hearts, there would be no room for discord, or any evil thought.

"Then each would feel his brother's sigh,
And with him bear a part,

While sorrow flows from eye to eye,
And joy from heart to heart."

We often mourn our coldness and lack of the fruit of the Spirit of Christ, which is love, joy, peace and long-suffering, forgetting ourselves, and thinking of the good of our brethren. It is our desire that the Lord enable us to make straight paths for our feet, and that we may be more spiritually minded, not forgetting the assembling of ourselves together. If we could fully see the beauty of the Lord's house, and truly realize what a wonderful favor it is to be admitted into his courts, a trifling matter would not keep us from partaking of such a feast. We would be inquiring of the great Shepherd, "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon," desiring that our way might be in their footsteps. We are commanded to seek *first* the kingdom of God and his righteousness," and all earthly things that we need will be added unto us. Dearly beloved, let us heed this command, and may we be more enamored of the church of the living God, which is "a garden inclosed, a spring shut up, a fountain sealed," a fountain of gardens, a well of living waters, and streams from Lebanon. Awake, O north wind, and come, thou south, blow upon this garden, that the spices thereof may flow out. O that we may see the stately steppings of our God among the golden candlesticks, and may many who are now strangers and foreigners come with singing unto Zion, flocking as doves to the windows of the ark, and may all the humble and lowly who are standing without the beautiful gates, admiring her portals, yet fearing to enter, be drawn by the cords of love into this banqueting house, where they will hear the sweet command, "Eat, O friends, drink, yea, drink abundantly, O beloved."

Sometimes in our meetings here our minds have traveled back over the years that are past, and again we have listened to our aged fathers, who, with quivering lips, but strong faith, told the "old, old story, of Jesus and his love." Their labors are done, their warfare is ended, and they have entered into full fruition of that blessed hope which bore them up through much tribulation, and they are now clothed in that spotless robe which is the righteousness of Christ, treading the streets of that city "which hath foundations, whose builder and maker is God." And we think also of younger brethren, who came among us with rejoicing, in later years, making glad our hearts, and we thought, surely the Lord has remembered us in great mercy, and his glory has risen upon us. It is with solemn joy and tenderness of heart that we now recall those bright days; for it was only a brief season that we were permitted to hear their voices in our covenant meetings, speaking of the union, communion and sweet fellowship they enjoyed in this blessed household. It was but a short space before it was said to them, "Come up higher." Very soon was heard the shining chariot wheels

that was to bear them to their heavenly home. We have mourned their company, and wondered why it was that those who promised so much should be transplanted so soon. But the mysteries of infinite wisdom we can never solve; yet when faith lifts us above this fading scene, we can see them all at rest in the bright mansions of love, their heads reclining on the breast of their dear Redeemer, where they, with all the blood-washed throng who have passed within the veil, are joining in anthems of praise to his most holy name.

ORDINATIONS.

The Regular Predestinarian Baptist Church of Jesus Christ called Antioch, located in Boone Co., Ind., made a call on some of her sister churches for help, to meet with her in council on the first Saturday and third day of June, 1876, for the purpose of looking into the propriety of ordaining THOMAS J. JONES, one of her members, to the work of the gospel ministry. The following named churches were called upon, to wit: Providence, Eagle Creek, Forks of Little Buck Creek, and Antioch, in the Conn's Creek Association; Mt. Carmel, Mt. Gilead and First Fall Creek, in the Lebanon Association; Little Blue River, in the White Water Association. All of Indiana.

The following named messengers from the several churches appeared and took their seats in the council:

From Providence—Eld. Jesse G. Jackson, brethren R. W. Thompson, (a licentiate) Wm. J. Tyner, A. J. Sutton and E. J. Chambers.

Eagle Creek—Eld. Joel Kemper, brethren J. N. Penwell, J. H. Baker and Aaron Osburn.

Forks of Little Buck Creek.—Bro. Amos Morris.

Mt. Carmel—Elders Thomas Martin, David Caudell, brethren John F. Weaver, (a licentiate) W. P. Denny, D. W. Caudell and W. R. Bannon.

Mt. Gilead—Eld. J. F. Pilkington, brethren H. Reaves and A. T. Reaves.

First Fall Creek—Eld. Benj. Zion.

Little Blue River—Eld. H. Wright.

Antioch—Elders J. H. Kemper, Sen., Wm. P. Jones, brethren James Hooper and Samuel West.

The council organized by choosing Eld. Thomas Martin Moderator, and Wm. J. Tyner Clerk.

The church then surrendered the whole matter to the council, to treat consistent with sound gospel order.

1. On motion and second, brother Jones was called upon to give a relation of the reason of his hope in Christ, together with his call to the work of the gospel ministry, and his views of the scriptures, which he did to the full satisfaction of the council.

2. The council then retired, and after a few moments of deliberation fully resolved to proceed with the ordination of brother Thomas J. Jones in the following order, to wit:

Ordination prayer by Eld. Jesse G. Jackson, and laying on of the hands of the presbytery, consisting of all Elders present—Jackson, Kemper,

Martin, Caudell, Pilkington, Zion, Wright, Kemper, Sen., and Jones.

4. The right hand of fellowship was extended to brother Jones by the Moderator, in behalf of the council.

5. The charge to be delivered in the form of a discourse, by Eld. Harvey Wright, at 10 o'clock to-morrow.

6. The Clerk to write brother Jones (credentials) a certificate of his ordination, and deliver the same to him.

7. A copy of the proceedings of the council to be forwarded by the Clerk for publication in the SIGNS OF THE TIMES.

Adjourned.

THOMAS MARTIN, Mod.
WM. J. TYNER, Clerk.

On the 27th of May, 1876, two of our brethren were ordained to the gospel ministry, at Antioch Church, Bradley Co., Ark.

The council was composed of the church and ministers and brethren, to wit:

From Mt. Paran Church—T. D. Hainie and W. A. Cathie.

From Pilgrims's Rest—Jacob Stover, — House, and Eld. Isaac Jones.

From Ebenezer—Eld. A. Tomlin.

The presbytery was composed of Elders A. Tomlin and Isaac Jones.

The church presented their brethren, JOHN R. PARKER and RUFUS N. RICE, for ordination, and they being examined by the presbytery were found to be the called of God to the work of the ministry, and were ordained.

Examination and charge by Elder A. Tomlin.

Ordination prayer by Elder Isaac Jones.

Yours as ever,

A. TOMLIN.

SATURDAY, June 3, 1876.

Pursuant to a call of Turkey Run Baptist Church, of Fairfield County, Ohio, a council of brethren convened, viz: Eld. Wm. Dodd of Todd's Fork Church, Eld. Lewis Kagy of Friendship Church, at Sunville, Eld. G. N. Tusing of Friendship Church, at Reynoldsburg, and Eld. J. P. Taylor of Harmony, Licking Co., Ohio.

The council for the ordination of brother T. COLE organized by choosing Eld. Lewis Kagy Moderator, and J. P. Taylor Clerk.

The church presented the candidate, and expressed their fellowship by a vote to his gift and doctrinal views.

The council being acquainted, and on examination doctrinally and experimentally, was fully satisfied with the gift.

Adjourned until Sunday, 10 o'clock a. m.

SUNDAY MORNING.

The council convened with the congregation pursuant to adjournment, and proceeded to the ordination.

Singing and prayer.
Ordination discourse by Eld. Kagy from the text, "Preach the word."

Laying on of hands by the presbytery, and ordination prayer by Eld. Tusing.

Charge by Eld. Dodd.
Right hand of fellowship by the presbytery and the brethren and sisters present.

LEWIS KAGY, Mod.
J. P. TAYLOR, Clerk.

CIRCULAR LETTERS.

The Chemung Old School Baptist Association, in session with the Old School Baptist Church of Asylum and Vaughan's Hill, Bradford Co., Pa., June 14th, 15th and 16th, to the churches of which she is composed sendeth greeting.

DEAR BRETHREN:—The Lord has been merciful in sparing as many of us as he has, to meet again to worship the only true and living God, and may our coming together be in love and fellowship. We know, brethren, if we come in the spirit of Christ this association will be one to be long remembered, for where the Spirit of the Lord is, love must dwell in the hearts of his children. "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God; therefore the world knoweth us not because it knew him not." Now, brethren, we wonder sometimes how it is that we are so different from the other denominations who profess to be the people of God; yet they know him not. We know this by experience, for when we were moving on in man's wisdom, like Saul under the law, we thought we could do many wonderful works. But when it pleased God to reveal in us his Son, we conferred not with flesh and blood, but was made to cry out like Saul, "Lord, what wilt thou have me to do?" or, in other words, "God be merciful to me a sinner." Here seems to be a different language coming from the heart. Why? Because he has manifested himself to us as our Savior; "he is the chiefest among ten thousand and the one altogether lovely." We have now a foretaste of the goodness of our God in our experience, and his goodness that has followed us all our days, for his love changes not. Now, brethren, let us walk in his commandments, and may we love one another with a pure heart fervently, and may we be weaned from things of the earth, and may our minds be on heavenly things, and may all malice and every evil thought be put away from us, and our coming together in this association be for the welfare of each church, that we may show forth what manner of spirit we are of. We have learned in the word, and also in our own experience, that if we live after the flesh we shall die, either as churches or individuals. This is not true of carnal professors, but only of the living in Jerusalem. In following our fleshly desires we depart from him who has become to our souls the chiefest among ten thousand—from Jerusalem, which is above, and from our comforts. In the world, in gratifying our carnal propensities in walking after the flesh, we find, after having been alive spiritually, no abiding satisfaction, but distress and pain; and yet how liable we feel ourselves, both as individuals and churches, to be led by the flesh. We know that unless the Lord keeps us we will not be kept in the right way. Unless the Lord build the house they labor in vain that build it; unless the Lord keep the

city the watchman waketh but in vain. What a blessed provision of our God it is that those who are brought to Zion are brought together, walk together, live together and rejoice together. No man liveth to himself alone. In proportion as we are experimentally in this truth we experience this being together with the people of God. Error tends to separate, truth brings together. In the crowing experience of God's salvation we shall come in the unity of the faith and knowledge of the Son of God unto a perfect man. And how comfortable and helpful this walking together is, as it was ordained to be. Two are better than one, because they have a good reward of their labor, for if they fall, the one will lift up his fellow; but woe to him that is alone when he falleth, for he hath not another to help him up. Again, if two lie together then they have heat, but how can one be warm alone; and if one prevail against him who shall withstand him, and a three-fold cord is not easily broken. How clearly and beautifully this teaching is recognized in the exhortation of the Apostles to be of one mind, to love as brethren, to watch over each other in love, to exhort and admonish one another and be fellow-helpers. How much we feel that we need this watch and care, both as individuals and churches, of our brethren and of our sister churches; and how necessary to our comfort, fellowship, peace and prosperity in each relationship, both as brethren and sister churches, that our doctrine and all our walk should be in the light and open to the regard of each other, that we may receive the benefit of each other's tender and loving watchfulness, and be mutually helpful, that our fellowship may be undisturbed by any apparent lack of mutual confidence, and that our joy may be full.

SILAS H. DURAND, Mod.
HORACE W. DURAND, Clerk.

A VALUABLE SALVE.

For felons, cuts, bruises, and sores of every kind. It surpasses all other remedies for gatherings in the breast. In cases of inflammation, a thick application should be used.

COMPOUND.

Eight ounces Balsam Fir.
Three ounces White Pine Turpentine.
Three ounces Rosin.
Four ounces Beeswax.
Melt the above ingredients over a slow heat, until all becomes uniform. Care must be taken not to get it too hot. When all is melted, add four ounces of Sweet Oil.

We have tested the healing virtue of this salve in our family for many years, and have furnished it to many others. It has checked the progress of felons when not too far advanced, and effected a perfect cure. For cuts in the flesh it heals in a very short time. For gatherings in the breast, bruises, &c, its soothing and curative virtue is wonderful. As we have been so frequently called on to supply it to others, we have concluded to publish this Recipe for the benefit of all. Try it!—ED.

MARRIAGES.

June 22, 1876—At the residence of the bride's mother, at Boonsboro, Md., by Elder Joseph Furr, of Loudon Co., Va., Prof. Robert Saunders Henry, of Harford Co., Md., to Miss Angie F., youngest daughter of the late Eli Crampton Esq.

OBITUARY NOTICES.

By request of sister Ware, I send you notice of the death of brother **B. S. Ware**, who died at his residence in the city of Athens, Clark Co., Ga., on the 24th day of May, 1876, in the 62d year of his age.

From childhood he had been a sober minded, industrious, persevering, careful and prosperous farmer, and was reared mostly in Madison County, of this state, where he first married. After a number of years his wife died, leaving him with several children without motherly attention, until he married her who is now left to mourn the loss of as kind and provident a husband as ever lived. She is left with one son by him, who is about sixteen years old, who with the first children are left to mourn the loss of their careful, kind and affectionate father. About the year 1859 he attained a hope in Christ, which he kept almost a profound secret till August, 1865, when he united with the Old School Baptist Church at Lystra, Madison Co., Ga., by experience, and was baptized by the writer. At the same meeting his wife, sister Ware, joined by letter, where they continued orderly and useful members several years, even after removing their residence to Athens, until a few years since, with others, they went into the constitution of the Old School Baptist Church in that city, (her membership is still there) where he continued a firm, consistent, exemplary, uncompromising, liberal, active, steady and highly respected member, until removed from the earthly house of this tabernacle to that building of God, a house not made with hands, eternal in the heavens. In the forenoon of the same day he died, sister Ware informs me, he spoke to her rather quickly and unexpectedly, with a very pleasant smile on his face, saying, in substance, "My dear, I am going to die, and be forever at rest. Do not weep for me, and do the best you can. Tell brother Patman I remain firm in the same faith in which I have stood from the first, and now my way is clear. Farewell." And with a pleasing smile, gently pressing her hand in his, dozed off in sleep; and though he awoke and dozed off several times, he never spoke to be understood any more. Truly he is greatly missed by his bereaved family, in the church, in the city, and in the country where he was known. But we sorrow not even as others who have no hope, but all desire to bow submissively with reverence to this dispensation of God's providence. May he in great mercy bless and sustain the bereaved widow, the fatherless children, with other relatives, brethren and friends who feel interested, is my earnest desire for Christ's sake. Amen.

ALSO,

DIED—At his residence in Oglethorpe Co., Ga., on the 31st day of May, 1876, brother **Randol Tiller**, in his 88th year.

He had been an Old School Baptist over sixty years, firm in the faith and orderly in his walk. His wife, sister Jane Tiller, died about three years since, and was nearly the same age. She had been equally firm and orderly. They were members at Bethlehem, Oglethorpe Co., Ga., where my membership now is. They reared a large family of children, and taught them all to cultivate the earth, and make their living honestly, which they have done, and continue to do. The old people to the time of their death had scarcely ever taken any medicine from physicians, nor had them in their family, always contending that constant labor, with regular habits was a great preventive of disease. The old brother often said that when death did come he wished it soon over; and he was confined to his bed but three days. He complained of great darkness and fears, until a little before he fell asleep he made signs with his hands upwards, with a pleasant countenance, making great efforts to speak, but could not. Most of the children, if not all, (I do believe) have realized that the God of their parents is

their God also. Some of them have not yet taken up their cross and publicly followed Jesus in the ordinances of the gospel, but I wish they may do so. They all have reason to rejoice that their father and mother are forever at rest.

Yours in brotherly love,
D. W. PATMAN.
NEAR LEXINGTON, Ga., June 15, 1876.

By request I send you the following obituary notice for publication.

Eld. John L. Wilks, died at his residence near Newtown, Putnam Co., Mo., Feb. 29th, 1876, of pneumonia fever, aged 37 years, 4 months and 9 days.

Brother Wilks was born in Adams County, Ill., Oct. 22d, 1838; moved with his parents to Putnam Co., Mo., in the eighteenth year of his age; married to Miss Harriet Martin, daughter of Eld. John Martin, Sept. 6th, 1860; joined the Old School Baptist Church called Siloam, April, 1862; liberated by the church to exercise his gift, April 1st, 1864; ordained to the ministry by Elders John Whitely and John Martin, June 1st, 1865. Brother Wilks was an able minister of the gospel of Christ, and through all controversies that came up, having a tendency to disturb the peace and fellowship of the church, he stood firm in the doctrine of salvation by grace. He seemed determined to know nothing among his brethren save Jesus Christ and him crucified. His speech and his preaching were not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that the faith of his brethren should not stand in the wisdom of men, but in the power of God. He lived an exemplary life, was a good neighbor, a kind husband and a tender parent. He left sister Wilks, with several children and the church to mourn their loss, together with many other dear relatives and friends, as well as his spiritual kindred in Christ. But they mourn not as others who are without hope; for it may be truly said of our deceased brother, that he fought a good fight, that he finished his course, and kept the faith. Then, blessed are the dead who die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them.

May the Lord sustain his widow, dear children, parents, brethren and sisters, and give them a resignation to his will in all their trials, and prepare them for usefulness in his visible kingdom for Christ's sake.

"His languishing head is at rest,
Its thinking and aching are o'er,
His quiet, immovable breast
Is heaved by affliction no more."

Your brother in tribulation,
H. A. BROOKS.
SPICKARDSVILLE, Mo., June 11, 1876.

Please publish the death of **Rebecca Ann Garrett**, who died at the residence of her father, Evan Garrett, Nov. 6th, 1875, in the 52d year of her age.

She suffered for four years from a painful disease. Few, we think, have suffered worse bodily affliction, and borne it with greater patience and resignation than she, firmly believing that all things wrought together for her good. Her only desire to live was that she might be a support and comfort to her aged father in his declining years. She was well known by a large number of Old School Baptist friends, who had shared her hospitality and kindness during the meetings at London Tract. Although she had never united with the church, she was sound in the faith, and in her last hours her earnest prayer was that her heavenly Father might take her home.

"Her soul has fled this mortal lot
To soar amid the skies,
And left a blank to mark the spot
Where death has claimed his prize.
"Her charming words no longer cheer
A parent's fervid heart;
Sisters and friends have ceased to share
The joys her smiles impart.
"Consoling proof of final rest
Should quiet every sigh;
Her dying words a hope expressed
Of peace with God on high."

ELLA M. HOSSINGER.
STRICKERSVILLE, June 23, 1876.

ASSOCIATIONAL.

The Lebanon Old School Baptist Association will be held with Taylor's Creek Church, Grant Co., Ind, to commence on Wednesday before the third Saturday in August, at ten o'clock a. m.

Those coming from the east by railway will stop at Mier, where they will find conveyances to conduct them to the meeting on Tuesday evening and Wednesday morning. Those coming from the west will stop at Converse, where they will find conveyances on Tuesday evening and Wednesday morning.

Come by way of Pittsburg, Cincinnati & St. Louis Railway.

E. W. MILLER.

The Corresponding Meeting of Primitive Baptists of Virginia is appointed to be held with the Mt. Zion Church, in Loudoun Co., Va., commencing on Wednesday before the third Sunday in August, 1876.

Brethren and friends coming from a distance by rail will come by way of Alexandria, taking the cars at that place on the Washington & Ohio R. R., for Leesburg, where they will be met by conveyances to take them to the meeting.

A cordial invitation is extended to the brethren generally, and especially to brethren in the ministry.

Affectionately your brother,

J. N. BADGER.

The Concord Association will be held with the Otter Creek Church, at Gerrard, Macoupin Co., Ill., on the 6th, 7th & 8th days of September, 1876.

Those coming on the cars will get off Girard and inquire for S. R. Boggess or J. C. Vansicle, as both places are near the depot. We will be pleased to have as many of the brethren to attend as can, particularly the preaching brethren. Cannot Eld. J. A. Johnson of Indiana visit us once more?

S. R. BOGGESS.

The Indian Creek Old School Baptist Association will be held this year with the Bethlehem Church, Franklin Co., Ind, commencing on Friday before the third Sunday in September, at ten o'clock a. m., and close on Sunday following. We cordially invite all our dear brethren and sisters, especially ministering brethren, to meet with us.

Those from the east will come by way of Hamilton, on the Indianapolis Rail Road, and get off at Oxford. Those from the west will come on the rail road from Indianapolis, and get off at College Corner, Butler Co., Ohio, where they will be met by the brethren on Thursday evening and Friday morning, and conveyed to the place of meeting.

ALLEN HAINES.

The Regular Baptist Association called White Water, will be held with the church called Lick Creek, Fayette Co., Ind, commencing on Wednesday before the second Saturday in August, 1876, (the 9th.)

Brethren and friends from a distance coming by public conveyance from the east the evening before the association will stop at Connersville, and call on the undersigned. Those coming from the west will stop at Longwood Station, and call on brother Atherton, living within a few hundred yards of the station. Those coming either from the east or west on the Wednesday morning trains can get off at Tyner's Station, about one mile south of where the meeting will be held.

W. H. BECK, Clerk.

RECEIPTS.

We have received a number of remittances since last number, but for want of room omit publishing them until next number.

[Eds.]

INSTRUCTION TO SUBSCRIBERS.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 44.

MIDDLETOWN, N. Y., AUGUST 1, 1876.

NO. 15.

POETRY.

IN MEMORIUM.

Affectionately inscribed to Mrs. J. C. Word.

Anna Spragins! eternal heaven's own!
Dust claims thy dust, but thy glad soul hath
 flown,
On angels' wings, as messengers of his,
To bring to God and his immortal bliss.
Dear lovely one! mortality no more
Shall bruise thy heart within her changing
 shore;
Which having passed, so passed away thy
 fears;
And God himself shall wipe away thy tears,
And make thee pure, eternal to abide
In likeness of thy Lord, and satisfied;
For all the fullness of thy God is thine,
All glorified with glory all divine.
O blessed thou! Rejoice, my soul, nor grieve,
Nor to the earth-side of thy dying cleave.

But Oh! beloved, our wounded hearts have
 bled,
And fed on bitter herbs, that thou art fled;
And mine, ah mine! did twine thy cypress
 meed,
As one afar, but as bereft indeed.
But soon how blest? My Father's tender
 hand
Displaced the woe, and gave the sweet com-
 mand,
"That love her, let rejoice." My wreath was
 now
A crown of glory on my mortal brow,
And a crown of gladness for my heart,
To see what doth the heaven-side view im-
 part;
Behold how gorgeous with the glory gild
Of God's decrees, in love and good fulfilled.
The Father-voice hath shown the Father-
 hand,
That in her death did break no spirit band,
But only lopped away an earthly clod,
That she to us come closer in our God.
(For the sweet cord that us together knit,
Was not of flesh, that death should sever it.)

The joy, on love ineffable, attend,
Nor grief infringing services must lend.
Ah, yes, rejoice, and glimpse the perfect day;
That sped the grief hath blown the mist
 away
That hid all this decree of God in gloom,
Nor saw the hand, anon, that moves in love,
Cementing all to one grand whole above.
Deep in this gloom the last great foe was
 slain,
Whence life eternal springs th' immortal
 gain,
And loss of earth in painful, sinful clod,
Was gain of heaven, its throne, and living
 God.

Ah, well rejoice! in her enthroned on high,
And God that brings the church's victory
 nigh.
This fall in earth was to arise in heaven—
This stroke of Death into himself was driven,
While the dark grave in strong and binding
 sod
Brings but deliverance to a child of God.
And every stroke thus given as a foil,
God's temple to demolish or despoil,
Becomes a building power in his Son,
Who faithful gathers all in all in one.

But, sister, how hast thou appeared,
All lovely in thy form and strong endeared
My soul to thine; like trailing vines com-
 bined
To lap one Tree; together we're entwined
Till 'twere as one; and one to pluck before,
To leave the other bruised and broken sore.
Or yet as water-drops together run,
And touching other lose themselves in one,
By strong affinity to mutual glide
By contact to one mass, which to divide
Were—as one mingling soul; to touch a part,

Were as to touch the one life-pulsing heart.
Who knows with her I've died—with me she
 lives?—
What I have lost in death, in life she gives?
Sweet as the summer's gently falling rains,
Or soft refreshing dew that still remains,
With mouth and kisses sweet to meet the
 rays
That first aslant their gorgeous source dis-
 plays,
Then all congenial throws their loving arms,
To drink the sweet excess of dewy charms;
And thus commingling softens all the scene,
And makes a spot divine in living green,
That blesses full and sweetly sanctifies
The hallowed hour that nature lone denies;
And that as holy perfumes softly fall
Around the heart, subduing all and all,
So were her spirit-comings to my soul,
In love's assertion and divine control
While in the flesh; and soon the voiceless
 thought
(With sympathy in savored fragrance
 fraught)
Of separate heart filled up and overflowed,
And well assimilated as it poured
Into the urn of our baptismal life
As one; nor knew a separating strife,
And making us a breathing Concord sweet—
A loving, living harmony complete;
A voiceless spirit bound in great content;
A peerless joy to formless joying lent.

I've known her nigh by neither word or sign
In flesh, but that her spirit whispered mine,
And sweeter, softer, light and life would stir
My purer inner depths; or, as it were,
A small, still voice would bid, in strength
 triumph,
My soul with her's in our dear Lord com-
 mune:
I felt an angel was within my tent,
And blessed the God who winged and loving
 sent.

Ah, well I know the flood of softer glow,
As glory-beams that fell so far below
To light my house for visitant divine,
That came to strengthen, comfort and refine.
Rare hidden joy, communing soul with soul!
Till twain are one, and under one control—
E'en thine, eternal Source; from whence is
 riven
The spirit-life that unto us was given,
That thus communing we commune with thee
In heavenly place from earth-taint breath-
 ings free.

Oh shall I feel as I have felt in time?
And be in spirit held in bonds sublime?
Will now she stoop to this poor heart of mine
And tender press me in her arms divine?
And lavish subtle sweets of heavenly spring,
The angel of her presence once did bring?
What though our faith too poor, too weak to
 rise
And lift the heavy veil from off the skies,
And grasp the rip'ning fruits of God's decrees,
That working, good and glory only sees;
And thus all weak, and weeping, stricken
 low,
As losing loved one, and in tears doth sow;
Still God will send and sound her spirit-voice
As unto mine, and bid your own rejoice
E'en yet in her, who in her mortal years
Went weeping forth and sowing bitter tears,
But now called home, no more fore'er to weep,
But her rich harvest field in Christ to reap
To fullness of his God; then come again,
Bringing her sheaves that you no more com-
 plain,
But tasting test her treasures all untold,
That yet, and yet, eternal will unfold—
Aye, show ONE sheaf of her immortal gain
Is thousands more than losses you sustain.
Oh hath she not in God's dear glory-voice
Already come saying, Dear ones, rejoice!
And if ye love, from that deep grief arouse,
For I am in my heavenly Father's house,

Then cease, rebellious grief, those tears to
 pour;
Rejoice! her time of sin and pain is o'er.
Oh hear again the words of that last day
Of flickering life, when low adown the way,
And joy for grief, in that she sweetly said,
"My Lord hath come while all my fears are
 fled;
My precious Savior passing close is found,
And blessed angels hover all around,
A flood of glory hallowed and blest,
Around my mortal, dying head doth rest;
A glory all divine, and flushed with peace,
And love, and faith, empowered to release
My soul from fear and every mortal dread,
And soft and welcome make my dying bed;
Sweet messengers!—the heavens are come
 down
In one sole Presence, bringing me a crown!
And lo! a sceptre, flashing floods of light
Reflected from the smiling Presence bright,
And arming me, a helpless, fleeting breath,
A more than conqueror over all of death!
My Lord is here! Sweet messengers abound!
Bright, blessed angels hover all around!"

But Oh, humanity, dost thou appeal
To pent up tears that staidly would reveal
To weep with those that weep? Ah, let them
 flow
And gently sooth to mix with human woe.
Thus Jesus wept in sympathizing throes,
And sanctified such human tears below.
So fain my tears as tender hand would touch
With soothing stroke the sorrowed overmuch.
Bebeaved one, lo, we sorrow not as those
Who have no hope in which to sweet repose;
For sings her spirit o'er the wreck of death,
In purer, stronger life than mortal breath
E'er knew or mingled with. Her Lord and
 Love
With self gives life and all of heaven above.
Oh! what is this? How beautiful the dress!
To die the death! clothed in the righteousness
Of God's dear Son! where Christ himself will
 come
With glory-clouds and angels, to bring home
The righteous dead! Eternal love in laws
To God's salvation, is the moving cause.

Sweet is thy memory! bright and beautiful
The living space of green from whence to
 cull
The ever freshening and refreshing flowers
That of thy earth-life still empowers
To live in beauty and in joy sublime,
Rich treasure-thoughts to thought, afar down
 time;
And time himself shall only bare the field
Of life-deeds rich, and sown to memory's
 yield,
By thine obedient hand, sweet sister dear,
While laborer in the gospel vineyard here,
And wherein thou so faithful did endure,
In hope's good patience and love's labor pure.
Meek, humble, blessed sower! thy good seeds
Shall spring o'er death, and follow thee thy
 deeds;
Yea, fields, and fruits, and flowers in savors
 sweet,
Dear memory pours as treasures at our feet.
Oh bind a wreath, twine living green, as
 needs,
So pure and beautiful her living deeds.
Come memory good, yea, precious, priceless
 friend,
In love's domain and purity's commend;
As here we roam, where scarce a thorn is
 found,
Or barren spot, or weedy patch of ground.
What sweet relief, when present life and
 cares
Have held us long to fulfill their affairs,
And dear old memory waits to roam again,
Anew exploring all the pleasing plain.
But O how better still when heart and mind
From strong set cravings strange, all unde-
 fined,
And that sad weariness searching for things

Unstained by sin, untouched by art, that
 springs
Purity in quiet ways all apart
From the vain world, and the sad human
 heart
Is longing for wings to fly far away
And rest from the things that are vain and
 decay;
Then O how blest to find this outlet pure,
And dwell in things that strengthen and en-
 dure!
To rest awhile, from busy life apart,
Mid scenes that calm the surging heart
And softens all its binding ligaments,
That winds about its ills and discontents,
And o'er each weakness and each wound
 will pour
A balm from out this consecrated hour.
Blest be the coming hour that turns to thee,
In fullness of thy living memory;
Wherein with hushed voice and softened
 soul,
We'll lend us to its sadly sweet control,
And thence recall thy gospel laden hands,
In faith's obedience to thy Lord's commands,
And gather in thy garden fragrant flowers,
That evidence the oft refreshing showers
Of God's abounding grace to this dear child
Of child-like trust, and trusting reconciled
To storm or calm, submitting to her God,
And loving kiss, though 'twere a slaying rod,
Thence, inspirations, whose strong fins had
 caught,
And burned with living beams of heavenly
 thought,
Till poured in streams of beauty all untold,
That filled lyres of prophet bards of old,
And sung the record of her life and love
And hope and blest inheritance above.

Her life in going down was like the sun
Aflash in glory's dazzling victory won
O'er blackened clouds that low adown the sky
Had gathered this his shining to defy,
From whence immersing, glory fill the train,
And brightly flooded all the world again;
Lining those clouds in silvery white untold,
And binding them with glory's molten gold,
Till that which crossed, and hindering evil
 stood,
Made stronger, sweeter, and more bright the
 good;
So calm in peace, serene in beauty's mould,
Sublime in strength, the victory hath fore-
 told,
He sinks adown as bathed in light that sends
A whispered love with fond farewell to blend,
And that though we in shadows stay behind,
He moves in light and glory well combined,
And that this light and beauty to us furled
Is but to stream upon another world.
So was our friend. Or like a beauteous star,
Set in our Baptist firmament; afar
Sending her burning beams and shining light,
Ranging beyond the finite human sight;
Brilliant in beauty athwart the gloomy sky,
That draws, but dazzles the admiring eye.
Or in her life's last swift declining years,
Like some rare flashing meteor that appears
For rapid hastening by, to compensate
In love and glories more exceeding weight
As all effulgent moves her ample train,
And moving gathers brightness more in gain,
Till all the western temple of the sky
Fills with her train of glory flashing by—
A trailing trophy, still a diadem,
As crowns of those whose works do follow them.
And so our lovely sister, whose young dream
Of life is set in nature's purest beam,
Yet glory far surpassing all that's known
To nature, in her setting beams was thrown.
Blest be thy works and ways, thy name, O
 God!

As doth thy staff, so comfort me thy rod;
And unto all let this bereavement come
A lifting pressure to our heavenly home.
R. ANNA PHILLIPS.
ROME, Ga., July 16, 1876.

CORRESPONDENCE.

A BRIEF SYNOPSIS OF
THE LIFE AND EXPERIENCE
OF ELDER J. F. JOHNSON.

Our family record shows that I was born in Culpepper Co., Va., on the 7th day of November, A. D. 1800, after which event my parents, John and Margaret Johnson, (formerly Margaret Sale,) resided in that and in Fauquier Co. for about three years, and then removed to Monongalia (now Marion) Co., W. Va. There were one brother and two sisters older, and two brothers and one sister younger than myself. Our names were consecutively Anthony S., Agnes A., Rebecca, John F., Nathaniel, Charles S. and Lucinda. All have passed away except myself and youngest brother, who now resides in Compton, California. The years of my minority were spent partly in labor and partly in acquiring an education and teaching school. When about twenty-one years old my father advised me to engage in the study of the medical science, which I did, and prosecuted it for about five years. On the first day of March, 1827, I was married to Catharine C. Mellett, and was principally engaged in building and preparing for a living until May 18, 1828, when my first son, Joseph Alva Johnson, was born, who is now somewhat extensively known in the United States and Canada as an Old School Baptist minister. I was somewhat engaged in the practice of medicine until October, 1829, when we removed to Henry Co., Indiana. There I might have been called a pioneer, though the country was rapidly settled soon after my arrival there. The country was much addicted to chills, fevers and other maladies, and I was soon engaged in a heavy practice of medicine. Long before this I had given the subject of religion some attention, and thought I succeeded pretty well in laying in a stock of what the apostle calls "our religion," but subsequently had been frequently alarmed at the sight of my native sinfulness. But about this time my fears were fully intensified. In my first convictions, being unmarried, I was determined not to yield to this state of moodiness, but would drive it away. It would ruin my enjoyment with my youthful associates, which I highly appreciated, being naturally of a cheerful, lively temperament. In order to banish those forebodings, if possible, I became a worse man practically than I ever had been. I had been taught, and my pride impelled me to maintain an honorable moral character, and perhaps had succeeded as well as the most of young men. But to let it be publicly known that I was becoming religious would never do, would dash with vinegar the cup of enjoyment with my young companions. I therefore attended frolics, dancing parties, and other places of vain amusement, always endeavoring to evade the watchfulness of my parents, who were accused of making me a pet or favorite, and whom I always wished to venerate.

But now there was no way of shaking off this intolerable burden. I had vainly thought before, when conscious that the eye of God was upon me, that I could appease his wrath by doing better when I got ready; but now that subterfuge was gone. How clearly I now see that had the compassionate Lord been as ready to let me go as I was to wander from him, my doom would have been terrible indeed. But in the early part of the year 1830 he made me see, yes, feel that his arrows of conviction were not to be resisted.

"I felt the arrows of distress,
And found I had no hiding place."

The awful catalogue of crimes that had polluted my whole former life was indeed a fearful sight to look upon. What I once thought to be little sins now appeared to be mountains. But what was I to do now? The Lord had warned me of my danger, but I had spurned his admonitions. A fearful cloud seemed to be gathering over my guilty head, ominous of a speedy and dreadful destruction. My wailing, my prayers, my entreaties were all unavailing. A wrathful and vindictive God had hidden himself behind the cloud that my prayers could not pass through. The lone desert seemed the most suitable place for me, for I desired not to see or converse with any one. It was not the fear of hell that so terribly affrighted, but an awful view of my doleful, sinful nature. Sin indeed had become exceeding sinful, and God had forsaken, given me up, as I verily believed. Never can I forget one dreary, gloomy night, when restless, sleepless, mourning, despairing, I lay upon my bed, and thought that I could as well sleep upon a bed of thorns as there. My dear companion asked what was the matter. I told her that I was a poor, miserable, condemned sinner. She then asked me if I thought that the Lord would be just in condemning me. I told her that I could not see that he *could* be just in doing otherwise. Then she said she did not think I would feel so much longer. I then said I feared I should forever. She had passed through a similar scene not long before.

I lay thus restless until about one o'clock, when falling into a doze or stupor, (could not tell which; have often wished I had remained wide awake; perhaps I would then have known more about the matter,) all at once I was aroused by the sound of my name, not upon my natural organs of hearing, but upon my very heart. I was amazed, and wondered what it meant. One of my patients at the time was an elderly Baptist preacher. Had a messenger from him really called me? All this was momentary; but the voice went on, "The Master is come, and calleth for thee," in the same feeling sensation upon my heart. My trouble and distress were all gone, I knew not how or where. I felt calm and pleasant. I did not know the words were scripture language.

I asked my wife if there was a candle convenient. She asked what

I wanted with it. I wanted to see the bible. "O," said she, "lie still and go to sleep, 'twill not be long till day." I did remain, and had a refreshing sleep, for I had slept but little for several nights. Soon as it was light enough I arose, took the bible, opened and read, but it was a new book to me. The seals appeared to be opened, and it spoke in the sweetest accents.

The promises were *to me*, and every line was fraught with consolation, and I could not conjecture why it was so, but wondered why I had never seen it so before. I read it till perhaps half an hour by sun, when my wife asked me to drive up the cows. I went, and while driving them through a beautiful sugar grove I saw my Savior; not with my natural eyes, for my head was down, and he was above, it seemed, at an angle of about forty-five degrees, the loveliest object that mortal ever beheld, and I raised my head, expecting to see him with my natural eyes; but no. Yet the most beautiful scenery met my eyes that I had ever beheld. That beautiful grove through which the sun was brightly shining with all his morning glory, seeming to gild every leaf with a supernatural lustre. Had all the leaves been hung with the richest jewels they could not have been more beautiful. The very heavens seemed to declare the glory of God and the firmament to show his handiwork. Overwhelmed and overcome with the sublime and majestic scene, I fell upon my knees and poured out my petitions to my great Deliverer.

For a week or ten days all was bright; my mind was carried back into eternity, and there I saw the way of salvation complete in Jesus, and exactly suited to my case. I believed, too, that what he had done for me was his own work, and that he never would suffer it to be undone.

We went to the next church meeting, and five of us, including my wife and self, related our experiences to the church and were received and baptized on the fourth Sunday in June, 1830.

I think the glorious view of my dear Savior had engrossed my whole attention and diverted my mind entirely from my sinful self, causing me to think my sins were all gone and I should be troubled with them no more. But after continuing for a while in that happy state of mind I was made to look back at my depraved nature, and there I saw to my sad surprise that I was still in my nature a polluted sinner. Now the startling question was propounded, Am I deceived? Is it all a delusion at last? This set me to searching the scriptures, and I was much relieved in finding that the ancient saints complained of their sinfulness. Paul said he was the chief of sinners near the end of his days. I soon found that my way was not pleasant as I had anticipated. Many times since I have found this verified. Still new trials awaited me. The church increased until another deacon was thought to be needed. This was

named at one meeting to be taken under consideration, and choose a deacon at the next. Between the meetings I learned that it had been whispered that I would be a suitable one and was startled at the idea. I set my mind upon another, and busily went around among the members recommending him. While thus engaged an old brother observed that he thought brother Johnson would make a good deacon. I begged of him not to harbor such a thought, pleading the short time I had been a member and my unfitness. The church was convened, voted by ballot, and the Moderator reported me chosen. It was a severe shock. I plead to be excused, but all in vain. I yet think that the choice was premature. I tried to content myself by concluding that I belonged to the church and ought to be subject to her order.

But ere long a still heavier trial awaited me, and I have often feared that it originated in my own imagination. But be that as it may, the thought was impressed upon my mind that I must preach the gospel. But O, who was I? The most unfit, unworthy, unqualified in every respect. I tried to banish the thought from my mind, but in vain. There it lay like a dismal incubus. What a fool I was to harbor such thoughts. But there they were, a continual burden. But I determined not to let any one know that I ever indulged such thoughts, but would keep them to myself. I could not, however, at all times drive the gloom from my countenance, and from that circumstance, or some other cause, the brethren suspected and would sometimes question me about it; but still I resolved to keep it concealed. One brother unwittingly drew from me an answer to a question that he propounded, which I discovered; begged of him not to say anything about it to any one, but it was all in vain; it went out and was a general subject of conversation in the neighborhood, and soon in everybody's mouth. I was sent a messenger to a corresponding association. The meeting commenced on Friday and continued until Sunday afternoon. I started home on Saturday after the business and preaching ended, and wending my way along the dismal and gloomy looking road, feeling very miserable indeed, I promised the Lord that if he would spare me until the church meeting I would lay my case before the church and abide her decision. But when the time came I could not take courage to do so. After the meeting was over I was shocked on reflecting that I had lied to God, and it was terrible to think of. On riding along the road with the pastor of the church, with trembling I ventured to ask him the question, "Is it not hard for a man to undertake to do a thing that he knows he cannot do?" He broke out into a hearty laugh. I cannot describe my feelings at that time, for I felt solemn as death. "Now," said he, "you are thinking about preaching." After some conversation on the subject he told me

that he had said the day he baptized me that I would have to preach. I told him that I wanted him to advise me what to do. He replied, "I shan't do it, only to tell you to go before the church next Saturday, and tell them what you have told me and take their advice. Here I was in a fix again; could I presume to do so? The day arrived, and after preliminary business of the church was attended to the Moderator observed, "If any one has anything to say to the church, say on." I sat behind him dumb, (was the Clerk of the church at the time,) but could not venture to speak. He turned to me, and speaking low, asked me if he should name my case to the church. I made no reply. He then told the church that he had had some conversation with me about preaching; and turning to me again, said, "Get up and tell the church how your mind has been exercised." I thought I had to obey, arose, and spoke perhaps ten minutes, so full that I could scarcely find utterance, and then resumed my seat. While speaking I cast my eye over the audience, and could not see one eye that was not shedding tears.

After talking the matter over, liberty was given me to exercise my gift, and then the question came up as to the bounds that should be allowed me. One named the church, another the association, when the old deacon arose and said, "Send it to the ends of the earth;" and so the church decided, giving me liberty to exercise my gift wherever God in his providence might cast my lot. This had not been customary with the churches, and still causes me to think the church reposed an undue confidence in me. After the business was done the pastor, without consulting me, made an appointment at the church that night for me, telling the brethren to come out and hear me.

Brethren, can you imagine what my feelings were at that time? I had never even attempted to utter a prayer in public. I had once tried to prepare myself for that emergency, for I expected to be called on. Being at home entirely alone one Sunday, I got my pen, ink and paper, with the view of writing out the nicest prayer that I could, then commit it to memory for use when needed. I went to work, and I think wrote four or five lines across the sheet, when I became so confused in my mind I could not think of another word to write, and the more I tried to collect my thoughts the more they seemed to be scattered, until I suppose that my mind was as much confounded as was the language of the Babel builders on the plains of Shinar. I tore off the slip of paper on which I had been writing, (for no one must see it) thinking I would walk out and commit it to memory, and then return and write more. But it is true that I never could, nor ever did commit those few lines to memory, and perhaps know as little to-day as to their contents as any who may read this. I could commit hymns, songs, scripture and other

writings perhaps as readily as the most of persons, but this was too much for me.

Was I not in a pretty fix to get up before an audience, open meeting by singing and prayer, then preach? But I got through somehow, but the *how* I know not. An old brother remarked, "It can't be beat;" meaning, however, that it was true, and the truth could not be beat. After the church started me to work they kept me at it—would generally have appointments for me once, twice, and sometimes three times a week. I believe there were at one time five preachers in the church, (if I could be called one,) and yet I was sent to do nearly all the distant traveling, and sometimes to labor under serious difficulties. Having a numerous family of small children, it often required all my diligence to keep them along; but in the dispensation of a kind providence I was enabled to maintain, raise and educate them in a respectable manner, and have now nine living in Indiana, Illinois, Missouri and Kentucky.

In the first few years of my ministerial labors I was in the habit of speaking entirely too fast, thereby exhausting my lungs considerably at times, especially when attending meetings for several consecutive days, speaking twice a day frequently, and sometimes even three times in a day. At times I would unconsciously place my hand to my breast as a support, and frequently on retiring to bed would suffer much from pain in my breast, so that some of my friends (not Baptists) advised me to quit preaching, telling me it would bring on consumption. My answer was, if it did, I could not die in a better cause. I determined, however, to overcome the habit if possible, convinced as I was, and still am, that fast, loud speaking is very injurious to the lungs; while I am as thoroughly convinced that public speaking, even if it be loud, will improve the lungs, provided time is given them to recuperate—the air-cells to fill up between sentences.

I make these remarks for the benefit of young speakers, and even some older ones, and think I speak advisably when I say that I am a living witness of the benefit of this precaution, having tried and proved it to my entire satisfaction.

After overcoming the habit of speaking too fast, I recollect passing through Ohio, having appointments published for fifteen days, and in that time spoke twenty-nine times, and my lungs were as free and more clear than when I commenced, for I was a little hoarse at the commencement from a slight cold; but after speaking a few times it passed off, and I felt no more of it. But perhaps I have said enough on this subject, and will proceed with my narrative.

I have now been engaged in proclaiming the gospel of my Master's kingdom for about forty years, and at times found it to be the most comfortable employment that I ever pursued; and at other times the most

trying, perplexing and humiliating.

How joy-inspiring to the church maintaining the "unity of the Spirit in the bond of peace," with love and fellowship abounding amongst them, and then to feel the presence of the dear Redeemer—the light beaming from his lovely countenance, opening the scriptures to our understanding; to feel the emotions of love to him, to his cause and to his people, and then to find him filling our mouth when we open it to proclaim the animating strains—the heart-soothing messages of the gospel of the blessed God, to be a partaker with the dear saints of the sustaining, refreshing and solacing fruit of the Spirit, consisting of that love that expands the heart with a fullness more than it can contain, and which "runneth over," and spreads like a shoreless ocean, and peace that flows like a river, meandering the streets of the New Jerusalem, and driving from her enchanted precincts the cruel god of war, disdaining all carnal weapons, beating swords into plow-shares and spears into pruning-hooks, with which to cultivate the garden of God; then follows long-suffering, gentleness, goodness, faith, meekness, temperance; driving from the residence of the family circle of the lowly saints the cruel demons of hatred, variance, wrath, strife, &c., leaving the family named fruit, to feast and rejoice in hope of the glory of God, while these beatitudes are participated among and reciprocated by the saints, and while faith feeds for the present, and anticipates the exhaustless fullness of the inheritance of the saints in light. How cheering and how delightful to publish the tidings of salvation under such circumstances.

But on the other hand, to have the sable curtains of night enshrouding us, and spreading a solemn, mournful gloominess over the entire household, no cheering ray to penetrate the doleful darkness, no pleasant fruit or cooling draught to reach the craving appetite, to cool the tongue or quench the thirst of the hungry, craving, thirsty sinner, while the lovely Lamb with his meat and drink and ample fullness seems to be hidden behind the cloud that our prayers cannot pass through; and withal, those demons of war, hatred, wrath, &c., lusting against the Spirit, and blasting like a withering mildew its precious fruit—no gladdening streams of love or charming strains of music to break the solemn gloominess; and if we attempt to raise a song our harps hang silent upon the willows, and should we attempt to strike a cord it sounds more like a formal requiem than an animating strain.

"In vain we tune our formal songs,
In vain we strive to rise;
Hosannas languish on our tongues,
And our devotion dies."

Under such circumstances, to attempt to preach the gospel is toilsome work indeed; and we can as soon bring up the sun at midnight, as we can command and cause one ray of light to rise out of and penetrate this chaos of darkness; of which I have

had many testimonials, and will here name one or two instances, as samples of the many that have thronged my ministerial pathway.

Not long after my commencement in that solemn and momentous work, I think it was on Monday, a most lovely text of scripture occurred to my mind. It appeared to contain all that was necessary to fill out an ample and complete gospel sermon, and I commenced laying up a store for my appointment on the following Sunday, and continued to lay up all the week. On one occasion I started to get the bible to read, but turned away, fearing I might see something that would divert my mind from my good text. On Sunday I reached the place of meeting and found the house well filled; my text, however, not looking quite so clear and full as it had done; nevertheless I thought to gather up my store as I passed along. After opening the services and reading my text a dark pall seemed to have fallen over me; I wearied along for perhaps five or ten minutes and sat down, covered with shame and blushing with confusion. Another minister had come to my meeting, and preached to the people. I think now, it was a necessary chastisement.

On another occasion I set out early Sunday morning for meeting, where two of us, both rather new beginners, had an appointment at a private residence; and another good text occurred to me. I commenced preaching on it immediately, (in my mind) and was as merrily engaged at my work as were the birds that sang around me, and really thought that I was doing quite well, rather finely. A sentence entered my mind something like this: Now, if you could do as well when you get there as you do now, you might feel exalted. Well, I tried to pray earnestly to the Lord that I might never feel puffed up over anything that I had done. When I reached the place I found my brother preacher there, and he, generally preferring to speak first, went on. After he was through, I commenced, my text not looking quite so full as it had. I concluded, however, that I would not give it up as I had done before, knowing that there was much contained in the text, and I would find it if possible. I stammered, stumbled and blundered along for an hour, perhaps, or more, and finally quit, worse mortified than before, for I had more fully exposed my ignorance, disgraced myself and the cause that I hoped I loved, and had not only done nothing, but much that was worse than nothing. I went immediately to my horse to go home, and, as I then thought, to stay there. The lady of the house came to the door and asked me what I was doing. I replied, "Getting my horse." "Let that horse be until he is fed, and come back and get your dinner," said she. "I don't want any dinner," I replied. "But you are not to go one step till you get your dinner." "I don't want any dinner, sister," I again said. She kept on, almost scolding, and ordering me to come back, but I paid

no further attention to her, but mounted my horse and started for home, as miserable as a condemned criminal. I prayed to the Lord for a little relief until I could get home, determined never to make another appointment to preach; but I had not proceeded far until the latter clause of the fifth verse of the twelfth chapter of Hebrews, "My son, despise not thou the chastening of the Lord," &c., came to my relief. I quoted on to the close of the eighth verse, and when I was through felt perfectly satisfied and fully resigned. I then thought, and think yet, that if the Lord ever answered a prayer of mine, it was the one that I offered on my way to the meeting, not to be exalted. But it was not answered as I wished it to be, for I wanted to make a fine preach, and then not feel exalted; but the Lord knows best how to humble us. I was reminded of the language of the poet when he said,

"Twas he who taught me thus to pray,
And he, I trust, has answered prayer;
But it has been in such a way
As almost drove me to despair."

These cases are presented as specimens of the depressing trials that have besieged me along a large portion of my toilsome pathway, and that have been so discouraging at times that I think I must have given out long ago had I not "obtained help of God."

It has often been my lot to walk through darkness and have no light; still I have been enabled to hope that

"He that hath helped me hitherto
Will help me all my journey through."

I have at other times thought that the word of the Lord has been "a lamp unto my feet and a light unto my path," and then would be ready to "mount up on wings as eagles, to run and not be weary, to walk and not faint." At times I was disposed to complain of my lot. As before observed, I was sent to do most of the distant traveling, had given up the practice of medicine, did not like it, and did not think that a man could make a good doctor and a good Old School Baptist preacher at the same time, (am not yet certain that he can) besides, it kept me so much from my family and farm. We had settled in a new and heavily timbered country. In clearing out the farm and raising produce and stock for the support of the family, we were closely engaged. My labor was my principal dependence. I do not think that the churches helped me to the amount of ten dollars in the first five years of my labors, nor did I wish or expect it, for they, too, were in a new country, and had to encounter many hardships. I think that in those five years I was out on my professional work very nearly, if not quite, one-half of the laboring time; but we got along surprisingly. My sons were getting up so as to be considerable help. Joseph A. commenced plowing before he was eight years old, and the two next at about the same age. The land, though, was quite level, clear of rock, and very productive. After a few years we got our farm cleared of timber, and made our money principally by raising and

selling hogs. I commenced in Indiana with a capital of two hundred and seventy dollars, and when we left that country for Kentucky, sold property to the amount of twelve thousand dollars; have always had enough to live upon, and such as was better than I deserved, and have no doubt but that I always shall have enough, hoping that I have the "promise of the life that now is, and of that which is to come." But the goodness and mercy of the Lord have been truly wonderful to me, in view of all my unworthiness. Of later years my brethren have helped me more, and for the last twenty years I have traveled quite extensively, and in the last passed forty years I feel well assured that I have traveled a distance that would reach more than three, and perhaps four times around the globe on which we live; but with all my troubles, and what I thought to be hardships, I have had some delightful scenes, and, as I hoped, seasons of refreshing from the presence of the Lord, and have had satisfactory evidence that it takes but a short enjoyment of heaven's beatitudes, communicated directly from the Lord, to compensate for all the ills that flesh is heir to. To meet the saints in company to worship, to find them all keeping the unity of the Spirit in the bond of peace, to hear them with melodious voices hymning the high praises of their God and Savior, then to hear the glorious gospel of the blessed God proclaimed in all its rich fullness, and joyfully received with all its divine benignity, the emotions of love swelling every heart and beaming in every feature, one hour in such employ inspires more real joy than all the world can give.

"To spend one day with thee on earth,
Exceeds a thousand days of mirth."

And "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." But it is

"By glimmering hopes and gloomy fears
We trace the sacred road;
Through dismal deeps and dangerous snares
We make our way to God."

However, the toils and trials of this mortal life are but momentary, and its boasted wealth and honor visionary and evanescent, while the prospect of a "better country" bears up the depressed spirit of the way-worn pilgrim, and we are enabled to unite in the solemn ditty of the poet,

"Are darkness and distress my share,
Give me to trust thy guardian care;
Enough for me, if love divine
At length through every cloud shall shine."

Your brother in hope of a better country,

J. F. JOHNSON.

LAWRENCEBURG, Ky., August 1, 1876.

SCIO, Linn Co., Oregon, June 10, 1876.

DEARLY BELOVED BROTHER BEEBE:—I have just now been reading your editorial in the SIGNS, No. 10, Vol. 44, relative to the "Tree of Life which is in the midst of the paradise of God."—Rev. ii. 7. Now, while I very much admire the matter communicated, taking it as a whole, also the manner of communication, still on some particular points you

and I materially differ in the application of figures. Now, my dear brother, I sincerely hope you will not be offended with me if I make the attempt (in much weakness) to point out some of the differences in our views relative to some of the figures contained in your text, viz., Rev. xxii. 2. Now I fully concur in what you have written concerning the tree of life in the holy city, the New Jerusalem; and I assure you that what I shall write will be with the very best of feelings towards you, my dear brother, with a full sense of your superior ability over me to comprehend the mysteries of godliness. Notwithstanding it may not be amiss for us to interchange views on this most grand, sublime and mysterious subject, provided we do so in humility and in the spirit of meekness. No doubt you will think me a troublesome fellow, and rightly too, always finding fault with others' writing. Well, it would not offend me in the least were you to tell me so. It is one among my ten thousand failings. I am frank to acknowledge it. But I have taken pen in hand to write, and I will proceed; but I do not ask you to publish what I write, unless you see cause to do so. But if you should publish it, you of course will point out wherein I (in your opinion) have erred, and thereby be beneficial to us both and to the brethren generally. Then to the subject. You say, "In the early dawning of divine revelation this emblematic tree was found in the garden of Eden. That garden with all its trees, like the holy city, New Jerusalem, as seen by John in his vision, portrayed the place prepared of God as a paradise for Adam, who is a figure of him that was to come, and his bride, who is the figure of the bride, the Lamb's wife. Two emblematic trees among the trees of the garden are particularly named, the one the tree of life, the other the tree of death. The eating of the fruit of the tree of life secured immortality; the eating of the tree of knowledge of good and evil involved death as the inevitable consequence. To our mind the tree of knowledge of good and evil represents the law, and the tree of life the gospel. The former administered by Moses as a ministration of condemnation, and the latter as a ministration of life through Jesus Christ, the second Adam, who is the Lord from heaven," &c. I have underlined those expressions which (to my mind) are objectionable. First you say, "This emblematic tree [i. e. the tree of life on either side of the river of life, which doubtless represented Christ] was first found in the garden of Eden." Now, my dear brother, I cannot conceive why Christ should be represented in the garden of Eden under the emblem of the tree of life. Eden was not a spiritual paradise, its trees were not spiritual trees, its fruits were not spiritual fruits, its inhabitants were not spiritual inhabitants, their enjoyments were not spiritual enjoyments, their life was not spiritual life, their communications were not spiritual communications. All

was natural, all was earthly. Now, my dear brother, all this I know you believe. Then I ask, why was Christ represented there as the tree of life, standing in the midst of the garden, where Adam, an earthly, natural man, could have free access to a spiritual tree and partake of spiritual fruit? for a spiritual tree must necessarily bring forth spiritual fruit. Then I ask, was Christ Adam's life in the garden? No, that could not be, for had he been, Adam could not have sinned, could not have fallen, consequently could not have died; because Christ is eternal life, and eternal life cannot die. Adam did not live the life of Christ in the garden, for then he must have lived a spiritual life, which was not the case. Then let us inquire what life Adam did live? Answer, a law life. Then those two emblematic trees spoken of both represent the law. The gospel had no place in the garden, either emblematical or otherwise. Adam and Eve, as long as they lived in the garden, lived by the law. Then I take it for granted that the tree of life in the midst of the garden was a representative figure of the law, as a rule of life, and the tree of the knowledge of good and evil was a figure of the law as the ministration of condemnation and death. The command was, "Of every tree of the garden thou mayest freely eat," (margin, "eating, thou shalt eat.")—Gen. ii. 13. The tree of life being included, they surely partook of it. And I firmly believe that they eat of the fruit of that emblematic tree (the tree of life) every day they lived in the garden in a state of innocence. Adam in the garden was under a covenant of works and not of grace. It was do and live. He did not live upright and innocent through the obedience of Christ and his righteousness, but through his own obedience and righteousness, which was a law righteousness, which I will show from scripture testimony. "Ye shall therefore keep my statutes and my judgments; which if a man do, he shall live in them; I am the Lord."—Lev. xviii. 5. "Yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments; which if a man do, he shall live in them."—Neh. ix. 29. "And I gave them my statutes and showed them my judgments, which if a man do he shall even live in them." "But the house of Israel rebelled against me in the wilderness; they walked not in my statutes and they despised my judgments, which if a man do he shall even live in them; and my Sabbaths they greatly polluted; then I said, I will pour out my fury upon them in the wilderness, to consume them."—Ezek. xx. 11-13, 21. "See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in his ways and to keep his commandments and his statutes, and his judgments, that thou mayest live and multiply; and the Lord thy God shall bless thee in the land whither thou goest to possess it. But if thine

heart turn away, so that thou wilt not hear, but shall be drawn away and worship other gods and serve them, I denounce unto you this day that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passedst over Jordan to go to possess," &c.—Deut. xxv. 15-18. "For Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them."—Rom. x. 5. "And the law is not of faith, but the man that doeth them shall live in them."—Gal. iii. 12. So you see, my dear brother, by a host of scripture testimony, that there is a law life, or in other words, a law which is the rule of the life of the natural earthly man, and this life Adam lived in the garden of Eden, and it was set forth under the emblem of the tree of life standing in the midst of the garden, and it is clearly observable that the identical, same law which was the ministration of life to the natural earthly man, has (by reason of transgression) become, to the same natural earthly man, the ministration of condemnation and death, and it is set forth under the emblem of the tree of knowledge of good and evil; and it is worthy of notice that both trees are represented as standing in the midst of the garden, which could not be according to the nature of things, if one tree represents the law and the other the gospel, seeing they would be two separate and distinct trees, and it would be impossible for two trees to stand in the midst of the garden; but seeing that it is the same one law, which was the ministration of life, which also is the ministration of condemnation and death; one tree under two emblems, *i. e.* of life and death, it can stand in the midst of the garden. Then, to sum up the whole, there are in reality but two emblematic trees, one representing life and death by the law, which was in the midst of the earthly paradise, and the other representing eternal life through Jesus Christ our Lord, "which is in the midst of the paradise of God." "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."—Rev. ii. 7. This tree of life is a figure of the Lord Jesus himself. "Then Jesus said unto them, Verily, verily I say unto you, except ye eat the flesh of the Son of Man and drink his blood ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood dwelleth in me and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me even he shall live by me."—John vi. 53-57. Here it is called the bread of life, and in Revelation the tree of life, but it is one and the same life, which is eternal life. And happy, yes eternally happy for God's elect people, there is no ministration of condemnation and death here in the paradise

of God. The inhabitants "shall not come into condemnation, but have passed from death unto life." "My sheep [says Jesus] hear my voice and I know them, and they follow me, and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand." And an apostle asks with holy boldness, "Who shall lay anything to the charge of God's elect? It is God that justifieth, who is he that condemneth? It is Christ that died, yea, rather that is risen again, who also maketh intercession for us." Adam ate of the tree of life in the midst of the earthly paradise, but, alas! that which was ordained unto life he found to be unto death. He was driven out of the garden, and cherubim and a flaming sword placed at the east of the garden of Eden, which turned every way, to keep the way of the tree of life. Strict justice, under the emblem of cherubim and a flaming sword, turning every way, now interposed between Adam and his Maker, which cut off every claim of life or justification by a law of righteousness. Its sentence is, "The soul that sinneth it shall die." "Cursed is every one that continueth not in all things written in the law to do them." So there is no more access to God through the law covenant; it is effectually and forever cut off. But through the blood of the everlasting covenant God's chosen and called people have free access to Christ, the heavenly tree of life which is in the midst of the paradise of God; for their life is hid with Christ in God, and when Christ, who is their life, shall appear, then shall they also appear with him in glory.

The foregoing, brother Beebe, I submit to you for your consideration and disposal.

Yours in hope of immortality beyond the grave,

JOHN STIPP.

(Editorial remarks on page 178.)

Hudson, Bates Co., Mo., March 25th, 1876.

ELD. S. H. DURAND—HIGHLY ESTEEMED COUSIN:—I have long desired the privilege of corresponding with yourself, cousin Rosina and all the members of your dear family circle, and often while busy with my work my thoughts have been busily engaged inditing letters to some one of your number. A knowledge of your superior ability in writing, and my own incapacity has hitherto prevented me from addressing any of you. I wish to address in this letter this morning each member of the household. Why I have chosen to direct it in an especial manner to yourself you will perhaps be able to decide after reading it. I feel this morning a desire to talk with you all upon the subject of religion; to tell you something of the few short seasons of rejoicing that comfort and cheer me on the way, often followed by long nights of darkness, stupidity and spiritual death, when my mind seems wholly absorbed in the fleeting things of earth, unmindful of that "better country (which I profess to

be seeking) even an heavenly." Often assailed with foes without and fears within, I find myself asking that trying question,

"Do I love the Lord or no?
Am I his or am I not?"

Once I thought that I should never present myself to the church as a candidate for membership until that question was fully decided in my own mind; but there was a drawing in that direction which it seemed that I could not resist. Some unseen power seemed to urge me to come out and be separate from the world; take up the cross and follow after Jesus through evil as well as good report. A still small voice was often calling, "If ye love me keep my commandments," and very beautiful seemed the words of our Master, "Do this in remembrance of me, for as oft as ye do this ye do show forth my death till I come." Oh what a sweet privilege to commemorate the dying love of our ever blessed Savior with the hope that we were included in that love. I felt a strong attachment for those whom I believed to be the people of God, especially the Old School Baptists; for I believe that they alone were walking in gospel order, and I felt a longing desire for their love and fellowship, and finally made up my mind to tell them of my feelings, and leave my case with them. I told Mr. Newberry of my determination hoping he might be able to do the same. He feared he could not talk to the church, did not feel satisfied himself, and feared to go forward lest it might be adding sin to sin. But the Lord was able to make him willing "in the day of his power." At the next meeting brother Moore was absent, and as there was no minister present neither of us had any idea that the door of the Church would be opened for the reception of members. The meeting was opened with singing and prayer, after which some of the brethren talked a little, warning and admonishing one another to be faithful in the performance of duty; then one of the brethren arose and told his experience. No one else seemed to feel like talking, so one of the deacons stated that the door of the church was open for the reception of members, and while they sang a hymn if there was any person present who desired a home with them they could manifest it by coming forward. I soon went and was not seated long when James came also. He had been sitting with his head down and did not know that I was there until he arose to come. We tried to tell the church some of what we hoped had been the Lord's dealings with us, and they did not seem to hesitate in giving us the home we desired. On Saturday before the second Sunday in September (a day long to be remembered by us) brother Moore led us down into the water side by side, and we received the sacred ordinance of baptism. We sometimes feel (unworthy though we are) that we have indeed found a dear resting place with those people who speak our own language. This "poor and afflicted people whose

trust is in the name of the Lord." How dear to us is the love and fellowship of the dear brothers and sisters. O that I was more worthy to receive it! Often I fear that I have deceived the Lord's people, and think if they could see the sinfulness of my heart they could have no love for me. "When I turn my eyes within all is vain and dark and wild, full of unbelief and sin, can I deem myself a child?" Often I ask myself, Where are the fruits of the Spirit? Where are the christian graces? Alas, they are hard to find. Anger, malice, pride, envy, deceit, how ready to manifest themselves at all times. What stubborn sins they are. How determined to hold their sway in the heart. What power can ever subdue them but the mighty power of God. Truly, if I am saved at all the work must be all of grace. "For in me, that is in my flesh, dwells no good thing, for to will is present with me, but how to perform that which is good I find not." If I am one of the Lord's children at all surely I am one of the least of all. But,

"Could I joy the saints to meet,
Choose the ways I once abhorred,
Find at times the promise sweet
If I never loved the Lord?"

Cousin Silas, I often think of the sermon you preached at the Bradford school house on Sunday the first time you visited us. In order that you may understand more fully my feelings at that time, permit me to give you a little of my history prior to that time. I will venture to do so hoping that it may not weary you. I had been a firm believer in the doctrine that salvation was freely offered to all; that the Spirit operated with like power upon the hearts of all, and every one was entirely free to accept the offers of mercy and be saved, or harden their hearts, grieve away the Spirit, and thus seal their final doom. Notwithstanding I had for sixteen or eighteen years been endeavoring to follow the teachings of this doctrine and had failed in all my attempts, I had (until a short time before your visit) never faltered in my belief that it was the doctrine of the Bible, laying the blame of the failure at my own door. Mine, I thought, was an outside case, different from any one else. In vain I endeavored to exercise faith; to walk in the divine commands; to do something which would bring me into the favor of an offended God. "The carnal mind was enmity against God, not subject to his law, neither indeed can be." All the righteousness I had to offer was as filthy rags in the sight of that God of perfect purity and holiness. Like the fig leaf aprons made by our foreparents in the Garden of Eden, it might serve to hide my nakedness from the gaze of my fellow-man, but not from the all-seeing eye of Jehovah. His fiery law proclaimed from Sinai, "Cursed is every one that continueth not in all things written in the book of the law to do them." And I had not only failed to continue in all things, but had failed in every point. Every deed of my life, every thought of my heart was contaminated and

defiled with sin. Even my prayers and groans for deliverance were polluted and unholy in his sight, because they were prompted by fear of punishment rather than grief at the enormity of my sins, or love for the pure and holy Being whom I had offended. In vain I turned from the law to the gospel. I could find no comfort there. If I had been unable to meet the requirements of the Law I was just as powerless to meet those of the Gospel; for turn which way I would the words of the Savior to Nicodemus were ever ringing in my ears, "Except a man be born again he cannot see the kingdom of heaven," and I was just as powerless to effect this spiritual birth as is the unborn infant to hasten its advent into this world of ours. Thus I traveled on for many years. My brothers, sisters and friends were uniting with the church, and still I was left behind, desiring much to be with them, but not daring to go forward. I finally began to fear that I was living in neglect of duty, and in the hope of finding peace for my troubled mind, concluded to unite with the Presbyterians. This I did in the fall of 1866, but peace and rest was not to be found here. Every sermon I heard, every book I read but served to increase my trouble and perplexity. I often heard proclaimed from the pulpit that it was the immediate duty of every one to make sure of their own soul's salvation, and not only that but it was their duty by their prayers, entreaties and godly example to win souls for Christ. Oh, what a burden of responsibility for a weak, sin-sick soul to bear! Responsible for the salvation of their own souls, and also for the salvation of their near and dear kindred! I cannot but compare the teachings of this doctrine to the cruel Egyptian taskmasters, who required the Hebrews to make the daily allowance of brick and would not furnish them straw. If they failed to fulfill their tasks they must be beaten. Thus the very doctrine which I maintained was becoming an oppressive taskmaster, for it required at my hand that which I knew not how to perform. A short time before your visit Elder Moore preached in our neighborhood. Mr. Newberry and I attended the meeting. I do not know what his text was, but he took up national Israel as a type of spiritual Israel. As he traced them step by step, showing how the Lord chose them, separated them from the other nations, led, guided, directed and defended them, driving out and destroying other nations for their sakes, I felt a perceptible trembling of my (hitherto) strong foundation; a questioning whether after all his theory might not be correct. A short time after that in reading the Testament I came to the 17th chapter of John, and while reading it there was another perceptible trembling of the stronghold; but the shock was soon over, and all restored to order. But on Saturday night preceding your sermon, which I before mentioned, while brother Moore and yourself were setting forth the glorious plan of salva-

tion by grace, all of the Lord from beginning to end, "not of him that willeth, nor of him that runneth, but of God that showeth mercy," telling us of the sure foundation on which the church of God rested,

"Fenced with Jehovah's shall and wills,
Firm as the everlasting hills,"
the sandy foundation of works and creature merit was washed away. I saw plainly that if salvation depended in any way upon the fickle, changeable will of man, not a single soul would ever be saved. Then I could see that if the operations of the Spirit were alike upon the hearts of all, one yielded to its influence and was saved, while another resisted and was lost in consequence, then the whole plan of salvation together with the number who should finally be saved or lost, depended not on what Christ had done, but upon the will of man. A great and heavy burden was taken from my mind, and I found rest in the pleasing thought that salvation was of the Lord. In your sermon on Sunday, you dwelt much upon the Lord's dealings with his children, in bringing them into the spiritual kingdom. As you told some of the troubles and trials through which you had passed, my heart was melted within me, and I could not refrain from weeping. For many years I had been wandering in the wilderness and how very familiar were many of the paths you marked out. How cheering it was to know that I was not all alone. Another had passed through just such scenes of sorrow and helplessness as I had. But when you told of the happy hour of deliverance, when Jesus spoke peace to your troubled soul, I was again left alone. That happy hour had not come for me. Still I found rest, comfort, peace in trusting my all in the Lord's hand, feeling that he could work and none could hinder. My troubles and trials had been so much like your own that I found myself hoping that the Lord had indeed begun a good work in my heart, and that the hour of rejoicing would yet come for me. And I sometimes felt that it did surely come. But often fear that I have been deceived. Of one thing I am certain, I passed through a season of rejoicing one year ago last August which was different from anything I had ever experienced before, and far more beautiful than anything I have seen since. Although very similar in many respects to other little seasons of comfort which I have had, it far exceeds any of them. I seemed to have a view of my blessed Savior's immediate presence. Not that I beheld him with my eyes, but I felt his presence. Involuntarily I threw up my hand as if to reach after him. Immediately I remembered that God is a Spirit, and we cannot feel a spiritual body with our fleshly hands. Yet still I felt his loving presence and wondered why he had thus appeared to me who was so unworthy. For nearly a week my heart was filled continually with joy and rejoicing. Beautiful hymns and precious passages of scripture were my companions by day and night.

The words, "Be ye holy as I am holy;" also, "Defile not the temple of God, whose temple ye are," rested with great weight on my mind, and oh, how I longed to be free from the pollutions and defilements of sin, and be able to worship the Lord in the beauty of holiness. I have not told you half what I should like to, but my letter is getting very lengthy, and lest I should weary you with my history of self, I will turn to some other subject.

* * * * *
Now, in conclusion I would say, may the Lord enable you at all times to be a faithful watchman on the walls of Zion, "Shunning not to declare the whole counsel of God, bringing glad tidings of good, saying unto Zion, Behold thy God reigneth," and may he comfort your heart with the same blessed truths with which he has enabled you so richly to minister to the comfort of others, that you may be enabled to rejoice in the light of his smiles.

I remain your affectionate cousin,
EMMA S. NEWBERRY.

HUDSON, Bates Co., Mo., April 26, 1876.

DEAR COUSIN SILAS:—Your precious message, tendering to us the sweet assurance of brotherly love and christian fellowship, touched tender chords in our hearts. How very unworthy we feel of the many testimonials of christian fellowship we have received since uniting with this dear people. O how humiliating to turn my eyes within and behold the corruption which dwells there, deep hidden from the sight of my fellow-man, and be compelled to fear that I have not only deceived myself, but have been left to deceive others, and thus obtain that which is not my due. If I am indeed a christian why is my love so weak and faint? Why so little faith? so little assurance? Why do I realize so little of that near and dear relationship which exists between God and his people? Sometimes I am tempted to wish that I could forever close my mouth upon this subject. At other times my heart is full and I cannot forbear. At times I find some comfort in the thought that if a stranger to a work of grace perhaps I might be also to such feelings as these. Sometimes a whispering voice within seems to assure me that the pride of my heart is such that if permitted to enjoy the full assurance of a Savior's love, if permitted to rejoice in the sunshine of his presence, I should be exalted above measure and carried away with spiritual pride. I have found much comfort in the tenth and eleventh verses of the fiftieth chapter of Isaiah. When my mind is dark, and gloomy and oppressed with doubts and fears, I have never been able to cast them off, or kindle a fire and walk in the light of it. O that the Lord would ever prevent me from comforting my heart with any of my own devices. If not deceived I do desire that "Holiness to the Lord" might be written upon my heart, that all my powers might be consecrated to his service, that my affections

might be weaned from things of earth, and centered upon heavenly and divine things.

You ask my permission to copy my letter, or that part which dwells upon my experience, and send it to Eld. Beebe for publication. I will say this: if you feel willing to copy, correct and put it in shape for publication, and find anything in it which in your judgment is calculated to comfort, strengthen or encourage even one of the very least of all God's children, I certainly cannot say, No. I have received much comfort in reading the precious communications in the SIGNS, and have several times been requested to write my experience and send it to Eld. Beebe, but never could think of doing so. It seemed like it would be presumptuous for me to undertake it. I did not intend writing it for you when I first determined to write, but wished only to tell you of the comfort I received from your preaching. In order that you might understand that, I had to tell you more than I at first intended. After reading it over I felt very much inclined to consign it to the flames; but since receiving your kind and encouraging letter which came in reply have been glad that I did not do it.

* * * * *
What a precious privilege it is to have a dear family paper, a medium of communication for dear brethren and sisters all over the land. How many times we have been comforted and strengthened by dear ones whose faces we have never seen, and with whom we never expect to meet on this side of eternity. But I must bring my letter to a close lest I weary you. Give our love to all the dear family circle. Please remember us at the throne of grace.

Yours in the bonds of love,
EMMA S. NEWBERRY.

KENTON STATION, Tenn., Oct. 31, 1875.

DEAR BROTHER BEEBE:—I send the inclosed to apply on my subscription, for I do not feel willing to do without the SIGNS OF THE TIMES, for they always come to me laden with the precious consolations of the gospel; and all the scattered saints who write for your columns testify the same things. Though scattered far apart in distant states, and strangers to each other in the flesh, they all seem to be of one spirit, and their communications afford much comfort and consolation to the weary pilgrims throughout the breadth of our country. Many of the writers have endeared themselves to me by their refreshing communications. We have but few Old Baptists in this vicinity, but we have plenty of other orders, from whom I can receive no such comfort as I find in reading the communications which are published in the SIGNS. Therefore I stay at home and read. My health is feeble, I am afflicted with a cough, and the church where my membership is, is five miles distant. Although much against my inclination, I have to remain at home, and then I fall back on the SIGNS, which, in my lonely moments, are peculiarly comforting to me; in read-

ing your able editorials, and the experiences of the dear scattered ones, I am greatly refreshed.

Brother Beebe, I know this scribble is, like the writer, very imperfect; if you publish it, please correct all mistakes, as I am not accustomed to write for publication. If you cast it aside, it will be all right.

Brother Beebe, if it be not asking too much, please explain Songs ii. 15: "Take us the foxes, the little foxes that spoil the vines; for our vines have tender grapes." Also Songs viii. 8: "We have a little sister, and she hath no breasts; what shall we do for our sister in the day when she shall be spoken for."

I will close by wishing you and your dear family peace and prosperity. May you be spared long as a faithful watchman on the walls of Zion, to declare the truth as it is in Jesus; and when you shall have finished your labors on earth, may you lay off your armor, and go to dwell in peace at home.

From the least one of all saints, if one at all,

LUCY A. EMERSON.

REPLY.

In the first named text, we regard the vines as emblematic of the churches of the saints. The grapes may represent the fruits of the Spirit, which grow on the true and living vines which God has brought out of Egypt and planted in the garden, which he has inclosed, the fruits of which are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, &c.—Gal. v. 22, 23. The whole cluster of these grapes are very tender; as in our experience we find that but small annoyances seriously affect and check the growth and enjoyment of love, joy, peace, &c. The foxes may represent those sly, cunning and intrusive enemies which are hurtful to the perfect development of the love, joy, peace, &c., of the saints; such as "malice, guile, hypocrisies, envies and evil speakings," &c.—1 Peter ii. 1. These are all sly foxes, and if suffered, will *spoil*, that is, *rob* the vines, by checking the development of the fruits of the Spirit in the saints. In short, whatever wars against the spirit, whether it proceeds from our own carnal nature, or from any other source, should be taken, that is, arrested. As a careful vine-dresser would *take* or capture the foxes which rob the vine of her tender grapes, so in like manner take us, the foxes, and "Let not sin reign in your mortal bodies, that ye should obey it in the lusts thereof."—Rom. vi. 12. For these lusts of the flesh war against the fruits of the Spirit in the saints, as foxes war against the prosperity of vines. Take them, capture them, and arrest their mischief by suppressing the lusts and evil propensities of our carnal nature, that we may follow those things which make for peace, by keeping the unity of the Spirit in the bond of peace.

The little sister, spoken of in Songs viii. 8, we have thought may allude to the Gentile church, which at the time when this text was written had

not been spoken for, or the time of the consummation of her marriage to the Lamb had not yet come, and as yet she had not received the lively oracles of divine revelation. But it was well known that the day of her espousals was immutably settled in the purpose and grace of God, and that in the fullness of the appointed time the Bridegroom would come out of his chamber, and would assuredly call for her. Then her breasts, which may mean the holy scriptures, from whence all her converts should receive the sincere milk of the word, should be fully developed, as mighty towers of strength and safety, and as walls and bulwarks of everlasting salvation. And in the fulfillment of this illustrative and prophetic figure, the Gentile church, or rather the gospel church among the Gentiles, should be in the eyes of her Bridegroom as one that found favor.

We have neither time, space nor ability to elaborate these expressive figures. May the Spirit of Truth open them more fully and more clearly to every inquiring mind.—Ed.

WASHINGTON, D. C., July 27, 1876.

ELD. BEEBE—MUCH ESTEEMED BROTHER IN CHRIST—If I may be permitted to claim such relationship:—I wish to say through the columns of our family paper, the SIGNS OF THE TIMES, that the Beulah Church, in this city, and the other churches of my pastoral charge, are in peace among ourselves, for which we have great reason to give thanks to God, who is the giver of every good and perfect gift. While the "lo heres, and lo theres" are sweeping through the land, they cannot change the eternal purposes of our God; for "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." "The Lord's portion is his people, Jacob is the lot of his inheritance." So every heir of promise shall inherit the blessings promised, and which God has given them in Christ their living Head. The church of the living God shall stand until every living stone shall be brought into the building; for the apostle says, "Ye also as lively stones are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices to God by Jesus Christ." Dear brother, if every blessing was not given us in Christ our living Head, we would be, of all men, the most miserable. But thanks be unto God, he has raised us up together with Christ; and Christ has promised to be with us through life's stormy journey. We believe his promises are sure. He has given us a

"Blest pledge, he never will revoke
A single promise he hath spoke."

Now, brother Beebe, as I don't want to crowd out better matter with my poor scribbling, I will close by saying:

The brethren composing the three churches, namely, Beulah, in Washington, D. C., Shiloh, in Carlisle, Pa., and Cub Run, in Fairfax Co., Va., wish to organize an association, and have appointed to meet for that purpose, if the Lord permits, at Cub

Run, Fairfax Co., Va., August 19th, 1876. At which time and place I hope you, and as many of the brethren as can, will meet with us, on your return from the Corresponding Meeting at the Mt. Zion Church, Va.

May the Lord lead, guide and conduct us all till he shall call us home, is the prayer of your unworthy brother,

JOHN BELL.

REISTERSTOWN, Balt. Co., Md.,
July 28th, 1876.

DEAR BRETHREN:—Sometime since I received a request from brother T. J. Streeter, of New York, for some thoughts through the SIGNS upon the words found in Amos 6th chap., and 1st verse. Having a few hours leisure this forenoon, I will endeavor to comply with the request.

The text reads, "Woe unto them that are at ease in Zion, that trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came."

I suppose the first two clauses of the text are referred to especially in the request, and to them I shall confine myself.

The words of the text are fearful words, and are addressed to God's people as a solemn warning. Though spoken by the prophet to literal Israel, under the old covenant, yet, as Israel that then was, is to be considered as a type of Israel that now is, these words apply to this spiritual Israel, and are for our instruction and warning as well as theirs. Israel of old was *never* a type of *false* religionists, who know not God, and over whom he never bore rule, and who obey not his commandments; but in all her travels, in all her times of obedience and disobedience, of chastisement and comfort, was a type of the true people of God to-day. The Gentile nations round about Israel represented false religionists and worldly men who are round about the church of God to-day. All through the Old Testament is the distinction recognized, between Israel and the nations round about. God dealt with them as he did not deal with any other people. Israel he chastised when it was needful, as his sons; but other nations he destroyed as enemies. In the last two verses of the tenth chapter of Jeremiah, we have a clear recognition of this difference. "O, Lord, *correct* me, but with judgment, not in thine anger, lest thou bring me to nothing. Pour out thy *fury* upon the heathen that know thee not," &c. Now, as I believe Israel to be a type of God's spiritual people, I must believe that whatever was true of them must have its application, in the anti-type to the people of God, and to them alone. Therefore all warnings, all reproofs, all promises given to them, belong to the true born child of God to-day, and not to *anybody else*. My reasons for being thus particular is that these Old Testament promises, warnings, reproofs, chastisements, blessings, &c., are generally taken and applied indiscriminately to the world. Even many of ourselves may have been too generous in thus giving away the children's bread, es-

pecially the warnings, reproofs and judgments.

Now, the words of the text at the head of this article, fearful though they be, are words of wholesome warning, addressed to Israel, and to us who are the spiritual Israel, and I do not propose to give them to anybody else, in what I may say about them. Whoever will read the prophecy of Amos carefully will find that it is full of continued reproof to Israel for her manifold departures from the law of the Lord, and had forgotten his holy name. She had become idolatrous, almost as much so as the heathen round about. She had builded altars and worshiped her gods in every grove, and upon every high hill. She had proved herself stiff-necked and rebellious against both the judgments and mercies of the Lord. Therefore she should be chastised, and bitterly too, at the hand of the Lord. I remember when a child I used to read of all this and wonder how that people could be so forgetful, so ungrateful and rebellious when not only gratitude but self-interest would point to the path of obedience. I used to think, "If I had been favored with such wonderful deliverances and such great blessings, I would have done so differently." But I have learned that they were no worse than we. What a great salvation has been vouchsafed to us, and how wonderful are the Lord's mercies from day to day! And yet we are often forgetful and ungrateful, and do not return to give thanks to God. Idolatry, too, rises up in our hearts and we give to graven images, the product of creature power and skill, the glory due to God.

Among the things charged against Israel, as recorded in the connection of the text, was the fact that they, in peace and war alike, did not trust for help in the Lord, but in the arms of the nations around them. They had gone, at different times, to Egypt, to Samaria, to Ethiopia for help. How very different this from the commandment of the Lord given them when they were brought out of Egypt. How often had the Lord delivered them when they had to depend upon him alone; and how often had they been defeated when they went out in their own strength, or trusting in their allies! This is a lesson of warning to God's people now. Let us be careful that our strength and hope is in the Lord alone. Then we need no other help. Then it will be true that we shall overcome every foe, for more is he that is for us than they that are against us.

Now, as they had hedged themselves about with defenses of their own making, and had obtained the help of great worldly powers, they ceased to feel the need of the Lord's help, and became careless and at ease in Zion. They said, "We are secure, none can molest us or harm us now." "We have by our skill and art accomplished all this." The natural result was that in their pride they would forget the Lord, and cease to feel the need of help at his hand. To them the fearful denunciation of the

prophet came, "Woe unto them that are at ease in Zion, that trust in the mountain of Samaria."

Now let us inquire what it is for us to be at ease in Zion. From all that has been said the answer must be, that it is to trust in our own name, or righteousness, or power, or in worldly help, or in anything save in the Lord. It implies that we cease from that quiet, humble trust in the Lord, and in him alone, that becomes little children, and that we begin to think more highly of ourselves than we ought to think. What an example of this we have in Peter, that fiery, headstrong disciple. He said, "Though all men deny thee, yet will not I." Peter must be sifted to free him from all this chaff of self-confidence, and the sifting was a severe one. This human pride will make even grace a snare. So Paul must have a thorn in the flesh, the messenger of Satan to buffet him, lest he should be exalted above measure at the abundance of the revelations. So these Jews of old gave glory to their idols, and took praise to themselves for the very things that God himself had blessed them with. They came to be at ease in Zion, as though their own hand had wrought all these things, and they needed nothing more from the Lord.

There is a great difference between being at ease in Zion and that quiet, patient resting in the Lord under all circumstances, which is the happy privilege of the christian. There truly "remaineth a rest to the people of God." They rest from their own works as a ground of salvation. Faith holds out Jesus' blood and righteousness as their hope of justification. They are poor and feeble and sinful, and here are riches, strength and righteousness free for them. All this fills them with holy joy, and burning love, and heavenly gratitude to God, and engages their souls to love and praise him, and to give him glory in the highest.

On the other hand, to be at ease in Zion, is to lose sight of the teachings of faith, and to look to self and creature skill and goodness. This kills of course all joy in the Lord, all gratitude departs, and there is no room left for love to God; for love to self assumes the throne and reigns supreme.

Another difference is that, "trusting in the Lord" leads to waiting upon him, and to a careful hearing of his words and an obedience thereto, while "being at ease in Zion," leads to a slighting of his words, and a departure in all things from his commandment. Again, "trusting and resting in the Lord," is always accompanied by lowly mindedness and humility; while "being at ease in Zion" always brings forth pride and vanity and all high thoughts.

Now, brethren, it is an awfully important question, Are we at ease in Zion? Are we trusting in the mountain of Samaria? Is there something that stands between us and God, even while we with our lips call upon him, and give him glory? Not every one that saith Lord, Lord, shall enter

his kingdom, or share the comfort of his word. Are we saying "Salvation is of the Lord," and that our trust is in him for time and for eternity, while, at the same time we in life are denying it? I feel that these are awfully important questions for me, for us all to consider. Trust in the Lord, like every other spiritual, inward grace, must be seen (if seen at all) in the outward life. While it will cause us to cease from our own works as a ground of salvation, or as that which will recommend us to God, it, on the other hand, will lead to an humble, quiet waiting upon the Lord, and a sincere desire to know and do his commandments. It will not lead to a sitting down and a folding of the hands to sleep, but to a trimming of the lamps, and to endeavor to so let our light shine before men, that they may see our good works, and glorify our Father who is in heaven.

God has given his children a path of obedience to walk in, and one of the surest evidences of being at ease in Zion, and that they have ceased to trust in the Lord, is that they cease to walk in obedience to his commandments. It was so with Israel. At the very time that they went to Egypt and Samaria for help, they departed from the service of the sanctuary, and began to bring the blind and lame and imperfect, as offerings. Then judgement and justice began to be neglected, and all manner of corruption abounded.

Let us examine ourselves, brethren. Are we going in forbidden ways? Are we forsaking the Lord's house? Are we neglectful of our privileges? Is any one more fond of the wine cup than of the Lord's house? Are we more bent on money getting than on the privileges of the sanctuary? Do we love worldly conversation more than the words of the Lord? All this proves that we too are at ease in Zion, that we have ceased to feel, as we should, our dependence upon the Lord, and so do not find it so sweet to obey him? And if this be our state as disciples, as professed followers of the Lamb, how fearful the warning, "Woe! Woe! to them that are at ease in Zion."

The Lord declares, in the same chapter where the text is found, that he will raise up against them a nation, and that they shall go into captivity and shall die. Israel of old suffered for their transgressions, and so believers are chastised. It is a fearful thing to fall into the hands of the living God.

Finally, brethren, let us give heed to these things. Let us be careful that we do not trust in an arm of flesh, but that we always look to the Lord as our help and refuge. May it be ours to live as those that belong to him, that we may also die the death of the righteous, and our last end be like his.

I hope these remarks, if published, may be satisfactory to brother Street and to all.

I remain as ever your brother,

F. A. CHICK.

AUBURN, Cayuga Co., N. Y.

BROTHER BEEBE:—With your permission I will, through the SIGNS, inform my acquaintances of my whereabouts. I can truly say I am a wanderer, and this world is not my home. I feel that I am a stranger and sojourner here. The allurements of this world have but little attraction for me; they are like bubbles on the water, and I can truly say the society of those who love the truth, afford me pleasure and delight. I can find no Old School Baptists in this place; but I meet with some who are not satisfied with arminianism, nor semi-arminianism, and I am satisfied that the number of such is increasing. Converting to the church instead of being converted to the truth, cannot satisfy the people of God. We love to see people brought to the knowledge of the truth, receiving it in their hearts, and in the love of it; and I believe that such will manifest their love of the truth by an orderly life and godly conversation. The people of God are a chosen generation, a royal priesthood, a holy nation, who shall show forth the praises of him who hath called them out of darkness into his marvelous light. The Psalmist says, He took him up out of a horrible pit and miry clay, and set him upon a rock, established his goings and put a new song in his mouth. We hear much said about serving God in order to be saved; this is man's way; but God saves his people that they may serve him. He delivers them from the power of darkness and translates them into the kingdom of his dear Son. Christian obedience cannot grow from nature's soil. It was so taught by Christ and his apostles. Jesus says, A tree is known by its fruit. The apostle says, We are his (God's) workmanship, created in Christ Jesus unto good works. And that is not all, for they are created unto good works which God has before ordained that they shall walk in them. Jesus said to his disciples, "Ye have not chosen me; but I have chosen you, and ordained you, that ye should bring forth much fruit." As the branch cannot bear fruit of itself, except it abide in the vine, no more than ye except ye abide in me. There is a living union between Christ and his people, and it is mutual. Christ is our life, our hope, our strength and our all. God's watchful care is over his people; and, although they pass through deep waters, the waters shall not overflow them, for he has said, Touch not mine anointed, and do my prophets no harm, for he that touches them touches the apple of mine eye.

The apostle said, I through the law am dead to the law, that I may live unto God, and he tells us that "The life which I now live in the flesh, I live by the faith of the Son of God." This is the way all true believers live. He that hath the Son hath life. Abraham believed God, and his faith was imputed to him for righteousness. It was not written for his sake alone, that it was imputed to him; but for us, if we believe on him who raised

up Jesus our Lord from the dead. Paul says, If ye be Christ's then are ye Abraham's seed, and heirs according to the promise.

OTIS WHEELER.

WARWICK, N. Y., August 3, 1876.

DEAR BROTHER BEEBE:—At the request of our dear brother, Elder Wm. M. Mitchell, of Alabama, I send you a few lines for the information of brethren whom he met at the Delaware and Delaware River Association, and who requested him to let them know through the SIGNS as to his health and welfare.

Brother Mitchell came to this place the first of June, and left this morning for home, proposing to stop for a few days with the Welsh Tract Church, and perhaps, if possible, attending the Virginia conference meeting.

His health while here has been as good as usual, but the hot weather caused him some suffering, and his labors in preaching, visiting among the brethren, and receiving visits from them, occupied much of his time and drew heavily upon his strength. But we believe the Lord has been with him and sustained him. Brother Mitchell came here on the invitation of a brother who wrote to him because (as he says) he could not help it. He came a stranger, I being the only person here with whom he had a personal knowledge, and our acquaintance was very brief. But he came in the fullness of the blessing of the gospel of Christ, and his preaching has been to the comfort and edification of the church.

At our church meeting in June a call was given him to accept the pastoral care of the church. The call was harmonious and entirely unanimous. To this brother Mitchell has not given an explicit answer, but with his approval a letter was written to the church at Opelika, Ala., requesting them, if it should appear to be the will of our divine Master, to give brother Mitchell to the care and service of this church. To this an answer has been received, in which the church, after expressing her appreciation of him as a member, and minister of the gospel, and the pain and sorrow which the thought of his removal occasions them, desires to leave the event entirely in the hands of him who doeth all things well.

The same feeling prevails among the brethren here, and while they cannot but hope that it may be made evident to all that the whole is of the Lord, and that he will place brother Mitchell with them as their pastor, yet they desire to leave it all to him, and say, "Let thy will be done." An answer has been sent to the church which has for so many years enjoyed the ministry of Elder Mitchell, expressive of our gratitude for their action in the matter, and whatever the result may be, and what severe pain or disappointment may be experienced, our prayer is that the will of our covenant God may be clearly manifested to our dear brother, as well as to both churches, and that the result may redound to the

glory of his holy name and the welfare of Zion. Brother Mitchell sends his christian love to the brethren who manifested such a kind interest in his welfare, particularly to Elders Pollard, Gammon, Sawin, and the ministering brethren whom he met at the different associations and in his travels.

Yours in the gospel of Christ,
W. L. BENEDICT.

It is undoubtedly the unanimous desire, not only of the Warwick church, but also of the whole association, that our beloved brother Mitchell should settle permanently among us. Yet, with the churches alluded to by brother Benedict, we would bow in humble submission to the will of God in the matter, for we know that without his divine approbation and blessing no gratification of our desires can result in any lasting benefit to either him or us.

Whatever may be the final conclusion of this matter, brother Mitchell has the best wishes and sincere prayers of his brethren at the North for his welfare wherever his lot may be cast by the unerring counsel and wisdom of our God.—ED.

SNOW HILL, Md., July 13, 1876.

DEAR SISTER IN CHRIST:—Having a little leisure time this morning, I feel some anxiety to try, if the Lord will, to say something to you about the body of Joseph, or the command and the removal of his bones from Egypt to Canaan. It is, I hope, with a sense of my ignorance and incompetency to instruct or edify; but trusting in the great giver of good, the Father of lights, for wisdom, I will pencil down whatever it may please him to give, and submit it for your consideration. Since it is your repeated request that I should give my views on the subject, I have some hope that I shall be blessed with some light and knowledge for your sake, and if so, I trust that both you and I will give him the praise; and if it should please him to withhold, may we submit quietly to his will.

I have never read or heard any views on this subject, but I think it applies to the resurrection of the body. Egypt represents bondage, and Canaan rest; the grave represents hell, and liberty and enjoyment heaven. Joseph was buried in Egypt, but the bones, the dry bones, must be carried to Canaan, because he was a chosen vessel of mercy, and must be carried to the land of rest, where the redeemed of the Lord shall dwell forever. We sometimes hear the land of Canaan spoken of as though it did not represent that eternal rest and happiness of the saints, because it represents the visible organization here upon earth. But does it not apply to both? The church here, in her true condition, is at perfect rest, and is the same as though it were already in paradise. "Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God." Then it is the body that is to be raised from Egypt to Canaan, or from earth to heaven; the spirit, or

new man which is born of God, is already in Canaan, or heaven. Joseph is a type of Christ, and his body a type of the church. Christ the Head, and the church his body. Now his church or body is buried in Egypt, in bondage to sin; he has redeemed them, and he has commanded that they shall be carried to Canaan. Now a word about what it is he has redeemed. Is it not this body or bones of ours? What else was there to redeem? The Spirit of Christ, which we receive, that enables us to cry, Abba, Father, never was lost; "a body hast thou prepared me." It was not a spirit; then it is the body that is redeemed from the earth or Egypt. Joseph, as a type of Christ, when he died, went to that eternal rest, everlasting Canaan, but he left his body in Egypt, with the command that it should be carried there too. So Christ has died and gone home to his Father and left the church, his body, in Egypt, in the earth, bound by the law of sin and death, but not without a command that they should be carried to heaven. He has sealed them with his Spirit unto the day of redemption of the purchased possession. He purchased them with his own blood, and gives them of his Spirit, that enables them to hope in his mercy and wait for the adoption, to wit, the redemption of their own body. The only thing to be changed is that which is mortal; that must be changed to immortality, the corruption to incorruption, then there will be no propensity to sin; but a perfect and eternal rest. "There is a rest remains for the people of God." Paul, in his letter to the brethren at Galatia, tells them that because they are sons, God sent forth his Spirit into their hearts, crying, Abba, Father. I know of no other way the Adamic man can be benefited, or of any other hope for him only that this vile body shall be changed or made like his, Christ's; then will come to pass the redemption of the body, and all the types and shadows will go into the substance, which is Christ, who is the fullness of all things.

Your brother in hope,
JOSEPH L. STATON.

GONE TO THE BINDERY.

We have finished the printing of the book of J. F. Johnson's writings, and the sheets are now at the bindery, and by the time of our next issue the books will be complete and ready for delivery and mailing. Those desiring names stamped on their books hereafter will be required to send twenty-five cents extra, as it is too late now to have it done while being bound.

The book contains in addition to the articles copied from the SIGNS OF THE TIMES, an auto-biography, together with portrait and autograph of the author, making in all 560 pages, and will be mailed, postage paid, at the following

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EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 1, 1876.

BELMONT, Miss. March 30, 1876.

BROTHER BEEBE:—Will you give your views on Amos ix. 11, 12? Please dwell particularly on the "remnant of Edom." By complying with this request you will confer a favor on many.

AN OLD BAPTIST.

REPLY.

The text proposed for consideration reads thus: "In that day I will raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old; that they may possess the remnant of Edom and of all the heathen which are called by my name, saith the Lord that doeth this."

The text speaks definitely of a day when the things predicted in this chapter shall be accomplished, and in the context we are told of great and marvelous things which should at that day be brought to pass. The Lord himself should stand upon the altar, which we understand pointed to the time when Christ our Lord should, through the Eternal Spirit, offer himself without spot unto God, bearing the sins of all his people in his own body on the tree, and put away all their sins by the sacrifice of himself, and by his one offering perfect forever them that are sanctified by God the Father, preserved in Christ Jesus, and ultimately called.

At the time indicated the posts or pillars of the old Jewish heaven should shake, and their nationality be utterly dissolved, and the carnal Israelites be driven out from the tabernacle of David and scattered abroad amongst the Gentile nations of the earth. In that day the words which Jesus spake to the Jews, when they asked of him for a sign, should be and was fearfully realized: "Destroy this temple [or tabernacle] and in three days will I raise it up." Truly he spake of the temple of his body, which they crucified, and which God raised from the dead on the third day; but as the temple in Jerusalem was preceded by the tabernacle in the wilderness, so the body of Christ was typically held to view in the Jewish nation, and the tabernacle of David under the Jewish dispensation. This tabernacle or house of David was destroyed and fell when the Lord was seen standing on the altar; but in the day which was ushered in by his resurrection, the anti-typical house of David, which is the spiritual body of Christ, the gospel church is raised up. The risen Christ is exalted to his mediatorial throne, the government is on his shoulder. Of the increase of his government and peace there shall be no end; upon the throne of David and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth, even forever. The zeal of the Lord of hosts shall establish this.—Isa. ix. 7, 7. Truly the tabernacle of David, in the type, had fallen. The last words of David were an acknowledgement that his house (tabernacle)

was defective and transitory. This, whether applied to his fleshly posterity or to the commonwealth of Israel under the old dispensation, was strictly true, and his tabernacle was to fall in this application of the term; but as he was a type of Christ, so his family and the people over whom he presided were typical of the family of God and of the kingdom of Christ, and all that was deficient in the types should be supplied in their anti-type, for he said by the Spirit, "Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things and sure; for this is all my salvation and all my desire, although he make it not to grow."—2 Sam. xviii. 5. But the true anti-typical tabernacle of David God has raised up in the redemption of his people and caused to grow; and of its increase there shall be no end, (Isa. ix. 7,) and in raising them up together with Christ. The old Jerusalem, which, like Hagar, gendered to bondage, and answered to mount Sinai in Arabia, is fallen, but the Jerusalem which is above is free; for God has raised her up from under the law; and now is brought to pass the promise of God that "the mountain of the house (or tabernacle) of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow into it. And many nations shall come and say, Come let us go up to the mountain of the Lord and to the house (or tabernacle) of the God of Jacob; and he will teach us of his ways and we will walk in his paths; for a law shall go forth of Zion, and the word of the Lord from Jerusalem."—Micah iv. 1, 2; also Isa. ii. 2, 3.

God's promise embraced not only the raising up of the fallen tabernacle of David, but a perfect healing or closing up the breaches thereof, the putting away all the transgressions of the seed of our anti-typical David, clothing them with garments of salvation and covering them with the robe of righteousness. "And I will raise up his ruins." The ruins of God's people are strikingly set forth in Ezekiel's vision of the dry bones, and in the declaration, "O Israel, thou hast destroyed thyself; but in me is thy help."—Hosea xiii. 9. "And I will build it as in the days of old." The perfect pattern of the Lord's tabernacle was shown to Moses in the Mount of God, as a perfect model of what he commanded him to make in the wilderness, of which he charged him to make every part of it according to the pattern shown him in the mount; showing that the fashion and pattern was with the Lord from of old, from everlasting. And what God in our text promised is that the gospel church shall be the perfect anti-type of all that was set forth under the shadowy dispensation. As God chose and separated Israel from all the kindreds of mankind, sanctified them as a peculiar people, made them a mighty nation, gave them his covenant and defended them from their enemies, so God has promised to

build the spiritual house in like manner.

"That they may possess the remnant of Edom, and of all the heathen, which are called by my name." On this part of the text our correspondent desires us to dwell more particularly. We presume the "Old Baptist" brother is desirous to understand how even a remnant of Edom can have any part or lot in this matter, or in what sense they can be called by his name. Edom is the name by which all the descendants of Esau is known in the scriptures. And of Edom it is said, "Was not Esau Jacob's brother? saith the Lord; yet I loved Jacob and I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness. Whereas Edom saith, We are impoverished, but we will return and build again the desolate places; thus saith the Lord of hosts, They shall build, but I will throw down; and they shall call them the border of wickedness, and the people against whom the Lord hath indignation forever."—Mal. i. 1-3. It is true that God has discriminated between Jacob and Esau, and that, too, before they were born, saying the elder should serve the younger, and that distinction was made when they had done neither good nor evil. But we are told that this sovereign discrimination was, that the purpose of God according to election might stand, just as God has ordered it, not of works, but of him that calleth. See Rom. ix. 11.

Now our Old Baptist brother will observe that the choice of Jacob to the inheritance of the birthright was not the election of grace, which secures to the children of God an inheritance of eternal life in Christ Jesus, but is the type of that election of grace. The apostle says, The children of the flesh, these are not the children of God. And again, Though the number of the children of Israel be as the sands of the sea, a remnant shall be saved. And of this same Israel after the flesh it is said, "Except the Lord of Sabaoth had left us a seed, we had been as Sodom and like unto Gomorrah."

So also in the rejection of Esau, or Edom, from the inheritance of Isaac, under the old covenant. That rejection by no means sinks them beneath the saving power of God's almighty grace. A remnant also of them, although rejected from the provisions of the old covenant, are found embraced in the redemption which is in Christ Jesus; for his redemption embraces some of every people, kindred or tongue under the whole heaven. The people of God who were chosen in and redeemed by our Lord Jesus Christ, are all called by his name; being his children, they inherit his name, and whether they be Jew or Gentile, or of whatever nationality, tribe or kindred, that name is theirs. And God has commanded the north to give up, and the south to keep not back; to bring his sons from far and his daughters from the ends of the earth, even every one that is called by his name. So, according to our

text, the remnant of Edom, and of all the heathen, or Gentiles, which are called by his name, shall be brought, and the church of the living God shall receive and possess every one of them, as "saith the Lord that doeth this."

REMARKS ON ELDER STIPP'S LETTER.

Brother John Stipp, whose letter will be found on page 172, objects, and probably not without cause, to some of our remarks on the figurative import of the Tree of Life. We think, however, that he has misapprehended what we designed to express, and this may result from a want of clearness on our part in stating our views. We certainly did not design to say, or to be understood as believing, that Adam, even in his first estate, was a spiritual man, or that any of the trees of the garden of Eden were spiritual, or that the garden in which he was placed and in which they grew was the spiritual paradise of God. We believe with brother Stipp that Adam, both before and after his transgression, was a natural man, and that the garden, with all it contained was natural, not spiritual. A closer examination of what we said will show that we were regarding the garden, its trees and all it contained, Adam himself included, as purely natural and earthly, but still emblematic of spiritual things which they prefigured.

If we reject these figures because they were natural, by the same rule we must reject all the types and figures of the Old Testament. Adam, we are told, was not spiritual, but natural.—1 Cor. xv. 46, 47. Yet he is the figure of that spiritual Adam which is the Lord from heaven.—Rom. v. 14; 1 Cor. xv. 46, 47. Gardens, trees and plants are all natural things, but has not the Holy Ghost used them as figures of spiritual things?

The early dawning of divine revelation, or the first inspired revelation of the creation of the world that we have any knowledge of, was made through the writings of Moses about twenty-three hundred years after Adam and Eve were driven out of the garden. We have long regarded the sacred record as containing infinitely more important instruction for us than a mere historical account of the natural creation of the world. Indeed we have regarded the whole account of the old or natural creation as emblematic of the new and spiritual creation, and every stroke of the pen of revelation as big with prophetic indications of things which were to be fulfilled in the new heaven and new earth wherein dwells righteousness.

We were not sufficiently clear in saying, "This emblematic tree was found in the garden of Eden," but by speaking of the tree of life which was in Eden as an emblematic tree, we presumed we would be understood to mean that the tree of life in Eden was emblematic of the gospel of God our Savior, of the fruits of which all they who enter into the city of our

God through the gates have a right to partake. This was our meaning; this is still our understanding of it. Nor did we intend to say that the anti-typical tree or the spiritual paradise of God was prepared for Adam and Eve, only so far as they were emblematic of Christ and the church. On a careful review of what we said we freely admit that we were not sufficiently clear. But we now say that we do regard the garden of Eden, with all that it contained, as designed to set forth typically the spiritual church and kingdom of our Lord Jesus Christ, and that Adam is (not a, but) THE figure of him that was to come, that he is the figure of Christ.

We freely admit that the law, when given to Israel as a covenant of works, did provide that the Israelites who faithfully performed the requisitions of that, to them, conditional covenant, should live by them. But we fail, utterly fail to perceive that it was a tree of life to them in any sense whatever. "If there had been a law given that could have given life, verily righteousness should have been by the law."—Gal. iii. 21. We deny that Adam's natural life was in any sense the fruit of the law or of his obedience to the law which he was under. His life did not, but his death did come by the law. God breathed into his nostrils the breath of life and man became a living soul. So long as man refrained from partaking of the fruit of the tree of knowledge, which we regard as an emblem of the law, so long he lived by virtue of that life with which he was animated at his creation, but as soon as he eat of the tree (the law) he died. The law gives life to no one, it has nothing to do with a righteous man. But "the sting of death is sin, and the strength of sin is the law," for "where there is no law there is no transgression," and where there is no sin there is no death, for "sin is the transgression of the law." Paul discriminates between the law and gospel thus: "But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which glory was to be done away, how shall not the ministration of the Spirit be much more glorious?"—2 Cor. iii. 7.

Our brother Stipp has called attention to a large number of passages in the Old Testament, in which the children of Israel were admonished to obey the law and live, and warned of the fatal consequence of their disobedience to the law, or covenant of works under which they were held. And Moses, in summing up, calls heaven and earth to witness that he had set before them life and death, blessing and cursing; therefore he exhorted them to "choose life, that both thou and thy seed may live."—Deut. xxx. 19, 20. We have not space to notice every reference separately; the one referred to in the above is as strong as any of them. It certainly proves what we have never denied, that in God's covenant

with Israel temporal mercies, including life, corn, wine and oil, health, wealth and prosperity were promised on condition of obedience, and death if they rebelled. But while all this is granted, it proves to us that the tree of life, the way of which was kept by cherubim and flaming sword, lest man should put forth his hand and eat and live forever, did not represent that covenant or law which they were exhorted to keep. No flaming sword was brandished to drive Israel back from keeping the law of a carnal commandment, turning every way to meet and drive them back from keeping the law that they were under, or from enjoying the legal blessings resulting from their fidelity and obedience to that law. The obedience of Israel did not secure to them immortality, but the eating of the tree of life, that they who eat thereof should live forever. It had reference to an endless life. No son or daughter of the fallen Adam has ever been able to approach the tree of life by putting forth his hand or by any works of righteousness that he could perform; he is met at every point by the flaming sword and effectually repulsed. Even the quickened sinner, when he would approach unto God by prayers and tears, by attempts at reformation, by sacrifices and offerings, only meets the sword, flaming and red, and sinks in deep despair. And until he is made by faith to see that flaming sword bathed in the precious Savior's blood, he cannot know the healing virtues of the leaves of that most blessed tree of life.

Brethren who, like ourself and brother Stipp, agree substantially in all the great fundamental principles of the doctrine of God our Savior, are liable to differ in our applications of figures, parables and metaphors, while we fully agree on all cardinal points.

John Collins, a talented London pickpocket, took an active part in the Moody and Sankey meetings, and after the departure of the evangelists became a popular singer and exhorter. His piety was not questioned by his fellow workers, and his friends among the thieves did not expose him. Thus he was enabled to pick pockets with great facility, often taking the watches and pocketbooks of men and women while praying at their sides and while explaining to them the way of salvation. Continued success, perhaps, made him careless, for while taking part in the exercises of the laying of a corner stone for a church in Uxbridge, he was caught stealing a watch from a woman who was sharing a hymn book with him during the singing. He was arrested, and then a great number of robberies were traced to him.

MARRIAGES.

At Middletown, N. Y., August 2, 1876, by Elder Gilbert Beebe, James C. Macdonald Esq., of Duart, Ontario, to Phebe Louisa, second daughter of Elder Wm. L. Beebe, of Covington, Ga., and grand-daughter of the officiating minister.

At the residence of the bride's mother, on the 25th of July, 1876, by Elder Thomas P. Dudley, Elder J. Taylor Moore, of Scott Co., and Sophia J., daughter of Mrs. Theodocia Lewis, of Clark Co.

OBITUARY NOTICES.

DIED—April 20, 1876, in Warwick, N. Y., **Mary A. Sayer**, wife of Mr. W. E. Sayer, and daughter of the late Deacon Brook, aged 54 years, 7 months and 3 days.

Sister Sayer's sufferings were great for a long time before her death, but she was enabled to bear them with resignation to the divine will. She has been a member of the church in Warwick for many years, and was well beloved by her brethren. She took an active interest in all that pertained to the church. Her heart was touched when "Joseph" was afflicted. May the Lord comfort the hearts of her afflicted family and reconcile them to his will in all things.

Your unworthy brother,
J. N. BADGER.

My very precious and only remaining sister, **Mrs. Mary E. Willcox**, closed her mortal vision April 6th. Yes, her sufferings are over and the warfare finished, and we have the comforting assurance that she has exchanged a world of (to her especially) woe, trials and sorrows, for the happy home of the blest, where the wicked cease from troubling and the weary are at rest. Yea, truly did her sad spirit in "doubt linger long;" but as her dear feet approached the Jordan of death, the waves were rolled back, and her happy spirit took its flight, while I am called to mourn our irreparable loss. As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more. She shall return no more to her house, neither shall her place know her any more. Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.

Dr. McCay officiated at her funeral; his text was, "She is not dead, but sleepeth." He sang the following beautiful lines at the open grave,

"Unveil thy bosom, faithful tomb,
Take this new treasure to thy trust," &c.
Her disease was consumption, of which she was confined to her bed almost entirely for over a year. She suffered beyond what tongue can express, the greater part of the time. She leaves a bright little boy of five years, too young to know his loss. She was preceded to the grave by a grown sister and a brother older than herself, which makes three out of my father's family. They all left a bright evidence of their interest in the Redeemer, but never made an open profession of religion.

Yours in great tribulation,
NANCY SHIELDS WITHEROW.
DAWN, Mo.

[We have waited in vain to find room in our Obituary Department to insert the following announcement in the form in which it came to us, on account of its extraordinary length. We now give such extracts as we have room to insert, omitting many things which we think would only be of a local interest, and the eleven stanzas which, though very good, require too much space.—ED.]

DEAR FATHER BEEBE:—It has fallen to my sad lot to chronicle the departure of our beloved sister, **Elizabeth Davidson**, wife of Wm. Davidson, who died at Memphis, Tenn., May 11, 1876, aged 78 years. She was a daughter of Philip Leiminger; was born near Lancaster, Perry Co., Pa. At the age of 22 years she became the wife of John Golden; moved to Montgomery Co., Va., and from thence to Philadelphia, Tenn., and afterwards to Memphis. Her first husband died in 1850, leaving her childless among strangers. After one year she was married to Wm. Davidson, and assumed the duties of mother to ten children, each of whom will testify that she has faithfully discharged her duty to them. For fifteen years she was a communicant with the Missionary Baptists, but was never satisfied with them. About twenty years ago she heard the gospel preached by Elder Peter Culp, and loved the doctrine, and became a member of Horn Creek Church, in Shelby Co., Ten., and was baptized by Elder Culp in 1856. Since that time she has been a bold advocate of the truth. She was a patient sufferer for many years, and until she fell asleep in Jesus.

But God can comfort those whom he has so bitterly bereft. Husband, children and friends, weep not that her life's sun has set, that earth's pilgrimage is done, for the cloudless splendor of immortality now bathes her ransomed spirit, which is now at rest, safe, at home.

In much love to all the saints, I am your afflicted sister,

SALLY J. EUBANKS.

DIED—In Dallas County, Ark., on Monday, May 22, 1876, of spinal disease, **Dea. James O. Walker**, aged 44 years.

Brother Walker came to this state from Alabama, soon after the close of the late war, and united with the N. S. Baptists by letter; but becoming dissatisfied, he soon came out and joined the Old School Baptist Church called Chapel Hill, in which he continued a sound and consistent member till his death. He bore his sufferings with becoming patience, never uttering a murmuring word; seemed to be fully sensible of his approaching dissolution, and expressed himself fully resigned to the will of the Lord. He spoke of his departure with the utmost composure, and said he desired to depart, if the will of the Lord be so. On Saturday before his death he desired us to sing,

"Amazing grace, how sweet the sound," &c. And while we tried to sing, he rejoiced, and gave his hand to those who went to his bedside. During the last three days he lived, he was often heard to exclaim, "Bless the Lord, O my soul, and forget not all his benefits." On Saturday evening and Sunday he seemed better, and we had high anticipations of his recovery; but near night on Sunday he became restless, delirium came on, and at 9:15 a. m. on Monday he smiled pleasantly, raised his hands, and breathed no more. He leaves a wife, (to whom he had been married only about nine months, having been married twice before) three children by his first wife, three small children by his second wife, together with the brethren, sisters and many friends to mourn; but we confidently hope and believe that our loss is his unspeakable gain. May the Lord comfort and sustain the bereaved widow, and bless and protect the orphan children, is the prayer of the unworthy writer.

THOMAS PETERSON.

ASSOCIATIONAL.

The Lebanon Old School Baptist Association will be held with Taylor's Creek Church, Grant Co., Ind., to commence on Wednesday before the third Saturday in August, at ten o'clock a. m.

Those coming from the east by railway will stop at Mier, where they will find conveyances to conduct them to the meeting on Tuesday evening and Wednesday morning. Those coming from the west will stop at Converse, where they will find conveyances on Tuesday evening and Wednesday morning.

Come by way of Pittsburg, Cincinnati & St. Louis Railway.

E. W. MILLER.

The Corresponding Meeting of Primitive Baptists of Virginia is appointed to be held with the Mt. Zion Church, in Loudoun Co., Va., commencing on Wednesday before the third Sunday in August, 1876.

Brethren and friends coming from a distance by rail will come by way of Alexandria, taking the cars at that place on the Washington & Ohio R. R., for Leesburg, where they will be met by conveyances to take them to the meeting.

A cordial invitation is extended to the brethren generally, and especially to brethren in the ministry.

Affectionately your brother,

J. N. BADGER.

The Concord Association will be held with the Otter Creek Church, at Gerrard, Macoupin Co., Ill., on the 6th, 7th & 8th days of September, 1876.

Those coming on the cars will get off at Gerrard and inquire for S. R. Boggess or J. C. Vansicle, as both places are near the depot. We will be pleased to have as many of the brethren to attend as can, particularly the

preaching brethren. Cannot Eld. J. A. Johnson of Indiana visit us once more?

S. R. BOGGESS.

The Indian Creek Old School Baptist Association will be held this year with the Bethlehem Church, Franklin Co., Ind., commencing on Friday before the third Sunday in September, at ten o'clock a. m., and close on Sunday following. We cordially invite all our dear brethren and sisters, especially ministering brethren, to meet with us.

Those from the east will come by way of Hamilton, on the Indianapolis Rail Road, and get off at Oxford. Those from the west will come on the rail road from Indianapolis, and get off at College Corner, Butler Co., Ohio, where they will be met by the brethren on Thursday evening and Friday morning, and conveyed to the place of meeting.

ALLEN HAINES.

The Regular Baptist Association called White Water, will be held with the church called Lick Creek, Fayette Co., Ind., commencing on Wednesday before the second Saturday in August, 1876, (the 9th.)

Brethren and friends from a distance coming by public conveyance from the east the evening before the association will stop at Connersville, and call on the undersigned. Those coming from the west will stop at Longwood Station, and call on brother Atherton, living within a few hundred yards of the station. Those coming either from the east or west on the Wednesday morning trains can get off at Tyner's Station, about one mile south of where the meeting will be held.

W. H. BECK, Clerk.

The Western Corresponding Association of the Old School Predestinarian Baptists of Missouri has appointed to meet with Hope Church, Carroll Co., Mo., on Friday before the first Saturday in October, 1876, and continue three days. (Oct. 6th, 7th & 8th.) All who love the truth for the truth's sake are invited to attend. The place of meeting is near Wakenda Station, on the St. Louis, Kansas City and Northern Railway.

Those coming by rail from eastward will come to Wakenda, Thursday evening. Those from westward can come to the same place Friday morning in time for the meeting. At Wakenda inquire for J. M. Watson, who resides near by.

Those coming by private conveyance from the west will inquire for brother John Williamson. Those from the north and east will go to Eugene City and inquire for brother J. M. Watson. If any come from the south side of Missouri River, those from the north and south-east will cross at Miami, thence go to Eugene City. Those from the south-west can cross at Waverly, thence go to brother Williamson's or Eugene City.

R. M. THOMAS.

The Maine Association will meet, if the Lord will, with the church at North Jay, Me., on Friday, Sept. 8, 1876, and continue three days. A cordial invitation is extended to brethren from abroad to attend with us.

H. CAMPBELL.

The Maine Old School Baptist Conference will be held this year with the church at North Berwick, York Co., Maine, commencing on Friday, Sept. 1, at 10½ o'clock a. m., and continue three days.

The brethren and sisters, and all who are friendly to the cause, are invited to attend. Those coming from the east or west will be met at the depot at North Berwick on Thursday a. m. and p. m. and taken to the place of the meeting.

WM. QUINT.

The Mad River Predestinarian Baptist Association will meet, if the Lord will, with the Sugar Creek Church, Putnam Co., Ohio, on Friday before the second Sunday in September, 1876, and close on Sunday following.

Those coming from the north and south by the cars will come to Columbus Grove, on the Dayton & Michigan R. R., where they will be met and conveyed to places of entertainment and to the meeting. Those from the east and west will stop at Delphos, on the

Pittsburg & Ft. Wayne R. R., where they will be met as above stated.

Brethren and sisters of our faith and order are cordially invited, especially ministering brethren.

JOHN DEFFENBAUGH.

The Clover Association will meet with New Hope Church, 3 miles north-west of Blanchester, Clinton Co., Ohio, on Friday August 25th, and continue three days. Cars arrive at Blanchester at 8 o'clock a. m. Call on John Hampton and

J. C. BEEMAN.

The Licking Association of Particular Baptists has appointed her 90th anniversary at Bryans, five miles east of Lexington, in sight of the Central R. R., from Covington to Lexington, to commence on Friday before the second Saturday in September.

Brethren from the east will be met at Bryans Depot on Thursday evening about six o'clock and Friday 11½ a. m. Those from the west will reach Lexington on Thursday evening at 7½ o'clock and Friday at 11 a. m.

THO. P. DUDLEY.

The Conn's Creek Old School or Primitive Baptist Association will be held, the Lord willing, with South Stott's Creek Church, in Johnson Co., Ind., to commence on Friday before the first Saturday in September, at 10 o'clock a. m.

Brethren and sisters of our order are invited to attend. Those coming by railway will stop at Franklin, where they will find conveyance on Friday morning.

S. P. RIGGS.

The Kehukee Association is expected to convene with the South Matamuskeet Church at Bethel meeting house, in Hyde Co., N. C., on Saturday, Sept. 30, 1876, and continue three days.

Persons visiting it by public conveyance had better come via Norfolk, Va., and leave there in steamer Rotary, early on Thursday morning previous, so as to reach the meeting in time. The steamer goes within a short distance of the place.

Elders and brethren generally from sister associations are invited to attend.

C. B. HASSELL.

The Spoon River Association of Regular Predestinarian Baptists will hold her 45th meeting with Mt. Zion Church, Fulton Co., Ill., 6 miles east of Astoria, on the R. R. J. & St. Louis R. R., commencing on Friday at 10 o'clock, before the first Sunday in September, 1876, and continue three days, at which place teams will be in waiting on Thursday to convey brethren to the meeting. They will also find brother Cooper in the place to stop with. Brethren are invited to visit us, especially ministering brethren.

R. M. SIMMONS.

The Lexington O. S. Baptist Association is appointed to be held with the Gilboa Church on the first Wednesday in September, 1876.

YEARLY MEETINGS.

The Old School Baptists of Waverly, N. Y., will hold their yearly meeting September 21st and 22d, Thursday and Friday before our regular meeting.

We give a general invitation to the brethren of our faith and order. They will be met at the depot on Wednesday at each train, and on Thursday morning. Inquire for

MARVIN VAIL, Clerk.

The Old School Baptist Church of Fairfield Mich., will hold a yearly meeting at their meeting house in Fairfield, to commence on the sixth day of October, 1876, and continue three days.

Elders John H. Biggs and Wm. Pollard are expected to attend, and we would be pleased to see Elder J. A. Johnson, and all others of our faith and order wishing to make us a visit are cordially invited, especially ministering brethren.

By order of the church,
CHARLES LIVESAY, Clerk.

MONIES RECEIVED FOR J. F. JOHNSON'S BOOK.

James Dean New Mex 1 50, C G Samuels Ill 1 50, Eld T C Horn Ten 1 50, T N Lynn Ten 1 50, Stephen Jones Ten 1 50, A Boyd Ky 1 50, Mrs Mary B. Dudley Cal 1 50, Wm M Jones Ill 1 50, Mrs S A Ransdell Ky 4, Marshal Askin Ky 1 50, Miss Nancy Jett Ky 1 50, Miss S F Bean Ky 1 50, Jas Martin Sen Ky 1 50, John Fields Ky 1 50, Mary Eva Sayer N Y 1 50, H T Nave Ore 1 50, D D Howard Ore 1 50, Mrs J B West N Y 1 50, Margaret J Tuley Cal 1 50, John W Staton Md 1 50, B F Spindle Va 1 50, John Brickley Ill 2 50, Wm Brickley Ill 2 50, T Vanduzer Ont 1 50, John McTavish Ont 1 50—Total \$42 00.

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J K Truley Cal 2 30, John C Bateman Ont 2 30.—Total 4 60.
SECOND VOLUME.
Eld A B Brees Mich 6 90, J W Staton Md 2 30, John C Bateman Ont 2 30, W V Britt La 2 30.—Total \$13 80.

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MAINE—Eld H Campbell 2, Elder Wm Quint 2.....	4 00
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- Elder Wm. J. Purington, Southampton, Pa.
- Elder S. H. Durand, Herrick, Pa.
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DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE & SON,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 44. MIDDLETOWN, N. Y., AUGUST 15, 1876. NO. 16.

POETRY.

THE LORD OF GLORY DIED FOR ME.

No pride of birth shall fill my heart,
No pride of wealth shall joy impart;
But this shall all my comfort be,
The Lord of glory died for me.

They tell me of "our good old stock,"
Unshaken by the war's dread shock,
But what I long to hear and see
Is, Jesus died for such as me.

They say we once had halls of state
Where met the rich, the grand and great;
Let justice grant to me this plea,
The Lord of glory died for me.

Our wealth is gone, and gone our state,
And fled are all the rich and great;
But this can still my comfort be,
The hope that Jesus died for me.

'Tis more to me than pride of birth;
'Tis more than all the gold of earth;
'Tis joy, 'tis life, 'tis wealth, to see
That Jesus Christ hath died for me!

What do these "light afflictions" prove?
They prove to me my Father's love;
That all my sufferings yet shall be
The proof that Jesus died for me.

What more can mortal wish for here?
What have I now to dread or fear?
My boast in all eternity
Shall be, that Jesus died for me!

Come life, come death, come weal, come woe,
Come poverty, come ev'ry foe;
This, this shall be my joy and pride,
The blessed Savior for me died!

MARY S. DUVAL.

A SAVIOR.

A Savior, which is Christ the Lord,
Was born to die for sin;
What rapturous news! But who, alas!
Can trace the tragic scene?

Stand up, thou soul of mine, and see
Thy num'rous crimes made his;
Imputed by the will of God,
And his, thy righteousness.

Does Calvary to thee reveal
The depths of sovereign love?
All thy transgressions thus removed,
That I might dwell above.

These saints and angels join to tell
What God for man hath wrought;
'Tis by the blood of Christ, the elect
Are saved, are cleans'd and bought.

Well might the angelic host proclaim
The tidings at his birth—
Fly with the joyful news from heaven,
To make it known on earth.

The grace which is revealed to men
Is not by man to claim;
The race begot, by him redeemed,
Are thus without a stain.

Can I thus read my interest clear
In that almighty deed?
My heart replies, No other way
Can I from death be freed.

Upward I cast a longing eye,
That I may daily know
The sufferings of the Son of God
Have freed me from the law.

The church and Christ are reckoned one;
His bride he does adorn
With that which makes her chaste and meet,
To nature quite unknown.

Where he is, there his choice must be,
His glory she must know;
The Husband and his loving bride
Must their affection show.

CORRESPONDENCE.

Scio, Linn Co., Oregon, July 11, 1876.

DEAR ELDER BEEBE & SON:—I see in the SIGNS of May 15th, 1876, a request over the signature of Thomas Vass, Sen., for my views on the two witnesses and the connection. The request of our dear aged brother is somewhat ambiguous. He neither refers to book, chapter or verse, but I presume he has reference to Rev. xi. 3, 4, which reads thus: "And I will give power unto my two witnesses, and they shall prophesy a thousand, two hundred and threescore days, clothed in sackcloth. These are the two olive trees and the two candlesticks standing before the God of the earth." I will just inform my dear old brother that my views in full on the subject of the two witnesses were published in the SIGNS, No. 9, Vol. 28, sixteen years ago the first of last May, and they are to-day precisely the same as they were then. But as my brother, through age and infirmity, may have forgotten all about it, and as there may be those who are now readers of the SIGNS and who were not then, and who may also desire my views on the same subject, by your permission, brethren Beebe, I will endeavor to give them again, through the same medium, on the above passage, in connection with Zech. iv. 11-14, "Then answered I and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? And I answered again and said, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves?" "Then said he, These are the two anointed ones that stand by the Lord of the whole earth." All will doubtless agree that the two witnesses spoken of by John in Revelation are the same as the two olive trees spoken of by Zechariah. Taking this then for granted, I will say who I believe are set forth under the emblem of two olive trees, as the two witnesses, and they are Christ and the Holy Spirit, or Holy Ghost, who through the prophets and apostles bear witness to the truth. Having now laid my premises, I will endeavor to establish them upon scripture testimony. First I will speak of the anointing. "These are the two anointed ones," &c. We read, Luke iii., "Now when all the people were baptized, it came to pass that Jesus, also being baptized, and praying, the heaven was opened and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heav-

en which said, Thou art my beloved Son; in thee I am well pleased," verses 21, 22. And chapter iv. 1, 2, "And Jesus, being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil." "And Jesus returned in the power of the Spirit into Gallilee; and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all. And he came to Nazareth, where he had been brought up; and as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it is written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor," &c. "And he began to say unto them, This day is this scripture fulfilled in your ears," &c.—Luke iv. 14-21. So you see, my dear brother, that when the Lord Jesus was baptized of John in Jordan, that then and there at once he was anointed our prophet, our priest and our king. He was anointed with the Holy Ghost to preach the gospel to the poor and to bear witness to the truth; for the Holy Ghost descended upon him, and he was full of the Holy Ghost. Here, then, were the two witnesses in the one divine personage. Again, "The kings of the earth stood up and the rulers were gathered together against the Lord and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed," &c.—Acts iv. 26, 27. And again, "That word, I say, ye know, which was published throughout all Judea, and began from Galilee after the baptism which John preached, how God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good and healing all that were oppressed of the devil; for God was with him."—Acts x. 37, 38. I will now make a few scripture quotations concerning the witnesses. "Incline your ear and come unto me; hear and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and commander to the people."—Isa. lv. 3, 4. "Jesus answered and said unto him, Verily, verily I say unto thee, we speak that we do know and testify that we have seen; and ye receive not our witness."—John iii. 10, 11. "I am one that bear witness of myself; and the

Father that sent me beareth witness of me."—John viii. 18. "And from Jesus Christ, who is the faithful witness and the first begotten of the dead," &c.—Rev. i. 5. "And unto the angel of the church of the Laodiceans write: These things saith the Amen, The faithful and true witness, the beginning of the creation of God."—Rev. iii. 14. "For by one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost is also a witness to us."—Heb. x. 14, 15. The Lord Jesus was himself a witness in person, and the Holy Ghost bear witness through the inspired prophets, apostles, evangelists, and all who spake as they were moved by the Holy Ghost, by whom they also were anointed. As it is written, "But the anointing which ye hath received of him abideth in you, and ye need not that any man teach you; but the same anointing teacheth you all things, and is truth, and is no lie; and even as it hath taught you, ye shall abide in him."—1 John ii. 27. Thus I think that I have clearly shown from scripture testimony who the two anointed ones and the two witnesses are, and when and how the witnesses were anointed. I do not think that the number two applies to the two Testaments, old and new, as some suppose, but I think that it is more especially applicable to Christ and the Holy Ghost. "And I will give power unto my two witnesses, and they shall prophesy a thousand, two hundred and three score days [or prophetic years] clothed in sackcloth [a badge of mourning]." These are the two olive trees and the two candlesticks [or lamp-stands] standing before the God of the earth."—Rev. xi. 3, 4. "Then said he, These are the two anointed ones that stand by the Lord of the whole earth."—Zech. iv. 14. "These have power to shut heaven, that it rain not in the days of their prophesy, and have power over waters to turn them to blood, and to smite the earth with all plagues as often as they will."—Rev. xi. 6. Now the scriptures of the Old and New Testaments, in themselves considered, have not such power. But Paul speaks of Christ under the appellation of an olive tree. Speaking to the Gentile believers, he says, "If thou wert cut out of the olive tree, which is wild by nature, and wert grafted contrary to nature into a good olive tree, how much more shall these, which be the natural branches, be grafted into their own olive tree."—Rom. xi. 24. The good olive tree is Christ Jesus; the natural branches, which were broken off, were the Jews,

which were of Israel after the flesh, but were not Israel according to the Spirit; and Gentile children, which were wild by nature, yet were children of promise, were grafted into Christ, the good olive tree, and with the natural branches which were not broken off, but remained in the good olive tree, being grafted in among them, and with them partake of the root and fatness of the olive tree. Yes, my dear old brother, they being members of the church, and of the same body with the believing Jews, belong to the candlestick, which is the church, and stands in the midst between the two olive trees, (Christ and the Holy Ghost,) and are supplied from time to time with the oil of grace, flowing freely from the two olive trees, through the two golden pipes, which are the gospel of our salvation, which keeps the lamp alive, and causes it to shed forth light; to be the light of the world, a city set upon a hill which cannot be hid; and without oil the lamp must die, must go out, and cease to give light. You remember, my dear brother, the parable of the ten virgins. The foolish virgins had no oil and their lamps went out; but the wise took oil in their vessels with their lamps, and they went in to the marriage supper of the king's son. Now, like as oil has its origin in the olive tree, and it is the source and fountain from whence it is obtained, so also is Christ and the Holy Ghost the origin, source and fountain from whence flows every grace and blessing to supply the church of God, set forth under the similitude of a lamp or candlestick. And to my mind Christ and the Holy Ghost are clearly set forth under the similitude of the two olive trees, which are the two witnesses. Jesus, in answer to Pilate, said, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness to the truth."—John xviii. 37. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me."—John xv. 26. Now, in the reign of Constantine the Great, when by reason of persecution the true church of Jesus Christ was driven into the valleys of Piedmont for safety, marks the date when the two witnesses commenced their one thousand, two hundred and sixty days, or prophetic years, prophecy in sackcloth, or it may have commenced when papal Rome commenced the persecution of the Waldenses. But it seems as though they shall have finished their testimony before the second coming of the Son of God. As it was before the first advent of the Son of God, from the prophecy of Malachi up to the time when John the Baptist began his ministry, darkness overspread the earth and gross darkness the people. Not one prophet was there left to speak to the people in the name of the Lord. No doubt there were many false prophets, who spake lies in the name of the Lord. So (to my mind) shall it be before

the second coming of the Son of God. "The beast that ascendeth out of the bottomless pit shall make war against them, and overcome them, and kill them. And their dead body shall lie in the street of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified."—Rev. xi. 7. 8. Now the Holy Ghost cannot be killed and Christ will not be crucified the second time; but their testimony will be finished, consequently will be killed. I said at the outset that they bore testimony through the prophets and apostles, and all who spake and wrote as they were moved by the Holy Ghost. Which testimony was left on record in the scriptures of the Old and New Testaments for our benefit and learning, upon whom the ends of the earth are come. But their testimony or witness will be taken from the earth, and as the body without the spirit is dead, (James ii. 26,) even so also is the scriptures, or written word of God, without the Spirit, a dead body, a corpse. Consequently darkness will cover the earth and gross darkness the people, as it was just before the first coming of Christ. But the scriptures themselves, in book form, will not be killed or buried, for they, the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves. So you see they will still exist and be visible as a dead letter; but their life and vitality will be extinct. "And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth." Oh, what hideous shouts will go up from the camp of anti-christ, and be heard throughout its entire dominion, and cause the very foundation of the great city to tremble, when truth shall fall dead in the streets before error. But their triumph will be of but short duration. "After three days and a half [or three prophetic years and a half] the Spirit of life from God entered into them [i. e. the two witnesses] and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand, and the remnant were affrighted and gave glory to the God of heaven."—Rev. xi. 11, 13. It is worthy of notice here that the place where the dead bodies of the two witnesses lay was in the streets of Sodom and Egypt, and when they arose, or the Spirit of life from God entered into them again, and they stood upon their feet, and heard a voice saying unto them, Come up hither, that they ascended in a cloud (the emblem of power) from the streets of spiritual Sodom and Egypt, where their dead bodies lay, up to

the heavenly Jerusalem, or gospel heaven, where they again bear witness and prophesy; but not clothed in sackcloth and mourning as they did before, or perhaps this event may take place just at the dawn of the thousand years reign of Christ on earth, at the final overthrow of anti-christ, the entire destruction of the man of sin and the end of the reign of Babylon.

The foregoing, brother Beebe, is at your disposal. After looking over it I perceive that it is very awkwardly written, and will, perhaps, be uninteresting to your readers, and if you see it as I do you will cast it aside as a worthless document. Still I think the sentiment contained in it is the correct one.

Yours in much affliction,

JOHN STIPP.

SHARPSBURG, Bath Co., Ky., }
June 22, 1876. }

DEAR BROTHER BEEBE:—At the request of many brethren and sisters during my recent visit to the eastern associations, I propose to write as condensed an account as possible, for publication in the SIGNS OF THE TIMES, should you think proper to give it space in your valuable paper. Should I attempt, or could I remember all the brethren and sisters whose hospitality I shared and whose kind hands ministered to my necessities, it would make an article of this kind too lengthy for publication. Hoping that none will take offense, I shall only name a few whose names I now particularly remember. I left home on Friday, May the 12th, and attended a yearly meeting at Mount Gilead, Mason county, Ky., on Saturday. On the evening of the same day bid the brethren farewell, and took the train for Maysville, on the Ohio River, where I staid all night with brother James Jacobs. The next morning took passage on a boat for Cincinnati, where we arrived in due time. At half-past nine o'clock Sunday night took the train for Baltimore, where I arrived about seven o'clock Monday evening, when, in company with our much esteemed brother, J. A. Johnson, and wife, of Indiana, we went immediately to brother John Thorne's, where we were kindly received and entertained until Tuesday evening, when, in company with several brethren, I was conveyed by our dear brother Milton Dance to his house and kindly cared for during the night. Next morning, in company with many brethren and sisters whom I had never met before, we were conveyed to the Baltimore Association, which met with the Hartford church. On Saturday morning, after the association, I returned to Baltimore, where it was my happy privilege to meet our beloved brother, Elder Wm. M. Mitchell, of Alabama, and attend an appointment made for us in this city. On Monday morning, in company with brother Mitchell, took the train for Newark, Delaware, and stopped with brother Griffiths, where we were cordially received and entertained until Wednesday morning, and then conveyed by him to the Delaware Association,

which met with the London Tract Church. On Friday evening, after the association closed, I took the train in company with our dear brother, Elder Silas H. Durand, for Philadelphia, to attend an appointment made for me in that city on Sunday. During my stay in this city I was very kindly received and entertained by brother James Thomas and family, brother Thomas Baines and his affectionate daughter, sister Maggie, brother Yerkes and his esteemed family, and Mr. (since brother) Craven and his devoted companion, sister Craven. Left Philadelphia on Tuesday evening in company with several of the brethren by railway for Stockton, where we arrived in due time, and were met by brother Risler and conveyed to his place and comfortably cared for, and brought on our way by him the next day to the Delaware River Association, which convened with the Kingwood Church at Locktown. At the conclusion of the Delaware River Association I took the train a short distance in company with brother Nathaniel Hart, on my way to fill an appointment made for me and our dear brother, Elder J. G. Sawin, of Illinois, at the First Hope-well Church on Sunday. I remained with brother Hart until Sunday morning, where I received a hearty welcome and had a very pleasant interview with him and his interesting family. He then conveyed me in his carriage to the meeting house. I here met a large number of precious brethren and sisters, together with their beloved pastor, Elder Hartwell. With them I staid all night on Sunday night, and had much interesting conversation with him and his dear companion. This church has the largest membership of any church of our faith and order that I have any knowledge of, numbering two hundred and seventeen members. While here I stayed with and formed the acquaintance of our two dear sisters the Misses Boggs, who are teachers of a female seminary, and our esteemed young brother Fetter, unto all of whom I feel under lasting obligations for their kindness and hospitality bestowed upon me. It having been arranged to have meeting here on Monday night, I stayed over until Tuesday morning, and then took the cars in company with sister Harding, (whose kindness I shall ever remember,) by way of New York City, for the Warwick Association, which met with the Warwick Church. Knowing, according to my arrangements, that this would be my only opportunity, and greatly desiring to visit that dear old servant of Christ at his home, I kept straight on from New York City to Middletown, where I landed about half-past one o'clock Tuesday evening. I met the most of his very interesting family at his house (though he informed me they were all there on Sunday before,) including our highly esteemed brother, Elder William L. Beebe and daughter, from Georgia. May he yet be spared to us many years to wield the sword of the Lord and of Gideon, is my sincere prayer. After taking tea

we took the train for Warwick, where we were met by the brethren and conveyed to their respective homes. I now take this opportunity of returning to the brethren and sisters of that place my heartfelt thanks for their kindness manifested towards me while I was among them. While visiting these four associations I met twenty-seven ministers of our faith and order, and conversed with them, and heard nearly all of them preach, and if there was an unsound sentiment advanced, or anything uttered that was contrary to sound doctrine, I was not capable of discovering it. True, there were different gifts, but all of one spirit, all for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. For there is one body and one spirit, even as ye are called in one hope of your calling. They having been all taught in the same school, which is the school of Christ; for all thy children shall be taught of the Lord, consequently they speak the same things, preach the same doctrine, having one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. My poor heart was often made to rejoice and thank God and take courage, and exclaim, "Happy art thou, O Israel. Who is like unto thee, O people saved by the Lord? But I must return and hasten this scribble to a close. I left the Warwick Association about one o'clock Friday evening, in company with brother Elijah Leigh, for New York City (whose kindness to me I shall never forget). I then took the train for Hopewell, where I arrived about eight o'clock that evening, and stopped over according to a previous arrangement with sister Boggs. Next morning brother Fetter and I took the train for Southampton, where there had been an appointment given out for me two weeks before on my return homeward. I was met at the station by brother Stout and conveyed to his house, where I was made to feel at home and partake of his hospitality. After dinner we started for Southampton in order to meet an appointment made there for me at two o'clock. After having a continual feast for nearly a month I had not anticipated that the last day of the feast was to be the great day of the feast. But such was the case, as the sequel proved. When I was done trying to preach, and some very touching and appropriate remarks by way of exhortation were made by the beloved pastor of this church, Elder William J. Purrington, and then an invitation was extended by him to any in the congregation who desired to cast in their lot with this poor and afflicted people to come forward and give a reason of their hope in Christ for life and salvation. Five came forward and gave a very satisfactory and interesting account of their travels from darkness to light and from the power of Satan into the kingdom of God's dear Son. One of these was our dear brother Craven of Philadelphia, with whom I had talked before, and had advised him

to go to the church and tell them what great things the Lord had done for him. I cannot remember all their names at this time. One more came forward the next morning just before going to the water. There were two others who had joined this church a short time before by experience, and their baptism had been postponed until that Sunday morning. I here had the joyful satisfaction of seeing the beloved pastor of this church lead eight of the redeemed family of our God down into the water and baptize them in the name of their Lord and Master, that like as Christ was raised up from the dead by the glory of the Father, even so they also should walk in newness of life. I could not but notice how solemn and impressive was the ceremony, and how beautifully the ordinance was performed by the administrator. We then repaired to the meeting house, where I tried to preach to a large and attentive audience. I have reason to believe that this is only the beginning of the good work the Lord is carrying on in this vicinity.

In conclusion permit me to say, may God bless you, my dear brother and sister Purrington, and all the brethren and sisters at Southampton and elsewhere, and add to his church daily such as he will have to be saved. Sunday evening, after meeting, took the cars for Philadelphia in company with brother and sister Cravin, where I stopped for a short time and partook of their hospitality. After taking an affectionate leave of them I took the train at eleven o'clock that night for home, where I arrived safely late Wednesday evening, and found my family all well, having been absent from home thirty-three days.

Finally, brethren and sisters, farewell. When it goes well with you remember your poor, unworthy servant at the throne of grace, who, if a saint at all, feels himself the least of all.

SPENCER F. JONES.

WAYNE, N. Y., August 5, 1876.

ELDER BEEBE—DEAR FATHER IN ISRAEL:—I have long thought of writing you of some of the dealings of the Lord with me, but the time had not yet come. You know it was said, "When Mary's full time had come she brought forth a son;" and it seems to me that the time has now come for me to write.

I was born in Hector, Tompkins Co., N. Y., in 1809. My parents were Methodists, and I was brought up and taught to believe their doctrine. When but a small child I thought I must do some good thing before I could be saved. So I went to work, was careful to attend the Sunday school, learned many chapters in the bible, attended the meetings, waited to hear them talk in the class meetings, and thought by so doing I would soon become good and the Savior would own me. But the more I worked the worse I grew; but I still went on from one good work to another until I was seventeen years old, when I laid away my tools and said, "I cannot save myself; if saved

it must be by a stronger power than that of mortal man. For two years I would not so much as open the bible, but wondered what would become of me. At about this time the Lord was pleased to show me my state as a sinner in his sight. Still my eyes were not so enlightened but that I thought I must do something in order to be saved. Again I went to work in earnest. I read the bible, hoping the Lord would be pleased to see me thus employed in so good a work, and would forgive my sins. But when I opened the book it was all dark to me, for I was blind. I was then made to cry, "Lord, save, or I perish." My eyes were opened to see Jesus as my Savior and to rejoice in him. Then could I sing,

"Jesus has done all things well."

At about this time I was married, and moved into the woods, and did not attend any meetings for some years. Sometimes I could say, "I know that my Redeemer liveth," and at other times I walked in much darkness. Thus I worried along for ten years; then the Lord was pleased to show my husband that he was a sinner, and to reveal to him his salvation and cause him to rejoice in him abundantly. I felt it to be a duty to be baptized, and I went to a church that professed to be Baptist and was received with my husband and baptized, as I then thought, and thought I then should have peace. But I soon found that I was in a strange land. I could not understand their language, nor could they mine. I was in trouble and knew not what to do. I could not make the number of bricks they demanded, for they gave me no straw, but compelled me to gather stubble, and when I could not do the task they gave they found fault and charged me with idleness. I had not been with them long when the preacher that baptized, or rather put me under water, came and preached one evening. I went to hear him, hoping he might say something that would make me feel better, for I was hungry. But when he was about half through his sermon, as it was called, he stopped and said there was once a people called Old School Baptists, but they were about all dead, and, to use his own words, he "prayed God Almighty they might all die and take their stink with them." This was a rough and vulgar expression, but it was good news to me, and I began to inquire after that people; but no one could then tell me where to find any of them. I thought they must be the people of God, and I greatly desired to find them. Soon after this we went to the post-office and found a paper directed to my husband, called SIGNS OF THE TIMES. In them I found something that I could understand. Surely the Lord sent it. They continued to come, and their contents were food to my poor, hungry soul. But still I remained in Babylon, and tried to do the work put on me by the taskmasters. I well remember the last attempt I made to do the work which only God can do. In one of the streets of Baby-

lon they were holding what they call a protracted meeting, to convert and prepare souls for heaven. I attended one night, and the preacher wanted me to stay and help them, and I did so, and attempted to help them roll on the car of salvation, as they expressed it. But I did not understand the working of their machinery, and I seemed to be in the way. As I arose one night to speak their Elder requested me not to speak. Then I began to see why he had said there had been too much said, and that it was hurting the meeting. The next day I went home and refused to work any more in Babylon. Still my name remained on their church book, but the Lord was calling me to come out of her. I will relate one of the many dreams I had. I dreamed of going to one of their church meetings, and as I stepped on the steps to go in I met the clerk of the church holding in his hand a plate of meat which was cooked and looked nice, and at the other door was one of the female members holding in her hand a plate of butter, which also looked very nice; and I thought I opened the door to go in, and such a smell as almost strangled me was emitted. The clerk reached out the plate of meat to me and said, "Take this and feed this people." I looked, and the seats were filled with dead bodies; they were the members of the church and their flesh was black and rotten. I said to him, "I will not take your meat, for the people are dead, and smell so bad that I cannot stay in the house. Why don't you bury your dead out of sight? He seemed angry with me and said they were not dead. I left him holding the plate and calling me to come back and feed them.

I asked one of the members if she knew where there were any of the Old School Baptists, and she said there was a church at Burdett, N. Y., and her brother belonged to it; "but you do not want to see them, for they are a bad set and hold awful doctrine." Soon I saw a notice in the SIGNS that the Chemung Association was to be held at Burdett, and myself and husband went, and there I heard you, dear father, preach, and let fall the first crumb from our Father's table that I ever tasted, and it was sweet to my taste; and I felt to say, Entreat me not to leave this people, for their God is my God. I then went to the church of Babylon and told them to exclude me, which they did without asking any questions. I was satisfied to leave them. I then went to the church at Burdett and asked to be received. They told me I should be baptized, but I could not see why, as I had been immersed, and was not that all that was required? My eyes were not yet opened to see what constitutes christian baptism. I was plunged into darkness and tormented with a hell of everlasting burnings day and night; for the Savior hid, as it were, his face from me for ten years. This is a terrible place to be cast into; but not so bad as to remain in Baby-

lon. Although it was so dark, I knew that after darkness cometh light, and in God's own appointed time the sun would shine. I often cried out, "My God, my God, why hast thou forsaken me?" He seemed to bid me be still and know that he is God and to stand still and see his salvation. I felt that I could not be led by mortal man; that nothing short of the Almighty had power to make me see, and this I knew he would do in his own time. Sometimes it seemed that I could not live. I was so much cast down I could not work, or rest, or eat; my health declined, and sometimes I thought death would be a relief. Then would come to me the words, "As thy days so shall thy strength be." Thus I traveled on, desiring to have light on the subject of baptism. My husband received a letter from brother Ayers, saying that Elder Durand would preach at Burdett in June, and inviting us to attend. I attended, and the word was truly sweet to my taste. While there the Elder talked with me, and asked me to relate my experience; but he might as well have asked the dead to talk, for my tongue was dumb. I returned home feeling so sad that I was hardly capable of attending to the wants of my family. Sleep had departed from me for two days and nights. I could not tell what I was trying to do. I arose on the third day and tried to work, and made the attempt, but I seemed without the power to move. I went and got the bible, to see if I could find something in it to comfort me. I read some in the Songs of Solomon, but found no relief. I returned to my work, and as I made the attempt to work I cried out in the anguish of my soul, "O my God, I must die," and a voice seemed to speak to me so plain, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." In a moment it seemed to me that I had been trying to walk with the people of God with the baptism which I had received in Babylon. Then I could hardly wait for the Lord to send some one of his ministers to baptize me, and my husband wrote to Elder Durand, and he replied, saying he would come to Burdett on the last Sunday in July. When the time came I went and was baptized, and when that man of God raised me up from the watery grave I saw such a beauty in the gospel ordinance as I had never seen before. I felt truly to so rejoice in God that this earth did not seem to be my home.

Now, dear father, if you think it best to give this a place in our family paper, do so; but if not, all will be well.

From one of God's little ones,
C. E. REED.

BROTHER BEEBE:—Please publish the following letter in the SIGNS and oblige,

T. M. POULSON.

MESSONGO, Accomac Co., Va., }
April 21, 1876. }

DEAR BROTHER POULSON—If I may so address you:—I feel so un-

worthy I hardly dare say *brother*. I fear if you knew me as I know myself you could not own me as a *sister*. It has for a long time been on my mind to write to you, but the thought would be suggested I could write nothing worthy of your notice. But it seems the time has now come that I can no longer forbear. I have often desired to talk with you and the other members of the church, but could not, for when I would attempt it I would become so full of emotion that I could not say anything. On Wednesday, at cousin B. Byrd's, I wanted to talk, and Elder Chick commenced talking with me, but I was too full to say anything. But I will now try to tell you of some of my exercises. I cannot tell when they first commenced, for I was quite young. I thought I must die, and was not prepared; but these feelings would measurably wear off. I loved the vanities of this world, such as singing songs, &c., and would sing them, thinking to wear off my depression. But O, they did not, for after singing I would feel more miserable than before. Thus I continued until about six years ago this fall. There was a protracted meeting at Bethel. I went one night, and I think it was one or two days after it commenced, they invited all who felt themselves to be sinners and wished to be prayed for to come forward. I went, although I knew my going there would do me no good, and thought while there I would give anything to be away, and was almost inclined to get up and return to the seat I had before occupied. But I was in such distress of mind I was ready to do anything or go anywhere if I could find relief. When I tried to pray my prayers did not rise even as high as my head. I was told to exercise faith and just give my heart to God, and he would answer my prayers. But how was I to do what I knew I could not do? I could do nothing to save myself. One night Mr. Woodson came and asked how I felt. I told him that I felt myself to be so great a sinner that I must be lost, for how could God save one so sinful as I felt myself to be? If he cut me off and sent me to hell, it was just. He turned away and said no more to me. I think it was two or three days after this, I became quiet, my burden was gone, and I was trying to get it back that I might know when and how it left me; but I could not recall it. Some can tell when and where their burdens left them, but I cannot. It seemed that peace and quietude had come to me. I think it was nearly a year before I could tell even my mother that I hoped I had been changed, for I thought she knew so much about me that she could not believe it. I had a desire to be baptized and become a member of the church, but I thought, how dare I ask admittance there, for I did not think they could receive one so unworthy as I was. But that desire was the last thing at night and the first thing in the morning. At both church meetings, when sister Thopin and brother Frank Byrd were before

the church, my desire was to go forward, but it seemed that I could not; something seemed to be pulling me back, telling me I was not fit to be with such a people. I wanted to tell my mother what my desire was, but had not courage to do so, and it don't seem that I ever could have told her; but one night she said to me, "Your brother Will talks of going to the church meeting on Saturday." Then I was enabled to tell her that I thought of going also. And I went, and all the way as we were going I thought brother would be received but I would be rejected. He related his exercises, and I tried to say something, but could not say much, but, to my surprise, was received, and two weeks from the next day was baptized. I have often thought it was a wonder that I was received, and often have to say,

"I am a stranger here below,
And what I am 'tis hard to know;
I am so vile, so prone to sin,
I fear that I'm not born again."

This hymn expresses my feelings much better than I can; and you, dear brother, have often told my feelings when you have been preaching.

I will have to bring this letter to a close for fear I may weary you.

* * * * *

Please excuse all mistakes, and, if you think this is worth answering I would like much to hear from you, for it seems that it will be a long time before our next preaching meeting. Other preachers may come, but you seem nearest to me.

From your unworthy sister,
ELIZABETH M. BYRD.

P. S.—Dear brother, there is not a day but that I have a doubt and fear that this is not a christian experience, and fear that I am deceived and have deceived the church, and often weep over it and think, surely I cannot be a child of grace, or I should not be so. I think my daily walk and conversation are not as becometh a christian. But this scripture affords me comfort, "We know that we have passed from death unto life because ye love the brethren." I can say in truth that I feel that I do love the Old School Baptists. I love their company and I love their conversation.

E. M. B.

CYNTHIANA, Posey Co., Indiana.

DEAR BROTHER BEEBE:—In accordance with the wish of the dear brethren and sisters among whom I sojourned during my tour east, and having been permitted in the good providence of God to return to my home and family, I avail myself of the privilege of complying with their request.

I left my depot (Ft. Branch) on the 1st day of May, took the train for Vincennes, Ind., where I arrived at 12 M., and at 1.30 P. M., took the cars for Cincinnati, where I arrived at 9 P. M., and in half an hour took the train for Crestline, Ohio, where I arrived at day next morning and immediately left for Pittsburgh, Pa., where I arrived at 12.30 P. M., and immediately took the cars for Pater-

son, near the home of our dear and venerable bro., John P. Shitz, who had written to me to come and spend a few days in the neighborhood of Tuscarora Church. Arriving there unexpectedly late in the night, I put up at the hotel until morning, when I walked to the residence of our dear sister, Jane Coons, where, after staying until after dinner, brother Jesse and sister Kate Arnold took me to our dear brother Shitz. I was truly glad to meet with our dear and aged brother and sister, whom I found very poorly in health; but they are Israelites indeed, in whom there is no guile. I staid among them a period of twelve days, visiting the dear brethren and sisters belonging to this church, and trying to preach to them the things pertaining to the kingdom of God's dear Son. It felt, as the time drew near, that it was hard to part with those dear and precious ones, whom I hope that I love in the Lord, for the truth's sake. I feel for their lonely condition, and hope that the Lord will put it in the hearts of his ministers to visit them. But as the time had come for me to leave, after bidding them a most affectionate farewell, in company with brother Harlan and sister Kate Arnold, I left to attend the Baltimore Association. After going on the railroad and stage some considerable distance we arrived at Jarrettsville, Md., where we were met by our dear bro., Jno. Varnes, who took us to his residence, and with sister Varnes, treated us with the greatest kindness. The next morning went to the Association, where for the first time, after a correspondence of over thirty years, I met you and Elders St. John, of N. Y.; Durand and Rose, of Pa.; Jones, of Ky.; Smoot and Poulson, of Va.; Chick and Grafton, of Md.; Rittenhouse, of Del.; your son, Wm. L., of Georgia; and I had liked to have forgotten Furr, of Va. If there were any other Elders present, I have now forgotten. Yes; I believe Johnson, of my state. I have also met our dear brother, the Hon. Asa Biggs, formerly U. S. Senator from North Carolina, in the better days of the Republic. Being a stranger, I was appointed to preach the Introductory Sermon, and if any exception was taken, I did not hear it. I was well pleased with the preaching, and not a jarring note was heard; and they broke up as they had met, in peace.

From here, in company of Elder St. John, I went to Black Rock Meeting House, Baltimore Co., where we both tried to preach Sunday morning and evening, staying with the brothers Ensoss and Mr. Davis, near the Meeting House. This place is rendered famous for the division of the Primitive Baptists and the New School, as they are termed, and where the banner of our God was set up in opposition to the means and effort system of the arminian party.

From here we went to Baltimore, to our brother, Dr. Jno. Thorne, where that evening you, bro. Durand and myself tried to talk to the brethren and sisters. Staid that night with brother Search, and next morn-

ing took the train for Newark, Del., to attend the Delaware Association. Brother Brady taking me to his house, and next morning went to the Association, where, in addition to the Elders already named, met Elders Wm. M. Mitchell, of Ala., and Sawin, of Ill. I was very well pleased with the order and the preaching here; it was all of one piece. After the Association was over went to the old Welsh Tract Church, and trying to preach Saturday and Sunday; staying with brothers Rees and Griffith, who treated me with the greatest kindness. What made this place near to me, some of my mother's ancestors, named Jones, emigrated there in an early day. In searching among the tombstones I found one of the date 1708. After bidding the brethren farewell, I took the train for Philadelphia. I had missed all the brethren going on, as they had taken other trains; but on arriving at Philadelphia I was kindly met by our dear brother Banes, who took me to his house, where we enjoyed the hospitality of himself and daughter, our dear sister. In company with bro. Banes and Eld. Jones, we took the cars at Kensington for Stockton, New Jersey, to attend the meeting of the Delaware River Association. Arrived at Stockton in the evening and went home with bro. Risler. Next morning went to the Association and met, in addition to the other Elders, Hubbell and Gass, of N. Y.; Hartwell, Housel and Francis, of New Jersey; W. J. Purrington, of Pa.; and Eld. Wm. Pollard, of Canada. Very excellent preaching at this Association. After the Association adjourned I went home with our brother, Eld. Housel, and tried to preach to the church where his membership is, South River, Washington, New Jersey. Next day went with brother Housel to New York City, where we met many of the brethren, and staid a day and viewed the sights of the City, which was more interesting to me than the Centennial. Left here to attend the Warwick Association, and took a boat up the Hudson River to Newburgh, viewing the pleasant scenery on that noble river; then in the evening took the train for Warwick, where we arrived late in the evening, and being somewhat complaining brother Bradner kindly took me to his house in company with you and other brethren. Next day went to the Association, where I met with more Elders; Campbell, of Me.; Hewitt and Benedict, of N. Y. I was well pleased with the meeting at this Association. It looked to me that, notwithstanding there were brethren from different sections of the country, they all spoke the same things; the trumpet did not give an uncertain sound; but it was all of rich, free and sovereign grace; and I did not hear an if so, a peradventure, to foul the stream. I thought how different from some of the sounds we hear in the present day.

After the Association was over, I was requested by our bro. Benedict to go back to New York City and fill an appointment for him at Ebenezer

Church, which we tried to do, being treated with the greatest of kindness by the brethren and sisters. Left there on Monday for the Chemung Association, at Asylum, Bradford Co., Pa., and arrived at Waverly, at 6 P. M. Went home with bro. Vail and tried to preach at his house that night. Next morning took the cars in company with many brethren for Rummerfield, where we were met by brother Chamberlain, who took us to his house, and with whom we tarried during the Association, whom we found to be a dear and kind brother, together with his excellent family. Next morning went to the Association and met another Elder, brother Bundy, of N. Y.; also met here bro. True, of Illinois, now acting as U. S. Consul at Kingston, Canada. After hearing able preaching here, at the close of the Association started for Canada in company with yourself and son, Wm. L., brother Pollard, Johnson, of Ind., and other friends, arriving at Buffalo at midnight, then took the Canada Southern, and arrived at St. Thomas, Ontario, at 6.30 A. M., where you all left me to go home with Eld. Pollard, he having made an appointment for me at Ekfrid. Accordingly I left St. Thomas for Melbourne at 3.30 P. M., and arrived at the station in about three hours, where I found nobody waiting for me, but inquired for a sterling friend of the Old Baptists, J. D. Corneill, Esq., who, together with his excellent lady, treated me with the greatest kindness. The next day went to fill my appointment at Ekfrid. A good congregation present. Here met our dear brother, Jno. C. Bateman, whom I love in the Lord for the truth's sake; also brother Dugald Campbell, another dear brother. I was much pleased with the Old Baptists in Canada. I admire them for their soundness and firmness in the gospel of Christ. I also admire them for their opposition to all the isms of the day, whether brought in by men who claim to be of us, or of others. As it lacked several days until the quarterly meeting, I visited the brethren and sisters, and preached near Lobo at the Union School-house, and staid with brother Campbell, at his mother's, and the next day, with brother Bateman, sister B., and family, with whom I was much pleased, then went to the quarterly meeting at Ekfrid; heard four persons relate their experience, and saw brother Pollard baptize them in the river Thames. It was a lovely sight. After the close of the meeting, and staying all night with my kind friends, Mr. and Mrs. Corneill, he kindly took myself, Mr. Bannister, and sister B. to the Great Western R. W., where we took the train for the residence of Mr. B., who married a daughter of old brother George Garrison, where we staid among them and preached at their school house. After staying a few days we left for Detroit on the Grand Trunk R. W., where we arrived at 11 P. M., and next morning at 7, left for Woodstock, to fill our appointment at the Columbia Church. We were kindly met at the station by brother

Carpenter and old brother J. U. Every, of the Olive and Hurley Church, N. Y. Stayed with brother Carpenter that night, and next day was their meeting in course. Here I met with their pastor, Elder Thomas Swartwout, whom I esteem as a precious brother in the Lord, and the whole church. I heard every one of them express their feelings, and if there was any means doctrine about them I could not detect it. They talked like you all did in your associations, and like they did in Canada, and how they got that name is a mystery to me. I again tried to preach to the church on Tuesday evening, and the next day left for home, where I arrived on Friday to dinner, having been gone about ten weeks.

Now, dear Elder Beebe, in conclusion I wish to present my love to all the dear brethren and sisters among whom I tarried, for their kindness to me. I don't think I shall ever forget them and the happy hours I enjoyed with them; though some of the Elders looked at me with suspicion, I suppose, from the *peculiar latitude* I came from. Yet, if they took any exceptions to me or the doctrine I preached, they did not let me know it.

Yours in Christ Jesus, I hope,
JNO. H. GAMMON.

"Restore unto me the joy of thy salvation, and uphold me with thy free Spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee."—Psa. li. 12, 13.

DEAR BROTHER BEEBE:—Owing to the excessive rains, I have been prevented from meeting with saints at my regular appointments, and having some very pleasant thoughts upon the above passage of scripture, I will with your permission write down some of them. The Psalmist David was experimentally taught by the Lord to know his weakness and inability to do for himself that which his hungry soul desired. But he, together with all of Adam's race while in a state of nature, are ignorant of the plan of salvation, believing the only prerequisite of their salvation is to do a great many good works, and in consequence of which God is bound to accept them. But all thy children shall be taught of the Lord, and great shall be the peace of thy children. He teaches them all the same lesson, brings them all in the same way, and teaches them all to say, like Jonah, Salvation is of the Lord; and after this salvation has been revealed to them from heaven and the burden of sin and condemnation removed from the poor sin-sick soul, he then can see how God can be just, and the justifier of the ungodly. He doesn't imagine in the least degree how soon the enemy of souls will whisper, This is all delusion; you are deceived. O, how dreadful the state of his mind. My burden is gone, and I have nothing in return. My prayer is changed from, Lord, have mercy upon me, to, Lord, if I am deceived, O, wilt thou undeceive me? David had gotten into this condition, concluded he was deceived, and now from stern necessity, in the agonies

of his soul was driven to cry mightily unto the Lord, Have mercy upon me, O God, according to thy loving kindness, according to the multitude of thy tender mercies, blot out my transgressions. David could not be satisfied merely with being king of Israel, and be numbered with that favored people, neither can the saint of God be satisfied merely by having his or her name registered upon the church book, or sound in doctrine or orderly in practice; but his hungry soul is panting for the fountain of living waters. His soul is longing for some fresh, sweet token of divine acceptance through the Lord Jesus Christ, the rightful indwelling of the most holy Spirit. He earnestly desires to behold his stately steppings, to see his beautiful countenance, to hear his lovely voice whisper, All is well, be of good cheer, it is I the Lord; and while driven to and fro upon the great ocean of sin and trouble, sinking down almost into despair, thinking, surely I cannot be a christian, he cries bitterly unto the Lord, Save, or I perish, or in the language of David, "O Lord, restore unto me the joy of thy salvation," &c. Then, nor till then can the king of Israel be encouraged to teach transgressors the ways of the Lord. Where, O where is the poor little under-shepherd who can with joy of soul go and teach the church of God, or transgressors in the church of God, the ways of the Lord, unless he feels in some degree the rich fullness of God's most holy Spirit.

Now, David was not an arminian. He did not believe in ministerial instrumentalities. He did not believe he could teach a poor, dead sinner to know the Lord. This is exclusively the Lord's work. But what does it take to constitute a transgressor? Of course, one who transgresses the law under which he lives. The citizens of America are not required to obey the laws of other nations; neither is the poor, dead sinner required to obey the law of Christ no more than the Gentile was required to obey the law of Israel. They could neither obey it or disobey it. They (the Gentiles) were strangers and foreigners to the covenants of promise, (nationally,) having no hope, and without God in the world. All strangers and foreigners must first become citizenized before they become citizens, and be protected by the laws of the land in which they are living. So must every poor sinner be translated out of darkness into the marvelous light of his dear Son, quickened into divine life, born of God; then he is no more under the law but under grace, and consequently he is amenable to the laws of Christ, our King, and any departure from that law makes him a transgressor, ungodly, or a sinner. The word says, Cry aloud and spare not; lift up thy voice like a trumpet. Show my people their transgressions, and the house of Jacob their sins; let the wicked forsake his way and the unrighteous man his thoughts, and return unto me, saith the Lord," &c.—Isaiah lv. 7. Again, If the righteous scarcely be saved,

where shall the ungodly and the sinner appear.—1 Peter iv. 18. Be saved from the chastising rod of God, or the visitations of his judgments upon them. As Paul exhorted Timothy, Take heed to thyself and to the doctrine, continue in them, for in so doing thou shalt both save thyself and them that hear thee. Save them how? Why, save them from disorder, witchcraft and idolatry. Save them from being dealt with by the church, and thereby bringing disgrace upon the cause of Christ.

Brethren, if a man be overtaken in a fault, you which are spiritual restore such a one in the spirit of meekness, considering thyself lest thou also be tempted.—Gal. vi. 1. What is it to be overtaken in a fault? to see, feel and turn away from the wrong we have committed. Then, nor till then, can the offending brother be restored. You which are spiritual. O, how necessary for the brethren who labor with the offender, to go in the spirit of meekness and humility, humbly desiring and praying that the diseased limb or member may not be amputated, or cut off, but that it may be restored to health and full fellowship in the church, and how necessary for us to consider, or examine ourselves, to see if we are going as directed. If we do not, my dear brethren, we make ourselves transgressors. Again, brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.—James v. 19, 20. This, dear brethren, is addressed to the church, and not to the world, and it shows how liable we are to fall into sin while in this house of our tabernacle; not to live after the flesh, for if we live after the flesh we shall die, (die to the enjoyment of gospel rest, and if we persist in our course, die to the church,) but if we, through the Spirit, do mortify the deeds of the body, we shall live; live as an orderly member of the church, and in the full enjoyment of those blessings which the Lord has promised to them that obey him. But whosoever looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed. Not only should we look into this perfect law, but we are obligated to do and obey the law; for there is no cessation of arms in this warfare, as in the war of nations, until we have full discharge. But fears within and fightings without, the flesh lusteth against the spirit, and the spirit against the flesh; these things being contrary one to the other so we cannot do the things that we would.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful; but his delight is in the law of the Lord; in his law doth he meditate day and night. He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither,

and whatsoever he doeth shall prosper. But the ungodly (disobedient) are not so; but are like the chaff which the wind driveth away.—Ps. i., or carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive.—Eph. iv. 14. For there are many false prophets gone out into the world to deceive and decoy off the saints into the sins, snares and nets of the devil to destroy their peace, therefore we are admonished by the apostle to add to our 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, &c. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his sins; wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall.

Brother Beebe, perhaps I have extended these remarks too far; but will say in conclusion, May the good Lord greatly bless and sustain you in your old age, that you may be long spared to wield the sword of the Lord and of Gideon, and contend earnestly for the faith once delivered to the saints.

Yours in fellowship and bonds of the gospel,

A. B. MORRIS.

OVERTON, Texas, July 23, 1876.

ELDER BEEBE AND SON—DEAR BRETHREN:—The following letter from our dear sister Elliott was very interesting to me, and believing it would be as much so to many of the readers of the SIGNS OF THE TIMES in this part of the country, I send it to you for publication.

NOAH T. FREEMAN.

GARDEN VALLEY, Smith Co., Texas, }
July 18, 1876. }

DEAR BRETHREN AND SISTERS IN CHRIST, AS I HOPE:—By request I will try to write out my experience. I will commence by telling what I hope the Lord has done for me, but not without fear and trembling. It has been a little over seven years since I first saw myself to be a sinner in the sight of a just and holy God. I felt like I wanted to pray and ask his forgiveness for my sins, but it seemed like my prayers did not reach as high as my head, for I could only say, "Lord, be merciful to me a sinner." I would sometimes get the bible and try to read, but everything that I read seemed to condemn me, for I could not see how it was that a just and holy God could have mercy on so great a sinner as I was, without a change in him. So I would try to throw off this by going in company, and being at times as lively as the wildest; but when I would return home it would seem to me that the very thought of what I had done would kill me at once, for my troubles seemed to be more than I could

bear. I could not rest day nor night, and when I went to meeting it seemed to me that the whole sermon was preached to me. I would wonder why it was that the preacher knew my feelings and trials so well. I concluded that some one had told him of my troubles or he would not have done all of his preaching to me. I had been going on in this way for about four years. About this time my husband sold his place where we were then living, which was near my parents. I then thought perhaps I could get rid of my troubles by going among strangers and in a strange country. After we were settled in our new home I went to two or three dancing parties, (something that I had never been accustomed to in my life,) but that only added trouble to trouble, for it seemed to me that I was committing an unpardonable sin to go in company at all. I did think that the Lord would kill me in my sins, and what was I to do, for when I tried to pray my prayers seemed to fall to the ground. I went on in this condition for a little over five years. One day when I was at my work something said, "What do you try for? Don't you know that the day of grace is past?" So I thought then there was no use in my trying to pray, for I looked on myself as being the wickedest sinner on earth, and if I was sent to hell it would be just and right in God, for it was nothing but what I deserved; but my prayer was, "Lord, save me, a poor sinner." I thought I would die soon, and hell was my portion. I thought I would try to pray once more for mercy. I fell down upon my knees, but could not say anything but "Lord, what shall I do? Save or I perish." I felt that I was condemned in the sight of a just and holy God, and there was no mercy for me. I returned to my work, trying to pray for mercy all the time, but I seemed to be getting worse all the time; and in this distressed state of mind I was meditating on God's will. Something seemed to say, "Peace be unto thee." I seemed to be in a state of unconsciousness. How long I remained in this condition I do not know, but the first thing I knew I was praising God, and everything looked new and was praising God. I went and got my bible and thought I would read some. I never saw such pretty reading in my life. The bible had changed to be entirely a new book. It seemed to be new reading out and out. I then and there saw how God by his mercy and grace could save poor sinners without any change on his part. I went in this light rejoicing for about two days; I thought to go and tell my husband what a dear Savior I had found, when something began to say, "Do not be so fast; you are deceived, and do not try to deceive others." I then tried to pray to God that if I was deceived to undeceive me. I wanted my burden of sin back again that I might know what became of it. While in this condition this scripture came upon my mind, "We know that we have passed from death unto life, because we love the

brethren." I knew if I was not deceived I loved God's people and wanted to be with them. I felt then that I wanted to be baptized, and I believed that the Primitive Baptists were the people of God, and I desired to be with them, but there was no church near me, (my parents were Old Baptists,) and I concluded I would join the Missionary, because I thought that baptism by immersion was the scriptural and only baptism. So one Saturday I got ready to go and join them, but something would say to me, "Stand still and see the salvation of the Lord, for you will not be with the people you love, and you would dishonor your Lord and Savior." About one year from this date there was an Old Baptist church constituted about five miles from me. I attended, but felt too unworthy to be among them, but was ready to say with Ruth, "Entreat me not to leave thee; thy people shall be my people and thy God my God." I have attended regularly ever since, but have felt too unworthy to ask fellowship with them. But I desired to be among them, and on Saturday before the third Sunday in May, 1876, I received strength and went up to the church and told them what I am now trying to write, and to my surprise I was received, and baptized by Elder John Martin; and yet I am a sinner, a poor sinner saved by grace if saved at all. I pray the Lord to undeceive me if deceived. Excuse inability to write and the prating little tongues of my three children. Pray for your little sister. I remain yours in hope of a better world.

MARY E. ELLIOTT.

SANTA ROSA, Sonoma Co., Cal., July 25, 1876.

ELDER G. BEEBE & SON—DEAR BRETHREN:—In SIGNS, No. 13, current volume, under head of Inquiries after Truth, I find over the signature of Julia A. Trees, a request for your views on *second baptism*. Now, it is not that I have a desire to appear before the public that prompts me to present my views of the subject of baptism; but being surrounded by every phase, or form of religion that is known, and having had occasion to do some fighting for the order of the gospel here on the Pacific slope, and especially have I fought missionary baptism; and knowing as I do the pernicious effect of its recognition as valid, I feel constrained to draw the sword in defense of the order of the gospel of Christ, submitting my poor work to your better judgment, for publication, or condemnation.

We have to say to sister Trees, and all the household of faith, that now at this day there is no such thing as *second baptism*, for there are no John Baptists baptizing unto repentance, as was some 1850 years ago. But now Christ has already come, has been baptized, has preached his everlasting gospel, was taken by wicked hands and slain, was buried and rose again the third, appointed morning; and now there is one Lord, one faith and one baptism, one body and one spirit, even as ye are called in one hope of your calling.—

Eph. iv. 4, 5. By this we see plainly an indivisible oneness of Christ and his Church; all given to him by the Father, all saved and called according to the Father's own purpose and grace, which was given us in Christ before the world began.—2 Tim. i. 9, also Prov. 8. And Christ Jesus, when he arose from the dead led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth. He that descended is the same also that ascended up far above all heavens, that he might fill things). And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.—Eph. iv. 9-12; also see 13-16, inclusive. Now this is the doctrine of God, our Savior, and his apostles, and if any man teach for doctrines the commandments of men, we are commanded to not walk with them. Hence if they preach any other gospel we are bound to reject them and their works, and are bound by the love of God that has been shed abroad in our hearts, to not reckon them as the gifts of the church of Christ. Then if they are not the gifts of the church, are they authorized to administer the ordinances? We answer, No. Then if they go through the form is it baptism? Again we answer, No. Then as a necessary consequence it follows, that they that have gone through the form of baptism, by the hands of one of these that are not the gift of the church, have only been immersed, and not baptized in the true sense of the term. Hence it follows that baptism to be baptism, in the true sense of the term, must be in accordance with the order of the gospel, which requires, first, not a legal but an orderly administrator; second, a proper mode, viz., immersion in water; third and lastly, a proper subject, which must be a person of sound mind, at least on the doctrine and order of the gospel of the church of Christ; one who can give to the church satisfactory evidence of a work of the Spirit, by which has been given "That faith which works by love, and purifies the heart." And if such an one has been caught in the net or drag of anti-christ, it is proper and right that they should be so thoroughly disgusted with their Babylonish garments and works, that they are perfectly willing to leave them where they found them, and never for once be tempted into the belief that by being baptized they are catering to man's prejudice, but contrariwise, that they are walking in strict obedience to the command of our Lord and Master; as it is written, "Come out of her, my people, and be not partakers of her plagues."

Now, brethren, what I have hurriedly thrown together, as a synopsis of my views of the above subject, is at your disposal; and it is my ardent desire that if anything better on the subject is presented, that you will by all

means use it in preference to this; for, like its author, it is very imperfect.

Now, to all who are exercised on this subject, we simply say, "Prove all things, hold fast that which is good." May the love of God dwell richly with us all. Amen.

A. H. HAGANS.

WAVERLY, N. Y., July 31, 1876.

ELD. BEEBE—DEAR BROTHER IN CHRIST:—For a long time I have felt impressed to write to you, and as some of the brethren have expressed a desire that I should write, I now make the attempt; but it is with much hesitancy and trembling that I attempt to write upon the glorious things which God hath prepared for them that love him, and confess that I am very ignorant of them, realizing my insufficiency so clearly that it is a cross for me to attempt to write about them; and I know that unless I am directed by the Spirit of Christ there will be no comfort in what I write to the poor soul that is hungering and thirsting after spiritual food. But if God is pleased to bless me with his presence, to lead my mind into the glorious things of his kingdom, although a poor, blundering, stammering creature, he will bless his word to the comfort of those he has intended it for.

He has declared, "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and prosper in the thing whereunto I sent it." And he hath all power on earth and in heaven, and doeth all things according to his own good will and pleasure, and none can stay his hand, or say unto him, What doest thou? for whatsoever his soul desireth that he doeth. He speaks, and it is done; he commands, and it stands fast. By the power of his word the world was brought into existence. He said, Let there be light, and there was light. He called a dead Lazarus out of the tomb, he divided the waters from the land, set the bounds of the sea, and said, Thus far shalt thou go, and no further. How different this God from the god that the religionists of the world worship, who is compelled to send his word by some missionary, or else it must be sent in a tract, or in some way invented by man to carry it, they themselves being the judges, for they say that God is wooing and beseeching sinners to come to him, turn in with the overtures of mercy and be saved, and that they are co-workers with him in this work in saving souls; and yet with all their machinery, Sunday Schools, Missionary Societies, Tract Societies, revivals and camp meetings, they say that there are those that are going down to perdition every day, and some that have gone already, that their god desired to save. Well, this may be true of their

god, for he is a weak, changeable being like themselves, needs their help, and above all needs their money. But the mighty God of Jacob needs none of these things to assist him in bringing about his desires or purposes, for he hath made bare his holy arm in the salvation of his people. It is not clothed with any of the works or inventions of man; he has saved them with an everlasting salvation. Yes, dear brethren, they are saved, not going to be, but saved already. Their lives are hid with Christ in God; they were chosen in Christ before the world began; they were always in a safe place. But you know, brethren, that if a man has a flock of sheep, and they get into his neighbor's field, and damage his neighbor, the owner of the sheep is responsible for the damage, and when he redeems them they are free, the law has no more claim upon them. But remember they were his sheep all the time, and redeeming them did not make sheep of them; and if they had not been his sheep he would not have redeemed them. Adam transgressed the law; he being the progenitor of all the natural family, brought them under the curse or condemnation of that law, for by the transgression of one many were made sinners. Christ saw his people under the law, and he came to redeem them, came in the likeness of sinful flesh, born of a woman, under the law, to redeem them that were under the law. He took upon himself the debt or sins of his people, bore them in his own body on the tree, suffered, the just for the unjust, satisfied all the demands of the law by shedding his own precious blood, and set them free, so that the law has no more claim upon them. And as they were chosen in Christ before the world began, before any of them were manifest, they were his people before they were brought under the law, his people while under the law, and his after he had redeemed them; and he could not have redeemed them if they had not been his people. And now as he brings them to a knowledge of the truth, it manifests those that he has saved or redeemed. Hence we see that there is an eternal vital union with Christ and his people, bone of his bones and flesh of his flesh, and he hath loved them with an everlasting love, therefore with loving kindness he draws them manifestly into his fold in his appointed time. And the time is another very beautiful illustration of the union between Christ and the church; but perhaps I have written enough upon this for the brethren to understand what my views are in regard to the union between Christ and the church. I will pass on to the next question, that is, the determinate counsel and foreknowledge of God, or predestination, and I will be as brief as I can. We read that he hath declared the end from the beginning, and from ancient times the things that were not yet done, saying, My counsel shall stand and I will do all my pleasure. Some people claim to believe that God predestinated the greatest events, but smaller events

come by chance. I do not so understand it; but I do believe that in this declaration is included every event, both small and great, that ever has been or will be to the end of time. Even the hairs of our head are included. And I verily believe that if there should a hair fall from my head while writing, God determined it. Known unto God were all of his works from the beginning of the world. Everything was seen by the eye of God from eternity, for one day with God is as a thousand years, and a thousand years as one day. One eternal now. There is nothing new with God under the sun. But with finite beings, creatures of time, there is nothing known only as they are brought manifestly to their view. We do not know what a day will bring forth; cannot look into the future one moment. We may predestinate in our own minds what we shall do next week or next month, but the disposer of all events may thwart our purposes, and will if it is not according to his eternal purpose. Man proposes, but God disposes. In this sense every knee shall bow to God, for the ways of man are not in himself; it is not in man that walketh to direct his steps. Again, there are some that claim that God directs all things that appear to man to be right or good, but things that are transacted or accomplished by wicked men God has nothing to do with. Was it according to the determinate counsel and foreknowledge of God that Christ should be taken by wicked men and be crucified? Was it according to his eternal purpose that Joseph should be sold by his brethren and be taken down to Egypt? and although they meant it for evil, God overruled it in a way that it brought glory to himself. Did God raise up Pharaoh to keep the children of Israel in bondage until his appointed time that he would deliver them? Could Moses deliver them before God sent him? Was it according to God's eternal purpose that the three Hebrew children should not bow down to idol gods, and that they should be cast into a furnace heated seven times hotter than it was wont to be heated, and that they should be brought forth without the smell of smoke or fire upon them? Was it according to his purpose that Daniel should be cast into the lions' den and the lions should not touch him? These things were performed by wicked men, and for a wicked purpose; but in all these things the power, wisdom and glory of God is manifested. God ordained them for his glory, and we read that he hath made all things for himself, yea, even the wicked for the day of evil. He made the smith that bloweth the coals, that bringeth forth an instrument for his use; he maketh the waster to destroy, and of all the things that he has made he has not made one thing in vain. They will perform whatever he has raised them up or fitted them for. What if God, willing to show his wrath and to make his power known, endured with much long-suffering the vessels of

wrath fitted to destruction. And that he might make known the riches of his grace on the vessels of mercy afore prepared unto glory; for he will have mercy on whom he will have mercy, and whom he will he hardeneth. Hath not the potter power over the clay of the same lump to make one vessel unto honor and another unto dishonor? Nay, but O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? These, with many other passages that I might bring, show clearly to my mind the undisputable right of God to do whatsoever pleaseth him with the things that he has created; and they were all fixed or determined in eternity; and I wish to say right here, that although the path of every one is marked out, and they will go in that path, if a child of God goes into transgression, if the Spirit of God is in exercise in them, they will not try to cover it up or modify it by saying that "I only went in the path that was laid out for me." No such thing will you hear from them; but they will confess that they have sinned. This spirit causes godly sorrow, and this sorrow worketh repentance or causes them to turn from their evil course. There is no such thing as carnal security in the religion of Jesus Christ. There is no rest for a child of God whilst going on in sin, when the Spirit of God is in exercise, and, I might say, whilst it is not manifestly in exercise. After they have been brought to a knowledge of the truth they cannot turn to the things that they once loved with any degree of comfort or satisfaction, but will feel condemned when led into them. How can we, who are dead to sin, live any longer therein? And the greatest trouble with a child of God is, that they cannot live free from sin; and how clearly they experience the language of Paul, "The good that I would I do not, but the evil that I would not, that I do. Therefore I see that in my flesh dwells no good thing; for to will is present, but how to perform that which is good I find not." And this is the cause of their doubts and fears; this is the warfare; the flesh lusteth against the spirit and the spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would; and they are often brought very low in their minds, and write bitter things against themselves. My Father's children, none but those that have been taught of God experience these things. Nothing but the grace of God or the light of his countenance can reveal the wickedness and deceitfulness of our heart to us. Men can tell us, but they cannot make us know it. But when God tells us that we are sinners he shows us that we are, and causes us to feel that we are the greatest of sinners; for his word will not return unto him void, but it will accomplish that which he please and prosper in the thing whereto he sends it. Perhaps it would have been better to have

confined my remarks to this passage, that is, the first that I wrote, but as there were several questions that I wanted to answer, and not having much time to write, I have tried to answer them in this letter. And, Elder Beebe, I want you to examine it closely, and if there is anything in it that there is not a "thus saith the Lord" for, throw it in the fire and all will be right. I do not think much of my writings or myself. May the God of heaven bless you and yours, and all of the redeemed for Jesus' sake. Amen.

From your brother, I hope, in the truth,

MARVIN VAIL.

TROVOLA, Peoria Co., Ill.

MUCH ESTEEMED ELDER BEEBE—*and all who feel that they are helpless sinners:—*Having a remittance to make, I will, at the request of my aged mother, write a short epistle to the pilgrims scattered in the wilderness. As I have many dear friends in the east, who are near by the ties of nature, and also, I hope, by the blood of Christ, who may wish to hear from me, if you have no better matter with which to fill your columns you may publish it. I do not know what I shall write, but I wish I could to-night have a fireside talk with you, and tell you of my depressed feelings in regard to spiritual things, and what I have passed through in the last six months. Darkness and doubts. O how often have I to say, I am the man that has seen afflictions by the rod of thy wrath, for it seems that I have been led into darkness and not into light. But when I consider the goodness and mercy of God towards me, so far beyond what I deserve, how I should praise him, but I cannot praise him as I desire, and I abhor myself, and feel unfit to have a name or place among the children of God. It seems to me they must seem unworthiness. But where can I go? I have no desire to return to the world; its fleeting charms have but little attraction; I can say of them, Vanity of vanities, are all things under the sun. What profit hath a man of all his labor under the sun? I often feel that if I were not compassed about with so great a cloud of witnesses, I should sink; but

"Shall we be carried to the skies
On flowery beds of ease,
While others fought to win the prize,
And sail'd through bloody seas?"

The prophet spake of John the Baptist, who should come to make ready a people prepared of the Lord, and he was instructed to say unto God's people that their warfare is accomplished, their iniquity is pardoned, and they have received of the Lord's hand double for all their sins. The Savior, to fulfill all righteousness, came to John and was baptized, giving an example to those who bring forth fruit meet for repentance, to follow him in all righteousness. But John was soon put in prison, and then sent disciples to ask Jesus if he was indeed the Christ, or if they should look for another. When the

Lord withdraws from us the light, how soon we are shrouded in darkness. And if the light that is in us be darkness, how great is that darkness. That which makes manifest is light, and, "God that caused light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." When that light shines in my heart, it reveals to me all things that ever I did: it shows me that the law is holy, just and good, but I am carnal, sold under sin; for, by the law is the knowledge of sin; and the law says, "The soul that sinneth, it shall die." But Christ has fulfilled the law. When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul and shall be satisfied. His travail of soul was for his people—his seed which was in him; for they are bone of his bones, and flesh of his flesh; so that he, being the head of his body, the church, could meet and cancel for them all the demands of the law. God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sin, hath quickened us together with Christ; by grace are ye saved. And in their development they are born again, not of a corruptible seed, (as when they were born of the flesh) but of incorruptible, by the word of God which liveth and abideth forever. Before they were born of the Spirit their life was hid with Christ in God, while in their earthly nature they were children of wrath, even as others. But in God's own appointed time they are born of the spiritual seed, and made manifest as the heirs of promise. "Whom he did predestinate, them he also called; and whom he called, them he also justified, and whom he justified, them he also glorified." "Who shall lay anything to the charge of God's elect?" They were chosen and saved not because they are better than others, but for his (God's) great love wherewith he loved them.

Brother Beebe, I don't know as you will find this worth your time to read or publish. I have written as my mind has run; but if it should appear in print, I would say to the dear brethren and sisters, write and tell us of your joys and sorrows; for I have often been comforted in reading your epistles of love. Our time is short here on earth. O, that we could glorify God in our bodies, and in our spirits, which are the Lord's, and may our God build up all the waste places of Zion, is my prayer.

E. D. VARNES.

LACONI, Ind., Dec. 24th, 1875.

DEAR BROTHER IN CHRIST:—Having received and read the last number of the SIGNS, for the present year, reminds me that it is time for me to renew my subscription; for I love to read your editorials, together with the many communications of God's dear children. For if I know my own heart, I think I love the religion of Jesus. I love to hear my Master's

voice, the voice of the good Shepherd. Jesus says, My sheep know my voice and they follow me; but they flee from the voice of the stranger. There is neither comfort, consolation, food nor strength for the dear child of God, in listening to the voice of a stranger.

Dear brother, living some distance from the true household of faith, I feel weary, and often long for a crumb that falls from my Master's table. A short time since, hearing of a strange preacher going to preach near by, I thought I would go and hear him; perhaps I might get one crumb; but alas, what did I hear but the stranger's voice, and my dear Savior set at naught? Outside ordinances is the god they worship. What a hard task-master Moses is to the poor, weary, heavy laden children of God, who feel and realize daily their own righteousness to be but filthy rags, their own strength perfect weakness, having no ability to even think a good thought only as given them from above. God's dear children cannot love the enemies of Jesus, who teach a conditional salvation. Truly, they bind heavy burdens grievous to be borne. They wear fig-leaf aprons, or self-righteous garments. They speak of the world, and the world heareth them. Hereby know we the spirit of truth and the spirit of error! A true gospel sermon will separate the precious from the vile, the living from the dead. The living child hungers and thirsts after spiritual meat and drink.

Exceeding precious is my Lord,
His love divinely free;
And sure his name doth health afford,
To sickly souls like me.

It cheers a debtor's gloomy face,
Unbolts his prison door;
It brings amazing stores of grace,
To feed the gospel poor.

MRS. KATE BARTLEY.

CHURCH LETTERS.

NEW MARKET, Platte Co., Mo.,
October 21st, 1875. }

DEAR BROTHER BEEBE:—By request of the Association recently convened, and while in session with the Church at Three Forks of Nodaway, Page County, Iowa, I send you the Unity Church letter for publication, as follows.

W. A. LOWE.

The Regular Predestinarian Baptists of Jesus Christ, at Unity, to the Western Corresponding Association of Old School Predestinarian Baptists, of Missouri, when convened with the Church at Three Forks of Nodaway, Page Co., Iowa, sendeth Christian Salutation:

Dearly beloved brethren in the Lord:—Once more, through the tender mercies of our all-wise God, we are permitted to address you with this, our short epistle, and meet you by our messengers and brethren, hoping that the God of heaven will bless you all with all spiritual blessings, in heavenly places, in Christ Jesus the Lord.

Dear brethren, another year has rolled away since we addressed to

you our last epistle of love. We would say to you, that since the sending of our last epistle, we have been at peace as a church. We have no new nor strange doctrine to write unto you; but let us stir up your pure mind by way of remembrance, that you earnestly contend for the faith which was once delivered unto the saints; which faith God promised aforetime by his prophets in the holy scriptures.

You know by experience, that before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed; wherefore the law was our schoolmaster, to bring us unto Christ, that we might be justified by faith; but after that faith is come, we are no longer under the schoolmaster; for ye are the children of God, by faith in Christ, who was made of the seed of David, according to the flesh, and declared to be the Son of God, with power according to the spirit of holiness, by the resurrection from the dead; by whom we have received grace and apostleship, for obedience to the faith among all nations for his name. Therein is the righteousness of God revealed from faith to faith, as it is written, The just shall live by faith.

Therefore, being justified by faith we have peace with God, through our Lord Jesus Christ. Now you know that without faith it is impossible to please God, and all men have not faith. Now the Spirit speaketh expressly that in the latter times some shall depart from the faith (because they were not of us), giving heed to seducing spirits and doctrines of devils.

Now, if the just shall live by faith, it is worth contending for. Let us not sleep as do others, that have not this faith; but let us watch and be sober, for they that sleep, sleep in the night, and they that be drunken, are drunken in the night; but let us who are of the day (or faith) be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation.

Dear brethren, let us hold fast the profession of our faith without wavering, for he is faithful that promised, and let us consider one another, to provoke unto love and good works. Wherefore, comfort yourselves together, and edify one another, even as also ye do.

Dear brethren, let us not be weary in well doing, but fight the good fight of faith, ever looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.

And it will not be long before we can say, as brother Paul, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day, and not only me, but unto all them that love his appearing." We would say unto you that we are not of them who draw back

unto perdition, but of them that believe to the saving of the soul.

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior be glory and majesty, dominion and power, both now and forever, is the prayer of your little sister.

We have the gospel preached regularly to us by our beloved brethren, P. J. Burruss and R. M. Thomas, and we esteem them very highly in love for their work's sake, for they have and do now feed the flock of God, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. The times have been so hard and money so scarce in this part of the country that the reverend arminian D. D. preachers came very near having to quit preaching their doctrines. Although we see as many persons die as when money was plenty, but thanks unto our God our Elders did not preach for money, and do not get their reward for every sermon they preach in those things that perish with the using; but they, having faith in God through our Lord Jesus Christ, that when the chief Shepherd shall appear they shall receive a crown of glory that fadeth not away. May they live long to proclaim the precious truths of the gospel and break to us the bread of life.

P. J. BURRUSS, Mod.
W. A. LOWE, Clerk.

NOW READY.

Before this notice reaches our subscribers the book of J. F. Johnson's writings, copied from the SIGNS, will be completed. We are therefore ready to receive orders and fill them promptly.

The book contains in addition to the articles copied from the SIGNS OF THE TIMES, an auto-biography, together with portrait and autograph of the author, making in all 560 pages, and will be mailed, postage paid, at the following

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Creature comforts are only accommodated comforts to this animal life we now live, but shortly there will be no need of them; for *God will be all in all*; that is, all the saints shall be abundantly satisfied in and with God alone. As there is water enough in one sea to fill all the lakes, rivers and springs in the world, and light enough in one sun to enlighten all the inhabitants of the world, so there is enough in one God eternally to fill and satisfy all the blessed souls in heaven, without the addition of any creature comfort.—*Flavel*.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 15, 1876.

APOSTOLIC FOUNDATION
ON WHICH THE SAINTS ARE TO BUILD.

"According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's works shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."—1 Cor. iii. 10-15.

Officially Paul, as an apostle, by the will of God, duly inaugurated in power to sit on one of the twelve thrones of judgment, was a master-builder, endued with power from on high, and by the grace of God supplied with wisdom to lay doctrinally the only foundation that can in a spiritual sense be laid. This foundation of the apostles and prophets, is the Lord Jesus Christ; for other foundation no man can lay.

Of the foundation of the eternal salvation of the church of God, the chief corner-stone, in whom all the building (the church) fitly framed together, groweth into a holy temple, in the Lord, the Lord God has said, by the mouth and pen of Isaiah, xxviii. 16, "Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner, a sure foundation; he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding places." Hence the apostles have only laid doctrinally that foundation which Paul declares is already laid. No other is needed, no other can be laid; and by the *line* and *plummet*, in the hand of the Lord God, all that are not built, even to the line and true to the plummet, shall be swept away. Whether we apply this declaration to the persons who claim to be in and of the temple of God, or to doctrine, works, hopes or expectations, nothing of faith or of practice, ordinances or order that does not rest squarely, perpendicularly and exclusively on this foundation, as tested by line and plummet, shall be swept away and perish.

The materials of which the church of God is composed are lively stones, that is, quickened, vital, living subjects of the grace and salvation of God. These are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.—1 Pet. ii. 5. This building is not made with hands, for its maker and builder is God, and it stands eternal in the heavens.—2 Cor. v. 1. No stones but those which God has chosen, Christ has redeemed and the Holy Spirit has quickened, can bear the test of the line and plummet. As in the garden, Every

plant that the heavenly Father has not planted shall be rooted up; so all who come into a christian profession without God's grace and the quickening power of his Spirit, shall go out without his saving favor. "Except the Lord build the house, they labor in vain that build it."—Psa. cxxvii. 1. And it is also written, "When the Lord shall build up Zion, he shall appear in his glory."—Psa. cii. 16.

But in the text, at the head of this article, we understand the apostle to be treating, not on the building up of the house of God, for it is written, "The hands of Zerubbabel have laid the foundation of this house, his hands shall also finish it." And again, "Behold the man whose name is The Branch, and he shall grow up out of his place, and he shall build the temple of the Lord; even he shall build the temple of the Lord, and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both."—Zech. iv. 9, and vi. 12, 13. This work will not our spiritual Zerubbabel, whose name is The Branch, intrust to any other hands, nor divide his glory with any of the sons of men.

But we understand the apostles to apply the figure of building to the works and theories, faith and practice which the saints attempt to build or predicate on the doctrine of the apostles of our Lord Jesus Christ, which works are to be tried so as by fire.

At the conclusion of Christ's sermon on the mount, we have the application of this figure of building, in perfect harmony with what we understand the apostle to mean. "Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell; and great was the fall of it."—Matt. vii. 14-27.

According to the dispensation of the gospel committed to the apostles, they as wise master-builders taught the saints of all subsequent ages, even down to the end of the world, "to observe all things whatsoever Christ had commanded them." No more, no less. And in obedience to their great commission, they presented Christ, as the King and only and blessed Potentate, to whom all their allegiance is due, as the foundation, not only of their eternal salvation, but as the only lawgiver, on whose laws, sayings and instructions all their works and doctrine were to rest. A strict adherence to all the sayings he has uttered, and all the laws, ordinances and teachings which he has given them, either immediate-

ly from his own lips, or through the apostles whom he set in judgment over them; should forever prove to them a sure and safe foundation, from which no rains, nor winds, nor fires, nor storms can ever drive them. It is enough if for all we say or do as disciples of Christ, we can find a "Thus saith the Lord," or in other words, if we have the express authority of Christ or his apostles, then we are safe, and may confidently rest assured that our labors are not in vain in the Lord.

"Then let the wildest storm arise,
Let tempests mingle earth and skies,
No fatal shipwreck need we fear,
But all our treasures with us bear."

We are told that in the days of Micah, "In those days when there was no king in Israel, every man did that which was right in his own eyes."—Judges xvii. 6. But now God has set his King upon the holy hill of Zion, and he has commanded all the angels to worship him. The saints are not at liberty to do more or less in his kingdom than what he has commanded them; and in the fiery ordeal which is to test the validity of every man's work, all that has been done in strict obedience to his commands will rest securely on the foundation which Paul, as a wise master-builder, has laid. It will then be approved of God, and so will stand the fiery tests. Gold, silver and precious stones will suffer no loss, but retain their intrinsic value, though they be tried in the fire, while all that we may think or do, believe or practice, however right or good it may seem in our own eyes, shall prove as wood, hay and stubble, to be utterly consumed by that fire which is to try every man's work of what sort it is, whether good or bad. If any man's work abides, which he hath built upon the foundation which Paul has laid, he shall receive a reward; that is, he shall not suffer loss, in that he hath not labored in vain. It shall be said to him, Well done, good and faithful servant, enter thou into the joys of thy Lord. But those who have labored, however sincerely or industriously, to do something for the Lord, without his express authority, though they may say, Lord, we have taught in thy streets, cast out devils in thy name, converted the heathen, or evangelized the world, we have replenished thy treasury, qualified and employed many to preach, some at home, and sent others abroad, how terrible will be the interrogatory, Who hath required all this at your hands? Shall they not suffer loss? Even if any of them should be, as we hope there are some even among the infatuated thousands who are thus engaged, who are of the redeemed of the Lord. They who are God's redeemed people, shall be saved; yet so as by fire. Their wood, hay and stubble will all be consumed, and they saved as brands which are plucked out of the devouring flames.

The authoritative sayings of our Lord to his disciples, the laws, institutions and ordinances which he has enjoined on all his disciples throughout all

time, are presented by the apostle as the only safe and permanent foundation or authority for the faith and practices of the saints; and the solemn and impressive admonition which above all other considerations concerns us, to whom they are addressed, is, "Let every man take heed how he buildeth thereupon." The carnal Israelites who professed to predicate their doctrines and works on the law, and claimed to be Moses' disciples, made void the law by their own tradition, and as heedless builders refused the very stone which God has made the head of the corner, and a stone of stumbling and rock of offense to them which stumble at the word, being disobedient, whereunto also they were appointed.—1 Pet. ii. 8. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."—Heb. ii. 1. Jesus saith to his disciples, And why call ye me Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: he is like a man which built a house, and digged deep, and laid the foundation on a rock; and when the floods arose, the stream beat vehemently upon that house, and could not shake it; for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built a house upon the earth, against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great."—Luke vi. 46-49. The solid rock on which alone we can with safety build, may be deep hidden from our sight by the earth of human tradition, popular usages, and vain speculations; but the wise builder will dig deep, until he finds the sayings of our Lord, and cast away the inventions and traditions of man; for however plausible and pleasing they may seem to our reasoning powers, they will not stand the trying day when every man's work shall be made manifest, and when the hail shall sweep away all that is not founded on and sustained by the laws and sayings of the King of saints, who said of the Jews, "In vain do they worship me, teaching for doctrines the commandments of men."—Matt. xv. 9, and Mark vii. 7. By the inspired scriptures, the man, (or men) of God are thoroughly furnished to all good works.—2 Tim. iii. 16, 17. To presume that the performance of any service, religiously, which Christ has not commanded, will be acceptable to God, is impious, and forbidden. It implies a denial of the wisdom and ability of Christ to give us a perfect law for a standard of our faith and rule of our practice. How presumptuous, then, for us, as professed disciples of our Lord Jesus Christ, to attempt to revise, amend or improve upon his perfect laws, either by adding to, or diminishing from what he has enjoined. Let those who would make void the law of Christ by their own traditions, read and consider the fearful import of the declarations with which the

New Testament of our Lord Jesus Christ is concluded.—Rev. xxii. 18, 19.

This moment while we write, a band of music is passing by with waving plumes in sight of where we sit, in marshal habiliments, employed by a religious sect to lead the children of a Sunday School to a picnic; and all in the name of piety. The advertisement reads, "GRAND CENTENNIAL PICNIC! The Sunday School and congregation of St. Paul's M. E. Church will make an excursion to Phillipsport, Wednesday, July 19, 1876. The Philadelphia centennial cars have been chartered on the occasion, and the Middletown Band invited to accompany the party. Ice cream, &c., can be procured on the grounds, &c. Proceeds (if any) will be applied towards the floating debt of the church," &c., &c.

Would not Saint Paul be somewhat surprised to be informed that he is the proprietor of an M. E. Church in Middletown, and that his church in this place has a Sunday School and Congregation attached, and that his church are selling tickets to a religious frolic to obtain funds to pay off a floating debt? Would the old apostle regard this as building gold, silver and precious stone on the foundation which he, as a wise master-builder had laid? Would he not rather denounce it all, as wood, hay, stubble, to be utterly consumed when the heavens shall pass away with a great noise, and the elements melt with fervent heat, and the earth also and the works that are therein shall be burned up?—2 Peter iii. 10.

Where, O where in all the teachings of Paul shall we find a foundation for Picnics, Sunday Schools, or for M. E. Churches?

INQUIRIES AFTER TRUTH

We are constantly in receipt of requests for our views on different portions of the scriptures, and so numerous are they that it is impossible for us to give our attention to but a small portion of them. We have therefore concluded to publish such as may accumulate, and leave our brethren who may have light on any of them to present such views as they have.—Ed.

ELDORADO, Ore., June 28, 1876.

ELDER G. BEEBE & SON:—If it will not be taxing you too heavy, will you please tell me if the crossing of the river Jordan by the children of Israel is a figure of baptism? If so, how is it about the two and a half tribes that took possessions on this side? For they crossed over, and then came back.

If you have no light on it, or have not time, will you please insert it in the SIGNS for any brother who may have time, and light on the subject, with the request that no one will wait for another, but answer according to the light that God may give.

Yours in hope of a better world,

H. T. NAVE.

JUNE 18, 1876.

DEAR BROTHER BEEBE:—By request, I ask your views on Genesis iii. 22, 23, in connection with Gen. ii. 9, 16, 17. Why did not Adam desire to partake of the tree of life first?

MILTON DANCE.

MARRIAGES.

By Eld. H. Campbell, July 23, 1876, Eld. John A. Badger, of Warwick, N. Y., and Miss Rosann K. Peaslee, of Whitefield, Maine.

OBITUARY NOTICES.

By request I send you the obituary notice of sister Nancy Morse, who died Sept. 8th, 1874, in the 83d year of her age.

Sister Morse united with the 2d Church of Roxbury, and was baptized on the third Sunday in June, 1872, being in her 81st year. It was my privilege of hearing for the first time her travel of seventy years in the wilderness, she having been quickened in her tenth year. It was a time long to be remembered by me. Her mind being wrought upon so gently, like the distilling of the dew, she hardly had confidence to speak of her situation, for fear of deceiving others, until some time before she related her mind to me. She heard brother Ransom Sanford relate his experience, and it was so like her own that from that time she saw her way more clear. I saw her frequently after she was baptized, and I think I never beheld a more perfect peace than she enjoyed. It strengthens my mind even now when I think of her. She was a great reader of the scriptures, and was blessed with a good understanding of them, and was ever ready to contend for the truth. Being of a peaceful disposition, she was highly respected wherever known. She was a devoted wife and mother, and a firm friend. Her departure from this world was quite remarkable. The day that she died she was in usual health, and had been enjoying a visit with some friends. On the eve of their departure the subject of her dying was spoken of, she remarking that she was not afraid to die, but dreaded a lingering illness; she hoped she might go suddenly. On hearing this, the gentleman she had spoken to turned partly about, when she raised her hand to her head and exclaimed, "O my head!" and from her chair expired almost instantly.

She leaves an aged companion and five children, with many friends to mourn her departure, which is her gain, as we trust.

Yours in the bonds of the gospel,

J. A. MORSE.

MARGARETVILLE, N. Y.

DIED—At his late residence in Scott County, Ky., on Sunday night last, after a long and painful disease, which he bore with remarkable patience and resignation, Edmund H. Parrish, in the 71st year of his age. His history was in some respects remarkable. His parents were highly respectable, but poor, with a large family of children. The late John Bristow, of Clarke County, great uncle to the recent Secretary of the Treasury of the United States, having no child, sought and obtained the consent of his parents to take and raise brother Parrish. Well did his foster-father and mother discharge the trusts confided to them; and well did the foster-son recompense the care and attention bestowed, by practicing the stern virtues, honesty, industry and integrity instilled into his moral nature. In early manhood he married, and being poor, he soon found friends with means to aid him. He obtained such hold on the confidence of the people of Bourbon County, his adopted home, that he was elected a member of the Legislature one term, which satisfied his political aspirations. Since then he has been engaged in rural pursuits. He was married three times, was the father of nine children, only one of whom, with a devoted wife, who was a helpmeet indeed, survive him.

He became a member of the Particular Baptist Church, I think, some forty years ago; and having for his preceptor the unerring "Teacher in Israel," the lessons impressed on this mind were lasting and uncompromising throughout his subsequent mortal career. I have been personally and intimately acquainted with the deceased throughout a period of largely over half a century, as I was with his foster-father, and feel to say, they practiced the principles of bible truth they professed.

I was called to attend his funeral on Monday afternoon last, and addressed a large congregation, using 1 Thess. iv. 13, 14.

He has left a large circle of brethren and friends, together with the church at Georgetown, of which he was a beloved member, who deeply sympathize with the heart-

stricken widow and son in this their heavy bereavement.

As ever, most truly and affectionately your brother and companion in tribulation, for the truth's sake,

THO. P. DUDLEY.

LEXINGTON, Ky., July 6, 1876.

Mrs. Alvira Moody, wife of Mr. John Moody of Pittston, Maine, departed this life April 6, 1876, aged 56 years. She had not enjoyed good health for some years, and when a little short of two years since their only child went from their home well in the morning, and his lifeless body brought back in the evening, having been killed by lightning, it seemed to have a crushing effect upon her health and spirit. She did not murmur or complain, but rather appeared as though she mourned herself to death. As a wife, mother, neighbor and friend, none would excel, and but few were her equals.

H. CAMPBELL.

Brother **Joseph Billings**, of Decatur County, Ind., departed this life April 8, 1876. He was taken sick March 25th, with a severe chill, which lasted about three hours, and then a high fever set in, which resulted in typhoid pneumonia.

Brother Billings was born in Ohio, Feb. 9, 1806. He united with the Old School Baptist Church in 1856, and lived in the esteem of his brethren. He was faithful to fill his seat in the church, although he lived some sixteen miles from where the church met. His house was truly a home for the Baptists, of which all his brethren who knew him can testify. The church has lost a worthy member, the children (three at home—one son and two daughters) a kind father, and the neighbors a kind neighbor. I feel persuaded that he was apprised of his near dissolution some eighteen months before. I was riding with him in his buggy from meeting at Union, and as we came to his farm he said, "Brother Weaver, I thought I would quit business, but have concluded to go on until the Lord takes me away, which will not be long." Again, at Conn's Creek, the church where he belonged, at their February meeting on Sunday morning, he said, "It is a long way to go through the bad weather, but there are not many times more." From the first of his sickness he said he never would get well.

Thus another has passed away, and as the Lord has been pleased to make a vacancy in the church, may he fill the same by his own right hand's planting, and may his blessing be with the bereaved family.

GEO. S. WEAVER.

FISHER STATION, Ind.

Please publish the death of sister **Jane Shields**. She died April 16th, 1876. She joined the Old School Baptist Church in April, 1872, and has been a faithful sister until her death. She has left a very large family to mourn their loss, which we trust is her gain. She was in the 49th year of her age. We laid her remains to rest, until God shall awake the dead, and call his redeemed home to glory.

ALSO,

DIED—At Ox Bow, Ill., June 20th, 1876, **Susan J. Cook**, aged 62 years, 2 months and 19 days.

ALSO,

Nathaniel Harris, died at Ox Bow, Ill., August 27th, 1875, in the 80th year of his age. He was an Old School Baptist for about fifty years. I do not know when or by whom he was baptized. He was a faithful brother, and died in the hope of a glorious resurrection and blessed immortality beyond the grave.

CHARLES H. RANSOM.

DIED—At her residence, June 5th, 1876, in Newton Co., Ga., **Mrs. Elizabeth A.**, wife of Elisha Elliott, Esq., aged 40 years, 5 months and 23 days.

The subject of this notice was possessed of a most estimable, lovely disposition, striving to make all happy around her. Always had a kind, tender word for all, taking the most charitable view of every act, looking with hope on every event for good. Her neighbors ever found in her a friend and mother,

who sympathized with them in all their distresses, and wept with them in sorrow. At home, surrounded by her husband and eight interesting, lovely children, her noble qualities of head and heart found ample scope to lavish her rich treasures of love and tenderness; here her influence for good was marked and controlling. All that a loving, confiding wife could do to make home happy, all that a mother's tender love could accomplish for her children's welfare, was her daily study, object and aim. Having a hope for some years past of her acceptance in Christ, feeling it her duty to unite with the church, ever acting in the spirit of that hope, yet a sense of her own personal unworthiness kept her from the discharge of that duty. This she regretted when disease confined her in bed. She had been in failing health for several months past; her cheerful spirits led her to hope that her health would be again restored. She remained thus until a short time before she died. She expressed a desire that the Lord's will be done, and a short time before she expired, on being asked by her husband if anything was wanting, replied in perfect composure, "I am all right; I am all right." No doubt she is at rest, free from pain and sorrow evermore.

The very large and solemn assemblage who attended her burial showed that each had lost a dear, personal friend. The sorrowing, disconsolate and crushed husband, the dear, motherless children, have the sincere sympathies of the whole community in the loss of one so dear to us all, one so useful, so kind and affectionate. May God in mercy sustain and strengthen her husband, shield, guide and protect her children, give her sisters and brothers, her mother and grandmother, together with all the dear relatives, the spirit of reconciliation to his blessed will in this trying, inscrutable dispensation of his providence.

W. S. MONTGOMERY.

Please publish the obituary of sister **Jane Kemp**, who departed this life in the 63d year of her age.

She was born in Tennessee, Dec. 5th, 1812. While young she settled in Scott Co., Ill. She was married to Martin Hunk, by whom she had four children, and after his death she married Murphey Kemp, by whom she had four children, all of whom are living. The writer was called to preach at her funeral at her last home, about six miles east of Decatur, Ill. She has been a member of the Old School Baptist Church, with me, for twenty years. Her disease was something like dropsy of the heart; she was sick about six weeks, and then fell asleep without a struggle. She leaves a little band of brethren and sisters, who sadly miss her. She will long be remembered by the poor, whose hearts have been made to rejoice by her kindness. She was loved by all who knew her. We mourn, but not as they who have no hope. Her remains are now resting by the side of her dear companion, and her spirit, we believe, is with her God in heaven.

JOHN H. MYERS.

DECATUR, Ill., July 7, 1876.

DIED—August 1st, at the residence of her father, in Morgan Co., Ga., after a very short illness of diphtheria, **Maude Mary**, eldest child of brother M. Davis and Mary G. Stanton, aged nearly 7 years.

Intelligent and sedate beyond her years, she was universally a favorite with those who knew her. Conscious of her approaching death, she expressed an ardent desire to go, and her voice returning only a few moments before her departure, she clearly and cheerfully sang, "There is a happy land." A large concourse of mourning friends attended her burial, and a discourse for their comfort was delivered from the text Matt. xix. 14.

W. L. BEEBE.

COVINGTON, Ga., August 3, 1876.

Pathway please copy.

DIED—At Barnerville, N. Y., **Mary L. Gass**, daughter of Lambert Gass, aged 22 years, 2 months and 14 days.

Her disease was of a paralytic form, from which she suffered a great deal. May God sanctify this dispensation of his providence to our good for his name's sake.

LAMBERT GASS.

By request I send you for publication a notice of the death of **Evert Shaddock**, of Fox Township, Sullivan Co., Pa., which occurred on May 26th, after an illness of about one week, of dropsy of the heart. He was 70 years of age.

He was baptized and became a member of the Broome Church, in the Lexington Association, about forty-four years ago. He felt that this was his last sickness, and expressed a willingness to die, having his hope in the Savior of sinners. He walked out of doors, and as he stood leaning against the wall his wife went to him, when he told her he was dying, but not to be scared. A chair was brought, and he sat down, and almost immediately expired. He leaves a number of children, who are all living near him, and many grand-children. His wife and four of his daughters are members of the church at Canton.

SILAS H. DURAND.

By request of the bereaved parents please publish the death of **Montana E. Parr**, daughter of J. B. and M. A. Parr, who died Nov. 6th, 1875, aged 7 months and 19 days. Her disease was brain fever.

ALSO,

Sister **Rebecca J. Colburn**, daughter of J. B. and M. A. Parr, died April 11th, 1876, aged 18 years, 1 month and 19 days.

The disease of sister Colburn was rather complicated; the physicians did not seem to fully understand the case. Her health had been very poor for five or six months previous to her death, and about two weeks before her death she was taken worse, and from that time on she suffered intensely, till death released her from all her pain. Sister Colburn was a member of the Hickory Creek Church, and we feel to say that though she will never meet with the church here below, she has gone to join the church triumphant, and to be with Jesus forevermore.

JOSEPH BARTLEY.

DIED—In Sanford, Maine, May 23, 1876, **Gilbert Bennett**, son of Charles S. and Oliver A. Bennett, aged 7 years, 9 months and 19 days. He died in a fit; did not live more than two or three minutes after it seized him. He had a brother that died in the same way, about one and a half years ago, whose obituary was published in the SIGNS. The father and mother, with one brother, are left to mourn, who feel that the afflicting hand of God has been heavily laid upon them, but feel to be still, for God has done it.

ALSO,

DIED—In North Berwick, Maine, June 8, 1876, **Susan A. Ford**, wife of brother Caleb F. Ford, aged 44 years, 3 months and 19 days. She died very suddenly; was sick only two or three days. Her husband and others who have talked with her, believe she was a child of God by birth. She was a kind companion and mother, and a good neighbor. Three hundred people, or more, attended her funeral.

This is the second wife that brother Ford has been called to mourn for. Then his beloved Susan has left him, with four children, for him to care for. May God bless him with strength equal to his day, so that he can say, The Lord gave, and the Lord hath taken away; blessed be his holy name.

ALSO,

DIED—In North Berwick, Maine, June 25, 1876, brother **Peter Hurd**, aged 79 years, 10 months and 17 days.

Brother Hurd has been a member of the Old School Baptist Church of North Berwick, as near as I can learn, more than fifty years. He has always been firm in the faith and practice as contended for by all consistent Old School Baptists, believing that it was according to the bible. In his sickness which caused his death he was confined to his house but a few days, and the disease affected his head so that most of the time his mind was not right. But he has got beyond it all now, and we believe has gone to be at rest. His last wife died about eight months ago, and he has left in his house only one daughter to mourn for him, and she is his only child now living. May God bless her and all that mourn.

WM. QUINT.

ASSOCIATIONAL.

The Concord Association will be held with the Otter Creek Church, at Gerrard, Maconpin Co., Ill., on the 6th, 7th & 8th days of September, 1876.

Those coming on the cars will get off at Girard and inquire for S. R. Boggess or J. C. Vansicle, as both places are near the depot. We will be pleased to have as many of the brethren to attend as can, particularly the preaching brethren. Cannot Eld. J. A. Johnson of Indiana visit us once more?

S. R. BOGGESS.

The Indian Creek Old School Baptist Association will be held this year with the Bethlehem Church, Franklin Co., Ind, commencing on Friday before the third Sunday in September, at ten o'clock a. m., and close on Sunday following. We cordially invite all our dear brethren and sisters, especially ministering brethren, to meet with us.

Those from the east will come by way of Hamilton, on the Indianapolis Rail Road, and get off at Oxford. Those from the west will come on the rail road from Indianapolis, and get off at College Corner, Butler Co., Ohio, where they will be met by the brethren on Thursday evening and Friday morning, and conveyed to the place of meeting.

ALLEN HAINES.

The Lexington O. S. Baptist Association is appointed to be held with the Gilboa Church, to commence at ten o'clock a. m. on the 6th of September, 1876, and continue three days. Our brethren and sisters, especially the ministering brethren, are invited to meet with us.

Those coming on the Ulster & Delaware R. R. will have to take the morning train at Kingston on Tuesday, and arrive at Moresville at 11 a. m., where they will be met and conveyed to places of entertainment and to the meeting.

Our brethren coming from Utica by public conveyance will, I suppose, go to Albany and take the Susquehanna Rail Road to Central Bridge, thence take the branch road to Middleburg, thence take the stage on Tuesday morning, and arrive at Gilboa village the same day, and inquire for brother H. B. Roe, or Eld. L. P. Cole, or John A. Morse, all living near the meeting house.

Done by order of the church,
B. COLE, Clerk.

The Western Corresponding Association of the Old School Predestinarian Baptists of Missouri has appointed to meet with Hope Church, Carroll Co., Mo., on Friday before the first Saturday in October, 1876, and continue three days. (Oct. 6th, 7th & 8th.) All who love the truth for the truth's sake are invited to attend. The place of meeting is near Wakenda Station, on the St. Louis, Kansas City and Northern Railway.

Those coming by rail from eastward will come to Wakenda, Thursday evening. Those from westward can come to the same place Friday morning in time for the meeting. At Wakenda inquire for J. M. Watson, who resides near by.

Those coming by private conveyance from the west will inquire for brother John Williamson. Those from the north and east will go to Eugene City and inquire for brother J. M. Watson. If any come from the south side of Missouri River, those from the north and south-east will cross at Miami, thence go to Eugene City. Those from the south-west can cross at Waverly, thence go to brother Williamson's or Eugene City.

R. M. THOMAS.

The Maine Association will meet, if the Lord will, with the church at North Jay, Me., on Friday, Sept. 8, 1876, and continue three days. A cordial invitation is extended to brethren from abroad to attend with us.

H. CAMPBELL.

The Maine Old School Baptist Conference will be held this year with the church at North Berwick, York Co., Maine, commencing on Friday, Sept. 1, at 10 o'clock a. m., and continue three days.

The brethren and sisters, and all who are friendly to the cause, are invited to attend. Those coming from the east or west will be met at the depot at North Berwick on Thursday a. m. and p. m. and taken to the place of the meeting.

WM. QUINT.

The Mad River Predestinarian Baptist Association will meet, if the Lord will, with the Sugar Creek Church, Putnam Co., Ohio, on Friday before the second Sunday in September, 1876, and close on Sunday following.

Those coming from the north and south by the cars will come to Columbus Grove, on the Dayton & Michigan R. R., where they will be met and conveyed to places of entertainment and to the meeting. Those from the east and west will stop at Delphos, on the Pittsburg & Ft. Wayne R. R., where they will be met as above stated.

Brethren and sisters of our faith and order are cordially invited, especially ministering brethren.

JOHN DEFFENBAUGH.

The Clover Association will meet with New Hope Church, 3 miles north-west of Blanchester, Clinton Co., Ohio, on Friday August 25th, and continue three days. Cars arrive at Blanchester at 8 o'clock a. m. Call on John Hampton and

J. C. BEEMAN.

The Licking Association of Particular Baptists has appointed her 90th anniversary at Bryans, five miles east of Lexington, in sight of the Central R. R., from Covington to Lexington, to commence on Friday before the second Saturday in September.

Brethren from the east will be met at Bryans Depot on Thursday evening about six o'clock and Friday 11 1/2 a. m. Those from the west will reach Lexington on Thursday evening at 7 1/2 o'clock and Friday at 11 a. m.

THO. P. DUDLEY.

The Conn's Creek Old School or Primitive Baptist Association will be held, the Lord willing, with South Stott's Creek Church, in Johnson Co., Ind., to commence on Friday before the first Saturday in September, at 10 o'clock a. m.

Brethren and sisters of our order are invited to attend. Those coming by railway will stop at Franklin, where they will find conveyance on Friday morning.

S. P. RIGGS.

The Kehukee Association is expected to convene with the South Matamuskeet Church at Bethel meeting house, in Hyde Co., N. C., on Saturday, Sept. 30, 1876, and continue three days

Persons visiting it by public conveyance had better come via Norfolk, Va., and leave there in steamer Rotary, early on Thursday morning previous, so as to reach the meeting in time. The steamer goes within a short distance of the place.

Elders and brethren generally from sister associations are invited to attend.

C. B. HASSELL.

The Spoon River Association of Regular Predestinarian Baptists will hold her 45th meeting with Mt. Zion Church, Fulton Co., Ill., 6 miles east of Astoria, on the R. R. J. & St. Louis R. R., commencing on Friday at 10 o'clock, before the first Sunday in September, 1876, and continue three days, at which place teams will be in waiting on Thursday to convey brethren to the meeting. They will also find brother Cooper in the place to stop with. Brethren are invited to visit us, especially ministering brethren.

R. M. SIMMONS.

YEARLY MEETINGS.

The Old School Baptists of Waverly, N. Y., will hold their yearly meeting September 21st and 22d, Thursday and Friday before our regular meeting.

We give a general invitation to the brethren of our faith and order. They will be met at the depot on Wednesday at each train, and on Thursday morning. Inquire for

MARVIN VAIL, Clerk.

The Old School Baptist Church of Fairfield Mich., will hold a yearly meeting at their meeting house in Fairfield, to commence on the sixth day of October, 1876, and continue three days.

Elders John H. Biggs and Wm. Pollard are expected to attend, and we would be pleased to see Elder J. A. Johnson, and all others of our faith and order wishing to make us a visit are cordially invited, especially ministering brethren.

By order of the church,

CHARLES LIVESAY, Clerk.

INSTRUCTION TO SUBSCRIBERS.

Our subscribers will confer a favor on us, and enable us to keep their accounts with more accuracy, by observing the following instructions:

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THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE & SON,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 44. MIDDLETOWN, N. Y., SEPTEMBER 1, 1876. NO. 17.

POETRY.

SIN.

The man renewed by precious sovereign grace,
Is led by faith to see the Savior's face;
New life divine diffuses through the soul,
And all its raging passions doth control;
No more a slave to the foul monster, sin,
The graces of the Spirit dwell within.

This inward life is holy, pure and bright,
And dissipates the awful shades of night;
A world of bliss is to the soul revealed,
Which to his darkened mind all lay conceal'd.
His faith now grasps eternal, unseen things,
And mounts aloft on contemplation's wings,
To that bright land where endless pleasures flow,
Far, far above this wintry world of woe.

There he beholds the Lamb that once was slain,
And worships with the bright celestial train;
And here he fain would spend his future days,
And all his work be love, and prayer, and praise;

Adoring at his gracious Savior's feet;
To do his Father's will his drink and meat.

But O, alas! this hideous monster, sin,
Is not yet dead, but still exists within;
Though now subdued, and not allowed to reign,
His workings still produce perpetual pain;
Though sovereign grace will still maintain the sway,
Yet sin a war will wage from day to day.

The carnal mind is enmity to God,
For so declares his own eternal word.
This carnal mind still rages in the saint,
And is the source of many a sad complaint;
It makes him cry in inward misery,
"O wretched man! Who shall deliver me?"
Opposed at every step, he sighing goes,
And to his Lord he tells his heavy woes,
How sin torments his soul from day to day,
And often fills his spirit with dismay.

He would be like the heavenly hosts above,
And live a life of holiness and love;
For grace has made him hate sin's guileful ways,
And he would live to his Redeemer's praise.

But ah! he finds he has another mind,
And that to sin and folly is inclined;
It interferes with all he tries to do,
And everywhere it does his soul pursue.
Is he disposed the knee in prayer to bow,
The carnal mind will whisper, "Not just now.
Some other things require immediate care,
And after that you may attend to prayer."

If grace should prompt him to impart his store
To benefit his brethren, God's own poor,
This covetous, this greedy foe, cries, "No!
You must not part with all your substance so.
Who will give you when all you have is gone?
You may be left in poverty alone;
And poverty is what you cannot bear;
So hoard a little with prudential care."

Sometimes his graces seem to droop and die,
And now the hateful monster rises high,
Works up rebellion, lust and pride within,
And shows himself indeed the monster sin.

Sometimes he fears the hateful beasts of prey
Which in him rise and rage, from day to day,
Will certainly prevail in some sad hour,
And he shall one day fall beneath their power.

But no! The precious blood from Jesus side
Is by the Spirit powerfully applied;
He feels its purifying power within,
And once more triumphs o'er the monster, sin.

Gospel Standard.

CORRESPONDENCE.

ROME, Ga., May 12, 1876.

DEAR BROTHER BEEBE:—By a private letter from Eld. K. F. Polk, of Elmo, Texas, he requests my views on Matt. xix. 28, especially the middle clause, "Ye which have followed me in the regeneration," and says, "The following him in the regeneration is the part I want light on. It does not seem to me that the resurrection is that regeneration."

It has become so common for brethren, Elders included, to solicit my views on the deep things of God, that I have almost ceased to give expressions of surprise or of feelings of need to receive, rather than give instruction. But the Lord knows this surprise does not cease, nor the feeling of need abate, nor the fear of handling the word deceitfully depart. Still I give my views, hoping they may be to profit withal.

Regeneration naturally leads us to consider generation. A generation is a begetting, a formation, as of a being similar to the father-spirit. Then to re-generate is simply to re-produce, re-form; as it were to re-produce this first generation in a new and better state. Milton says, in theology, "to change from a natural to a spiritual state, or a renovation of the heart. I accept this definition."

The great end and object of regeneration to man is admittance into the kingdom of God, which is synonymous with eternal salvation. That man in his first generation as a natural man is dead in trespasses and sins, need not be argued here. But the result, as unremedied by regeneration, is everlasting death; and the fact that there is but the *one way* to be saved, but one way given under heaven whereby God can remain just and the justifier of a sinner, and that way is to follow Jesus in the regeneration, makes it a question of the most importance that could be. And this is the true God and eternal life as extended through Jesus Christ.

But wherein, and how may we follow him in the regeneration? The Adamic man? In whole, or in part? In whom, and wherein Jesus substituted, and himself passed the ordeal, is that that may follow. For wherein sin is met, condemned and finished, and put away, in Jesus as the substitute, surety and Savior of his people from their sins, is what, and wherein is delivered. For God never condemned and punished sin in any part or principle but to release, deliver, and save it from sin, and call it to liberty; nor even to leave it

there; for whom he calls, them he also justifies, and that to eternal life; and that, too, by this same one way of "the washing of regeneration and renewing of the Holy Ghost."

Then let us look at the Redeemer in the body of substitution. "The children being partakers of flesh and blood, he likewise took part of the same." "He took not on him the nature of angels, [divine spirits] but the seed of Abraham" "Made of a woman, made under the law, to redeem them that were under the law." This was his body. Now let us see wherein sin was met. "For what the law could not do, in that it was weak through the flesh, [proving the utter inability of man] God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that we [those substituted] might be made the righteousness of God in him." "In the likeness of sinful flesh," takes in the entire man. "And for sin, *condemned sin in the flesh.*" Flesh, here, does not simply mean the literal muscles of the human body, but the *humanity*, in contradistinction from the divine spirit; and this affirms the humanity—the man as a human being is redeemed—that human creatures as a natural generation may be regenerated.

And that the whole Son of Man was human, (without sin) and the condemning of sin in the flesh embraced the whole man, who actually died, was buried, and rose again in whole, is that the whole, as so substituted, and as redeemed, and restored back to his original purity and innocence, will be regenerated and born again. For that he is redeemed, is that he is restored, brought back, to his state and position as before he fell, and when he received the law as above it; and there he was an entire man in body, soul and spirit. Then it is indeed the *sinner* that is saved; the *man* that must be born again; no one component taken, and another left out, but except in whole—"Except a man be born of water and of the Spirit, he cannot enter the kingdom of heaven."

But still, that the whole man is restored by redemption, and changed, regenerated and saved, is not that his elementary parts, as of body and soul, come to its actual realization at the same time, or together; no, but just as exemplified by the great Forerunner, as the way, truth and life. For while components constituting a whole, as body, soul and spirit, the one man, are held in bonds of constitutional sympathy so as one cannot suffer alone; yet the man may be

presented in soul or body more prominently. Accordingly we see Jesus, the Son of Man, in that last most miserable night of life in the flesh, presented in soul. And there his soul was first made an offering for sin; to it came condemnation, as condemning sin in the flesh, and the stroke of death, before to the body. This was in the evening of one day, while his body was presented and condemned in the morning of the next. And this has much meaning. In that night of soul-presentation, wherein he said, "I have finished the work which thou gavest me to do," he cried, "My soul is exceeding sorrowful, even unto death." That he was in soul condemned and punished with death, is that the soul is definitely saved. That it was *first* in condemnation and death, and raised in a figure from the dead, is that the soul in man will follow in like order, or be first, or before the body, to follow in the regeneration.

The next day his body came to the stroke. But it was buried and lay in the grave that evening and morning making one day; the next evening and morning two days; but it was early in the morning of the third day in which he arose in body.

My firm, established belief is, that these days (two) are as a thousand years with God, and represent the precise time, literally, in which the bodies of the saints, which are as Christ's body, will be actually, as regenerated, born again, or resurrected in the last great resurrection; and as born of God, become spiritual bodies. Jesus died on Friday—Saturday!—O the redemption!—the Sabbath draweth nigh!

The church, as the body of Christ, is to him what the body of an individual saint is to him. They relatively stand in the same relative position in all things in salvation. Jesus Christ the living heart or soul of the body passed on through the vail of the flesh, before. The body as the weaker, dependent, subordinate member, inevitably follows, but stands as yet in the vail of the flesh, and imperfect. And this is the sense in which the "spirit of adoption" is applied to the church; it is always as to the *body* of Christ. And the individual soul, as the leading responsible element, comes to the regeneration first, and passes the vail of the flesh, and is risen with Christ from the dead, and entered into the kingdom of heaven, while as yet the body is behind. But, as it is impossible for it to be made perfect till the third day, or born again in time, it is admitted into the militant kingdom up-

on the principle of adoption, but still as imperfect. And this causes that groaning of soul, being burdened with this imperfection. This soul, especially after dissolution, as Jesus Christ, separate from that body, might be called perfect and happy; but by the bonds of organic complication making soul and body one, and imperfect apart, they groan being burdened for the body. Jesus groans with groaning which cannot be uttered for his imperfected body. He said, "The third day I shall be perfected." That was his resurrection day, and answers to the last great day of general resurrection of the bodies of all saints; but till then they are waiting and expecting till the last enemy, death, is conquered, bringing the fullness of perfection in bringing their regenerated and born again bodies. And, as said, because of this imperfection, and to preserve the organism, where the soul or heart has entered the spiritual kingdom, the body is admitted upon the principle of adoption. The soul, as an own born son of God, could not be adopted. Adoption applies only to one *not* a son. Hence, as not yet actually born of God, the body is so admitted by water baptism as a seal of its prospective redemption, regeneration and resurrection. And as a figure, or as giving an external impress of that one way of salvation to all component parts. And the fact that it is a figure of that which does save, declares that not herein, but elsewhere, in the substance, is salvation. Elder Polk does not think regeneration is the resurrection. Well, dear brother, if not, it is so closely allied as the quickening of an unborn child and its development in birth. And if regeneration is not found in the way of the death and resurrection of Jesus Christ, then where will we go to follow in it? The Lord declares he saves "by the washing of regeneration and renewing of the Holy Ghost." Then, to be regenerated and born again is to enter the spiritual kingdom of God *saved*. This salvation and its way is one, however the terms used. The gospel is the power of God unto salvation, and the gospel is "how that Christ died according to the scriptures, and that he was buried, and that he rose again the third day." Now, if this is salvation, and regeneration is salvation, one *must* follow here to find it.

But let us look further into this salvation as to plan and principle and process. In the covenant the Father gave those to the Son called his children, or spiritual seed of Abraham. The blood of Jesus is the ransom price of redemption; for to redemption a remittal of sin is necessary, and without the shedding of blood there is no remission. And to this end redemption brings them (Jesus and his people) to death as the law penalty; and here the law ends, and redemption is perfected, stopping short in death, without one jot or breath of eternal life. But the party is cleansed from all sin, and stands restored in original innocence and purity, above the law as in the be-

ginning. Sin, as lusts of the flesh, the carnal mind, &c., all purged and put away; and as Adam before sin, and as such holy, harmless, undefiled, and separate from sinners, they stand; but lo! in death, no eternal life, no kingdom of God, no justification. But Jerusalem hath received *double* for all her sins—redemption as a *price* and eternal life as a *gift*. He died for their offenses, and rose again for their justification to eternal life. And to this end, seeing the law was a ministration of death, the gift of eternal life was given in Christ; and he had power, by this, to lay down his life, and to take it up again. And in that he took the flesh and blood of the church, was that she might have his life. And by virtue of this glorious, yet mysterious *oneness*, not only life, as to his resurrection life, but life more abundantly, in eternal life, as the Father-spirit of God making them sons of God. And this was "the glory of the Father"—the eternal life that met them there and in the end of the law, or redemption, and quickened—regenerated them into the glorious resurrection life, and thus raised them from the dead—that death necessary to a perfect redemption, and to a first generation, as to the world and sin once, that they might be created anew, a workmanship in Christ Jesus, after (the likeness) God in righteousness and true holiness. And hence, from a death which came by Adam they are made alive in Christ evermore. And so, if redemption does not give life, it brings to a state and position that as certainly secures it. If not salvation, it is the grace of God that brings it, and which appeared unto all men as Jesus hung dead on the cross in a finished redemption.

But some precious brethren object to what they call "a *make over* of the Adamic man." But if regeneration is not a remake or renewing, what is it? And if it does not, as a prime principle in salvation, apply to the Adam man, to whom does it? We know that the divine nature is eternal, hence unchangeable; and that regeneration does not, cannot apply to that, even if the idea of salvation admitted it, which it does not. And we know that the principle of redemption, as a necessary feature in salvation, can be effective only in Adam as the only species ever under bondage where Jesus came to release. Nor to be regenerated and born again can apply to any but such as have before been generated and born. And it must be Adam; it must be the human creature by the behooving of Jesus to take this nature; and the man substituted by the Son of Man must be the man saved. He came to "save his people from their sins;" and I know it is the sinner, and the sinner is Adam; and to regenerate is to regenerate or make anew.

Let me make one more effort at explanation. We have already glanced at redemption, and seen the seed of Abraham, according to God's promise to him, restored, returned back to their native land. We have truly seen the end of the law to believers,

Christ in death—"The wages of sin is death;" "The soul that sins, it shall die." This we have seen, and the redeemed separated from sinners, (as to legal position) cleansed, and cleared, (and "God will not clear the guilty") yet dead, and dead as *natural man*. But Jesus has bought them, they are his. And this process of cleansing is one of changing in state and condition, as well as legal position. And this is as the washings of regeneration, making a creature of sin into one of innocence, which of itself, and legal position, may be termed truly a "workmanship in Christ," as the change in self and to law is wrought in him. But as yet a creature without life; even as Jesus, in answering position in the end of a finished redemption, with the price poured at his feet, hung dead on the cross. And though no eternal life, justification, salvation here, it is "the grace of God that brings salvation," and there appeared unto all men, as represented by all nations gathered at Jerusalem as Jesus hung thus exposed, having thus accomplished.

But "the Father quickeneth whom he will;" and he wills not the death of any redeemed; hence, "through the blood of the everlasting covenant" they are regenerated in life and born again. Jesus says, "With my dead body shall they arise." He had power to lay down his life, and the same to take it up again. And just so certain as he raised up the same body that was slain and laid down in death, so certain will the redeemed sinner, following him in the regeneration, be the same born again, yet so changed as to be a new creature, fit for the indwelling of the Holy Ghost. For where there is a life, there must be a party (body as it were) to breathe that life. And where there is a holy begetting, producing a quickening into life, it must be to some principle dead and devoid of life, causing it to live. The eternal life was ever alive, nor of itself can be called a new man; but this life quickening into life a dead creature, and combining makes a new man, "which after God is created in righteousness and true holiness."

And now, dear brother, do we see what it is to follow in the regeneration? But it strikes me, from reading your letter, that you believe water baptism is the waymark of spiritual regeneration. Look again at Jesus, the way, truth and life. Look along his life as performing the work his Father gave him to do. And remember that while he was ending one dispensation he was beginning another, and which were overlapping one another, so to speak; that is, while he made an end of law, he began the gospel structure. A proper discrimination is necessary; nor must we confound his examples in establishing the gospel organism, with the spiritual regeneration accomplished in himself. Christ and him crucified is ever salvation.

These outward forms were practiced examples for external observance for the gospel church when per-

fect. And that they were set before the actual accomplishment of the regeneration, is not that they come before in the gospel order, but rather, as here, disconnected from that system, and as ending the legal claim, as looking forward to the gospel in first principles of spiritual establishment. For to make these outward forms come before in regular gospel order, is to make them truly the way of spiritual regeneration, as spiritual regeneration, always resulting is spiritual birth, is first actual entrance into the kingdom of God. But otherwise, and as it really is, these forms and ordinances, and first of which in order is water baptism, presupposes spiritual regeneration, indeed absolutely demand to make valid these. Water baptism, as the initiatory ordinance into the visible church, does not, as an absolute necessity to validity, only presuppose spiritual regeneration to her subjects, but is also a representative figure of that regeneration; that, as the ark, wherein they were saved by water, was a figure of the salvation in Christ consummated in his rising (from death and earth) above and as borne upon and saved by the very element (justice of God) that destroyed the world; so in "like figure whereunto baptism doth now also save us by the resurrection of Jesus Christ."

Then let us not claim the figure of salvation for salvation. Let us not displace the substance for the shadow, as the Campbellites (in one sense) and Arminians (in another) do. A figure must have the existence, light and guidance of a substance to become a figure. The salvation of God has the seal of redemption, and the light and faith of regeneration as just existing principles. But the Arminians, reversing God's order, and putting darkness for light, and light for darkness, make good works a just principle, and essentially active as producing faith and spiritual regeneration as an effect. While the Campbellites, by the same process of reversion, substitute the gospel figure or shadow of salvation, for salvation, and so make the shadow produce the substance, or faith and spiritual regeneration the result of water baptism.

But "the operation of the faith of God" in individual application corresponds in principle, order and process, with the salvation of God as manifestly declared in the crucified and risen Savior, as the gospel, as the alone power of God *unto* salvation. And no more than that faith is the result of works, is water baptism the putting away of the filth of the flesh, or atonement for sin, and hence cannot be the way of following in the regeneration. But being a figure, we may look at it with great profit, and learn of the hidden, internal, appliance and process of salvation as saving the soul. "Know ye not that so many of us as were baptized into Christ were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up by the glory of the Father, even so we also should

walk in newness of life. For if we have been planted together in the likeness of his death, [this figure of] we shall be also in the likeness of his resurrection." The apostle would tell us that water baptism gives in external impress the internal impress of salvation to the soul, or inner man. And that it is also to the body a seal of its own prospective redemption, regeneration and resurrection to a newness of, or eternal life. It is "baptized for the dead,"—for its own dead self.

For the body cannot actually follow Jesus in the spiritual regeneration in time; so by receiving this seal of virtual salvation in this perfect figure it is adopted. While the inner man (soul or heart) actually follows in the spiritual regeneration, and enters the spiritual kingdom. The door here is Christ; to the militant kingdom, baptism. Hence the striking figure, "planted together in the likeness of his death." The body buried in water is as the soul buried in death with Christ—"Baptized into Christ." The raising up the body is as the soul "risen with Christ from the dead." And that no body can baptize itself, is that no soul can save itself. That a foreign, independent power is exerted for the body, to bury and raise it up again, is that "not by might, nor by power, but by my Spirit, saith the Lord." And again I will say, that the same creature substance in the body laid down, is the same raised up, is that "you hath he quickened who were dead in trespasses and in sins." The same Lazarus dead was the same made alive. He that once breathed Adam, now breathes Christ.

And such were those disciples and Peter, who called forth the assertion, and to whom was addressed, "Ye which have followed me in the regeneration." "Which have followed me," makes it in the past tense, as something already accomplished, as in truth it were. In heart or soul they had actually followed him in the regeneration, were risen with him from the dead, and the life they now lived was by the faith of the Son of God, while their bodies had been planted in the likeness of his death in water baptism, and were raised up to a newness of walk, in answer to the demand and nature of the inner man, in newness of life. And thus the soul and body both entered into the kingdom of God, or militant church; one actually and the other virtually having followed him in the regeneration, made it *themselves* as Peter and John and James.

Are we sure we are justified in saying, the soul or heart has followed him? We are sure that it is whosoever *believes* that is born again, and that one is born again is the direct result of spiritual regeneration. Let us see. "Whosoever believeth that Jesus is the Christ, is born of God."—1 John v. 1. "To them that believed on his name, to them gave he power to become the sons of God; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." What be-

lieves? "With the *heart* man believeth unto righteousness." "Seeing ye have purified your *souls* in obeying [believing] the truth, through the Spirit, being born again."—1 Pet. i. 22. The apostle was with those who "believed to the saving of the soul." Peter said God had given the same saving grace to the Gentiles as to the Jews, and had "purified their *hearts* by faith." "Yet, believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your soul."

What gave rise to this expression of Jesus, was the rich young man coming, as every natural man will, asking, "What good thing shall I do to inherit eternal life?" Jesus had told them that it was impossible for those of great riches or legal righteousness to enter the kingdom of heaven; that a man must lose and turn from all—forsaking and forsaken of all. "Except a man be converted and become as a little child, he shall in no case enter the kingdom of heaven." He took a little child and taught the same lesson of salvation. This conversion was from nature's universal error; it is always as of a *man* and of his good deeds. And when he is converted from this error, or turned from an arm of flesh, it is always at the end of the law, and then alone is he convinced that he is lost, helpless, dead. For the law in spiritual force has been applied, and he has died as a rich, working man, of natural generation, and lo! a new creature! a little child instead! The change is that in being converted he mysteriously *became* so. "The wind bloweth where it listeth, and we hear the sound thereof, but cannot tell whence it cometh or whither it goeth; so is every one that is born of the Spirit."

I close this too long letter, begging you to excuse length, and hoping, too, it may profit withal. Let me hear from you.

Affectionately,
R. ANNA PHILLIPS.
(Editorial remarks on page 200.)

CRITTENDEN Co., Ky., July 23, 1876.
ELDER BEEBE—DEAR BROTHER:—I send you the following, which you may publish if you wish.

Did Christ come into the world? If he did, what did he come to do, and did he do that which he came to do? It is not worth the while to use argument to prove that Christ came, for all agree to that. I will produce one scripture to the point: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world," &c.—1 Tim. i. 15. Let the bible be the criterion by which we are governed. We admit, then, that Christ has come into the world. The next question is, What did he come to do? The people in this part of the country tell us that he came to make the way possible and passable by which sinners can pass from earth to heaven. Did Christ make the way possible by which he could save sinners, or by which they could save themselves?

If Christ came to make the way possible, the way was surely not possible before he came. If it was, and that was all he came to do, did he accomplish anything? If the way was not possible for sinners to be saved before the coming of Christ, what became of all the sinners previous to the coming of Christ? They were lost! lost! world without end!

O what a system! But Christ said before he was crucified, that with men it is impossible to be saved; and with men it is still impossible; but with God all things are possible. Some tell us that after Christ has made the way possible, he requires of us a work to be performed by the sinner, upon which his eternal salvation depends. I would ask, What kind of work does the sinner have to perform, in order to bring God under obligation to save him? Is it an evil work? If it is, we all will be saved, for we all perform that kind of work, every day. No; they say it must be a good work. But there is none that doeth good. The Lord looked down from heaven upon the children of men, to see if there were any that did understand and seek after God. They are all gone aside; they are together become filthy; there is none that doeth good, no, not one.—Psalm xiv. 1-3. How, then, can they be saved, if the Lord requires of them to do good, and they cannot? Will there be any saved, upon that principle? The corrupt tree cannot bring forth good fruit. Can a tree change itself? Can one tree change another tree? If we have to do something in order to be saved, then that something, whatever it may be, is a part of our salvation, and that destroys the idea of Christ being a full and complete Savior. If there is a work for us to perform, in order to be saved, what is it? They tell us that we must obey the gospel, and we cannot obey the gospel unless we hear it preached. Then it takes the preacher, the sinner and the Lord, all three, to save one sinner. How shall we divide the work between them? I reckon we will have to third it. Well, then, what about the glory? Third that, too, I reckon. But sometimes people ask me if I do not believe that God saves sinners against their will? Why should I believe that, when the Lord says, "Thy people shall be willing in the day of thy power?"—Psa. cx. 3. Are they saved against the Lord's will? I think not. Is it the will of the Lord that all the sinners be saved? If it is, will they not all be saved? The Lord worketh all things after the counsel of his own will.—Eph. i. 11. If it is his will to save all, and all are not saved, will the Lord's will be done? If it is not his will that all be saved, and all are saved, will his will be done? Well, then, it will be done just according to the will of the Lord. "Thy kingdom come, thy will be done, as in heaven, so in earth."

Our God is not like the Arminians' god. They say their god is wooing, beseeching, striving and knocking at the door of the hearts of sinners, trying to save them, but cannot do it.

The Old Baptists' God never tries to do any thing. How then does he get his work accomplished? "He speaks, and it is done; he commands, and it stands fast." I think that the word *try* implies a possibility of failure, and our God never fails. He does all things right. We learn that without faith we cannot please God, and all men have not faith.—2 Thess. iii. 2. Then, must we work in order to get faith? "For whatsoever is not of faith is sin."—Rom. xiv. 23. Then, if we work without faith, we commit sin. Faith is the gift of God. He certainly does not require of us to exercise faith when we have it not, and then send us to hell because we do not. They tell us that salvation is free, but we cannot obtain it unless we do a certain amount of work. Is that free which we cannot obtain without money or labor? We, the Old Baptists, are the only people that preach a free salvation. We say it is without money, without price, without works. What can be more free? The apostle says, "Now to him that worketh is the reward not reckoned of grace, but of debt; but to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."—Rom. iv. 5. We believe in good works, but we do not believe that we ought to leave the works undone that Jesus has told us to do, and undertake to do his work, which he says he will do.

But the question is now, What did Christ come into the world to do? We agree to let the bible decide it. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief."—1 Tim. i. 15. If Christ came to save sinners, the question is, Did he do it? If he did not, why did he make a failure? There are only two reasons that any person could assign for the failure; one is, that he lacked the power, or else his will changed. Let us see if he is changeable. He says, "I am God, I change not." Let us examine his power. In the first place, I will ask, How much power does it take to save sinners? Is all power sufficient? If not, they cannot be saved. Well, Jesus says, "All power in heaven and in earth is given into my hands." What was all power given to Christ for? "That he should give eternal life to as many as the Father hath given him." If there are any that were not given to the Son by the Father, there is no promise that he will give eternal life to them. But again, does the testimony of an angel stand good till now? The angel testified that Mary should bring forth a son, and she should call his name Jesus; for he shall save his people from their sins. "He shall save his people." Does this not signify that he had a people that were not saved? On the other hand, it either signifies that there is a people that are not his, or else that they are all his; and either proves too much for the Arminians. "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life

and they shall never perish." Jesus came to seek and to save that which was lost. Jesus said that he was not sent but to the lost sheep of the house of Israel. "I have loved thee with an everlasting love." Then, if one is lost whom Jesus loved with an everlasting love, will he not still love them? Christ loved his bride; for they are members of his body, of his flesh and of his bones.—Eph. v. 30. The bible says, "If one member suffers, all the members suffer with it." Then, if one of these members for whom Christ died goes to hell, those that are in heaven must suffer with it. What kind of a heaven would that be?—part of the body in heaven, and part in hell! Put the least member of your body in the fire, and see if the rest of your body will be in peace.

We see, then, what Christ came to do. He came to save his people from their sins, because he loved them; and he draws them by the cords of love. And we love God because he first loved us. "He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people."

I think I have abundantly proved that Christ came to save sinners. The next question is, Did he do that which he came to do? "Who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."—2 Tim. i. 9. There was grace given in Christ for all the heirs of salvation, and they were chosen unto salvation from the beginning.—2 Thess. ii. 13. For all their names were written in the book. "In thy book all my members were written, which in continuance were fashioned, when as yet there was none of them."—Psalm cxxxix. 16. But they will be brought into the world according to the will of God, and just as certain as they are born the first time, they will be also born the second time, independently of all the worldly institutions that have been invented by men. "But God commendeth his love toward us, in that while we were yet sinners Christ died for us. Much more, then, being now justified by his blood, we shall be saved from wrath through him. For if when we were enemies we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement."—Rom. v. 8-11. If Christ has atoned for my sins, and I am not saved, is there any certainty in the salvation of any person? Is it the will of the Lord to save all? The Arminians tell us that it is his will, if we will do what he requires of us; if we do not, it is not his will to save us. Then, you see, the Lord's will is predicated upon the act of the sinner. If God would save all men, but cannot, is he infinite in power? Did God desire the salvation of all men? If God declared the end from the beginning, can the

final destiny of man be contrary to his will? Can God will any thing contrary to his knowledge? Did God know, when he created man, that a part of the race would be lost? If God, when he created, did not know the result of creation, is he infinite in knowledge? Power is the ability to do. Is not knowledge simply the ability to know? Can an effect exist without a cause sufficiently powerful to produce it? If we love God because he first loved us, is it true that we must love him before he will love us? If we love God because he first loved us, is it not plain that he loved us when we did not love him? Is not our love to him the effect, and not the cause of his love to us? If God once loved us, will not that love eternally continue? If the love of God is the cause which produces love in man, is there any love to God in man until the love of God is shed abroad in his heart?

A few more questions, for the consideration of the Arminians, and I will be done.

How many plans of salvation are there taught in the bible? If salvation is of works, how can the infant be saved? If men are saved by their works, is salvation of grace? If salvation is of grace, why cannot infants be saved? If there is no certainty in relation to the salvation of man, is not salvation a work of chance? Is it true that the Almighty is without variableness or the shadow of turning? Can he be a christian who professes to worship the Lord through the fear of the devil? Sometimes they tell me, "If I believed as you do, I would go on and take my fill of sin." How much sin would it take to fill a christian? If the goodness of God leadeth to repentance, why should his eternal wrath be preached to sinners? Jesus says, "I have finished the work which thou gavest me to do." Then, we see that Christ came into the world, and he came to save sinners, and he tells us that he has finished the work which he came to do. If it is finished, what is left behind for the sinner or the preacher to do, in the salvation of sinners?

JAMES B. HARDY.

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it."—Eph. v. 25.

DEAR BROTHER BEEBE:—When I was at your association, I was requested by sister H., of Middletown, N. Y., on my return home to offer a few thoughts on the above portion of the word of the Lord, and in so doing I confess my utter inability to discuss this, or any other subject of a divine character, outside of light from the Lord. I confess that the subject is one of great importance to the people of God, and while many precious brethren have written upon the subject, in the SIGNS, in years that are past and gone, nevertheless the same glorious truth remains, and my remarks, I hope, may stir up their pure mind by way of remembrance.

It will be remembered that this letter

was an address to a Gentile church, who had just been brought out of the darkness of Paganism, by the mighty power of God, into the marvelous light and liberty of the gospel of his dear Son. As a matter of course, a people just emerging out of such gross darkness stood in need of a great deal of instruction in the divine life; and who, I ask, was better qualified for that purpose than the great and inspired apostle? I have no doubt but that the great doctrine of the gospel was but imperfectly understood by the church at Ephesus at that time; hence the apostle is so clear and lucid in his address to them. He lays down, in his introductory remarks, their calling as saints, and then proceeds clearly and distinctly to bring to view the great doctrine that they stood connected with, as the church of God. I refer here to the doctrine of Election, Predestination and Sovereign Grace, principles so dear and sacred to the church of God, that in every age they have been tenacious of, and have never compromised nor bartered away to the Arminian factions that have ever made war upon her, since her visible existence here. After thus stating the great principles upon which as a church she stood, he goes on to lay down the practice which should distinguish her as a pure virgin; for I hold that the church has had but one practice, from the time of her first organization, as well as but one doctrine. And I feel to hope that even in the present day she will be able by divine grace to maintain her faith and practice, even to the withdrawing from all parties that walk disorderly or oppose her ancient landmarks.

But the text proposed by sister H. is big with precious and momentous considerations, involving, in my estimation, every thing that stands connected with the whole christian economy. For the apostle has brought a very familiar figure to bear upon the subject, to wit, that of the union of the man and his wife; and for the better understanding of this subject, I will quote the 31st verse: "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh." Now, the first thing to be considered is, what was that cause that made the man leave father and mother? Was it not, sister H., because there was a union between the parties before the marriage was legalized? Most assuredly there was; for if there was not, the compact is not worth a farthing. I know that the scriptures abound with figures to this point, but I have not space to take them all up in their order. I understand in the figure that the man represents Christ, and the woman the church. As Adam is the figure of him that was to come, so Eve is the figure of the church; for the apostle tells us that "the man was not deceived; but the woman, being deceived, was in the transgression." It was in consequence of the love he had for her that he became a partaker of her transgression. Now, if our figure holds good here, we are bound

to believe that this was the reason why Christ so loved the church and gave himself for it. That is the union that bound them together; for the union of Christ and his people is of no precarious standing; for his love for them was eternal; for we read, by the mouth of the prophet, "I have loved thee with an everlasting love; therefore [the reason] with loving kindness have I drawn thee." What a blessed thought, that Jesus embraced his people in the annals of covenant mercy, and makes this love known to them, as the man did to his wife, before they came together. Hence, how particular ought husbands to be to love their wives; for they are one, bone of one bone, and flesh of one flesh. Their interests are, or ought to be, identical; and they ought to remember that as their union represents the union of Christ and his church, (I wish here to be understood that I refer to those husbands and wives that belong to the gospel church) so ought they to walk together in love and in the bonds of affection; for in so doing they fulfill the injunction laid upon them by the great apostle.

But again, the apostle tells us, in verse 32, "This is a great mystery; but I speak concerning Christ and the church." Showing conclusively the power of the great and eternal God in forming this glorious union. Notice particularly, he makes use of the singular number, "the church;" not many, but one. Look at verse 30: "For we are members of his body, of his flesh and of his bones." So as the man and his wife are one in the union between them, and as they stand as a figure, in this sense, of the church, does this not show that the union between Christ and his bride is vital? I know there are some *tender footed* Baptists that cannot bear this name; but let us examine the premises a little. I understand the term vital simply to mean living. The union between the man and wife is surely a living one; and if the union between Christ and his church is not a living one, it is not worth one cent. Dr. Watts thus beautifully expresses it:

"By living union with our Lord,
And interest in his death."

And again,

"None but a living power unites
To Christ, the living head."

I know that many professed Baptists in the present day claim that they are instrumental in the building up of the church. If this is true, it destroys every argument that the apostle has brought to bear upon the subject. The church of the living God being "complete in him," [Col. ii. 10] none can possibly be added to that glorious number by any of their machinery which they have set up in the present day. Those people that hold such principles are fornicators, in the scripture sense; for as the apostle enjoined on the church at Ephesus, "But fornication and all uncleanness, or covetousness, let it not be once named among you as becometh saints."—v. 3. Now, as fornication was forbidden among the

members of the household of faith, in their marital relations, I ask, can it be tolerated in a spiritual relation? What is it but leaving the wife, (the church) and taking up with the harlots of Babylon? And how many professed members have done so in the present day, for the purpose of gaining popularity and personal aggrandizement. This woman with whom they have committed spiritual fornication is thus described by the divine Revelator: "And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornications. And upon her forehead was a name written, Mystery, Babylon The Great, The Mother of Harlots, And Abominations of the Earth."—Rev. xvii. 4, 5. Now, sister H., we have a full description of the woman that many are now following. I have no doubt that many are better satisfied with her and all her abominations, than with the wife, the church. Why? some may ask. Simply because they were never rightfully married to her, or in other words, were never embraced in that glorious covenant compact that was made before all worlds. They have never passed through the pangs of the new birth; never have experienced that passing from death unto life, the awful weight of sin and condemnation before the just and righteous God, neither have felt the blessed sensation of being truly married to that Husband brought to view by the apostle, Rom. vii. 4, and who will present her as a pure virgin, unconnected with the fornications and abominations of this sin-ruined world.

Then, in conclusion, I would exhort my dear brethren and sisters composing the gospel church, to remember the text. May the husband so love his wife, even as himself, and the wife see that she reverence her husband. For I feel that the figure must be carried out by every member of the gospel church. Let us, dear brethren and sisters, endeavor to keep the unity of the Spirit in the bond of peace, laboring for the good of one another, and exhorting one another, and so much the more as we see the day approaching.

Now, dear brother Beebe, I know that the subject is inexhaustible. I have only given a few outlines. The subject is one that is precious to me, and has been for near forty years.

To sister H. and the dear brethren and sisters with whom I met at the Warwick Association, and also with those of the Baltimore, Delaware Delaware River and Chemung, I send my kindest love and affection, not forgetting our dearly beloved brethren and sisters in Canada, whom I hope I love for the truth's sake; also to the brethren with whom I sojourned in Michigan.

I remain as ever, your brother in tribulation,

JNO. H. GAMMON.

NEWTON, Jasper Co., Ill., January 31, 1876.

DEAR BROTHER BEEBE:—I have of late felt a great desire to write a communication for the SIGNS OF THE TIMES, but have felt my own unworthiness, together with my inability to write as do others, which causes me to cry out, O wretched one that I am, who shall deliver me from the body of this death? But I remembered that in days that are past, They that feared the Lord, spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. Dear brethren and sisters, this morning finds me contemplating with inexpressible delight the goodness, mercy and long-suffering of God who changes not: the unceasing torrent of his everlasting kindness and love to his people, whom he hath redeemed by his blood out of every kindred, tongue, people and nation. John heard this people singing a new song; they did not sing, Do, Do, but of free grace through the redemption that is in Christ Jesus. These are they which follow the Lamb whithersoever he goeth; they do not follow after men, nor the institutions of men. Zion's children are all taught of the Lord, and great is the peace of her children. They are all born in Zion, consequently they all belong to the one family or church, of which Christ is the head; they all speak one language, they do not trust in their own works to save them, nor yet in the prayers of the great men of this world to convert their friends; but pointing far beyond this world, and the deep, dark river of death, we hear them saying, The Lord is my Shepherd, I shall not want: he maketh me to lie down in green pastures, he leadeth me beside the still waters, he restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. These are they which are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God; these are they to whom the Savior said, 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. O, blessed thought! Our Savior will not be disappointed; all of his people will appear there, each filling the place prepared for him. Some do not fill their places in the church militant, but not so in the church triumphant. O how often in deep humility have I been made to exclaim, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Our Savior, in this chapter, is pointing us to the home of the blessed, far beyond this world of sin, sorrow and death, to that bright abode where tribulations and woe can never come. The beloved apostle, pointing to the same mansions, says, We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens; for in this we groan: (that is, the earthly house which is the flesh,) earnestly

desiring to be clothed upon with our house which is from heaven; or, that mortality might be swallowed up of life.

This beloved apostle tells us, in the third chapter to the Philippians, that the Lord Jesus Christ shall change our vile body, and that it shall be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. In my Father's house, says Jesus, are many mansions. I do not understand the Savior, in this chapter, to be speaking of the church in her militant state, for we meet with many disappointments here in the church militant; but not so in that building of God, that house which is not made with hands; for it is eternal as God is unchangeable. I doubt not all his children will fill the place prepared for them. O dear brethren and sisters, no doubt we have all had a foretaste of immortal felicity while sitting together in the heavenly places in the church militant, and with David, have been made to exclaim, How excellent is thy loving kindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the river of thy pleasure. But we can only have a faint view of the glory of the church triumphant; by faith we view it as a land that is very far off. O how often do we grow weary by reason of the way, and cry out, How long, O Lord, just and righteous? It is not death that the saints so much desire, but a final release from all the cares and perplexities of this life; however, we know, dear brethren and sisters, that the warfare must continue while we remain in this world of tribulation and woe; for here we have no abiding city, but we seek one to come, whose maker and builder is God. Yes, we seek those heavenly mansions, far beyond the cold, chilling tide of death, where Christ sitteth on the right hand of God. If we are his people, we will not be disappointed; for he said, Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory. The beloved apostle John, looking through the dim vista of ages, is heard to exclaim, Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is. Far beyond the dark billows of time, by faith we see the Father's house, that bright mansion above, where the poor weary pilgrims find rest. There is in this world no lasting enjoyment, no enduring rest; only that into which we enter by faith in Christ Jesus; for here we have no abiding city. The joys of this incorruptible inheritance, the home of the blest, loom up before us, and are felt within, from time to time, which causes us to rejoice in hope of the glory of God. But our nature is not yet changed from natural to spiritual; therefore it doth not yet appear to our natural eyes, what

we shall be. We look by faith at things which are not seen, which are eternal; for we walk by faith, and not by sight.

Dear brother, do as you wish with this. If you can feel free to give it a place in our family paper, the SIGNS, do so; if not, all will be right with the unworthy writer.

Yours in hope of eternal life.

M. JANE PIERCE.

EAST COBLESKILL, N. Y.

ELDER BEEBE—DEAR FATHER IN ISRAEL:—My mind is very much impressed to write for publication this morning. Feeling that I wanted to write to all the King's household, I thought there was no better way than to write through the SIGNS. I feel lifted up with thanksgiving and praise to God of all our mercies, for sparing my unprofitable life until the present time, and who, as I hope and trust, has taken me up out of the horrible pit and miry clay, and placed my feet upon the Rock, and put a new song in my mouth, even praise to his great and holy name. And it did seem that my song was renewed yesterday, while sitting and hearing our beloved Elder, Balas Bundy, proclaim the gospel of Christ in its purity; for it was one continual chain of truth. Our dear brother does not daub with untempered mortar, nor clip the corners, but preaches Christ and him crucified, to the Jews a stumbling-block, and to the Greeks foolishness; but to them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God. I do feel to say, Bless the Lord, O my soul, and all that is within me bless and praise his holy name, for his goodness and mercy in sending us such a precious under-shepherd, to go in and out before us, and to feed the flock, that they may grow thereby. I feel to say, Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King.

O, my dear brethren and sisters, we have great reason, here in Schoharie, to thank and praise the Lord, for his goodness and mercy to us, a company of poor, needy sinners, in sending us a pastor and teacher after his own heart, in his own time and way. I feel to give God all the glory, for to him all the glory belongs. I feel truly thankful that my lot is cast with this poor people, whose God is the Lord, and that I was not left to give heed to the lo heres and lo theres. I think I can say from my soul, Lord, thou hast been our dwelling place in all generations, before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. The heavens declare thy glory, and the firmament showeth thy handiwork; day unto day uttereth speech, and night unto night showeth knowledge of thee. Therefore let Mount Zion rejoice, let the daughters of Judah be glad.

When I am made to see the good-

ness of God toward me, an unworthy and sinful worm of the dust, I stand, as it were, amazed, and think, Can it be possible that our blessed Savior has suffered and died that ignominious death upon the cross, for such a wretch as I? I offer wonder,

"Why was I made to hear his voice
And seek my heavenly home,
While thousands make a wretched choice,
And rather starve than come?"

I have to say, "For so it seemed good in thy sight." I am often made to rejoice at the thought that God rules and reigns in heaven above, and among the inhabitants of the earth, and none can stay his hand or say unto him, What doest thou? For he has all power in heaven and on earth, and will do his will and pleasure.

"Not Gabriel asks the reason why,
Nor God the reason gives;
Nor dares the favorite angel pry
Between the folded leaves.

My God, I would not long to see
My fate with curious eyes,
What gloomy lines are writ for me,
Or what bright scenes may rise;
In thy fair book of life and grace
O may I find my name,
Recorded in some humble place,
Beneath my Lord, the Lamb."

I will close, hoping to be remembered by the dear children of God at the throne of grace, that he will guide me into all truth, and keep me from every false way, for his great name's sake.

From a poor sinner saved by grace,
and by grace alone.

ELIZABETH M. BORST.

"In all thy ways acknowledge him, and he shall direct thy paths."—Prov. iii. 6.

These words have strengthened my hope, have taught me that the Judge of the whole earth will do right. I do not think I have acknowledged him in all my ways, not until I have found how vain is the help of man, and when every prop has been taken away; then only have I turned to him who is a God of salvation. Weary, burdened, sin-sick, grieving over heart wanderings, feeling many temptations; why is it I was born? What is man, that thou art mindful of him, or that thou dost regard him? To me there is naught but tribulation, sorrow and care, feeling as if Satan ever stood between me and my God, but hoping the dear Savior would bid him get behind me. Job says, "Why is light given to a man whose way is hid, and whom God hath hedged in?" Isaiah said, "O Lord, why hast thou made us too err from thy ways, and hardened our hearts from thy fear?" What if we have eaten and drank in thy presence, if thou hast never known us, if thou dost not direct our path? "I said, I will take heed to my ways, that I sin not with my tongue; but have taken away my Lord, and I know not where to find him." He says, Rest in the Lord and wait patiently for him; "I will never leave nor forsake thee." And the lonely traveler is sometimes surprised to see the mountains brought low, the valleys filled, crooked things made straight, and even darkness light. In my heart I have felt some mountains cannot be brought low, but God

knows; with him all things are possible. He will cause me to acknowledge him in all my ways; and when the Sun of Righteousness arises with healing in his wings, then we see the King in his beauty, and know that he directs our paths. "I am," says he, "the resurrection and the life." O how wonderful is this resurrection. The King of Righteousness conquered death and ascended to eternal glory, bearing with him the lives of all his redeemed ones, saying, Because I live, ye shall live also. For thy light is come, and the glory of the Lord is risen upon thee. "To perform the mercy promised to our fathers, and exalt them of low degree, and to shew mercy on them that fear him, to give knowledge of salvation unto his people by the remission of their sins, and guide their feet in the way of peace." There is so much beauty in these promises that I cannot forbear to note them down. Can I accept them all? Are they written for me? I think if I have Christ I have enough; if I can have him I have all things; but I am like the Israelites, sometimes murmuring for temporal things. I think one so weak and vile does not deserve God's blessings; and he says, Even the very hairs of your head are numbered; and I think with such an almighty creative God this may be. But again he says, Are not two sparrows sold for a farthing? And one of these shall not fall to the ground without my Father. Fear not, therefore, ye are of more value than many sparrows. I find that it is through much tribulation that we enter the kingdom, that sin is the cause of our greatest sorrow; and I sometimes think I know what Paul meant by the body being crucified with Christ. Again, I think I have a foretaste of the things prepared for those that love him; then I long ever to sit at his feet, never to wander again to the things of earth. Then I can sing,

"Was ever love so great as this?
Was ever grace so free?
This is my glory, joy and bliss,
That Jesus died for me."

In thinking over my past life it seems very dark and dreary. I remember much sin and sorrow, sickness and suffering, losses, crosses, trials and tribulations; but a sure and steady hand has led me through it all, led me to a light that shines in darkness, the light that lightens the Gentiles, and the glory of God's people Israel. "In all thy ways acknowledge him, and he shall direct thy path." I wish I had words to express the beauty and comfort I have seen in these words, how they have shown me many errors and transgressions; and I think sometimes if I were judged by my ways I could not think I had ever heard of a Savior. But if the way is dark, and our souls cast down, we are to hope in God, if our idols are removed it is his will; and though we try to take thought for the morrow, he will direct our path. A feeling of deep thankfulness comes over me when I think that the great I AM has spoken for us an end of time, when the cutting words of friends can no longer

pierce our souls like arrows, and persecution and oppression need to be endured no more, when we will stand in the way of neither friends nor foes, and then, too, we will be freed from sin, and all tears be wiped away. For Christ has gone to prepare for us a place, for where he is, we would and shall be also. For sometimes,

"Upon a poor, polluted worm,
He makes his graces shine."

I had a feeling of deep gratitude in reading Elder D.'s words, that we are not to fight our own battles, that they are not ours, but the Lord's, and we are to trust him at all times; for if I believe in an eternal God, that he is our Immanuel, then I must believe his word is truth; then only can I enter into rest. Then, with David, I say, Praise the Lord, for his mercy endureth forever. These words sound beautiful, and I repeat them again and again, and they are more beautiful still.

"Come, see a man that told me all things that ever I did." I think there are still a few poor sinners who have been told all things that ever they did; and when they know who it is that talked to them by the way, and who directed their path, glad are they to ask for this living water that springs up into everlasting life. The deep, bitter trials of life seem too hard to be borne, and I long sometimes to be at rest. I think of David, who thought he might some day fall by the hands of Saul; but I believe that God has created for himself a people, beloved of the Lord, born of his Spirit, knit together in love. O that the good Shepherd would go before us, that we might hear his voice, that we might walk in the light of his countenance, and he direct our path. If we are in affliction or sorrow, he is a present help in time of trouble; if in want or care, he will provide; and if beset with deep or bitter temptations, he has opened a way of escape. The steps of a good man are ordered by the Lord, and he delighteth in his way. Then let us commit our way unto the Lord, and trust also in him.

"Make me to walk in thy commands,
'Tis a delightful road;
Nor let my head, or heart, or hands,
Offend against my God."

A. E. MIERS.

CENTRAL BRIDGE, N. Y., May 28, 1876.

TEXAS, May 25, 1876.

ELD. G. BEEBE—BELOVED BROTHER IN THE LORD:—I have on two former occasions tried to write to you and the dear, tempted lambs of the little flock, and you were pleased to give it them, which causes me to presume to try again. Bear with me, if you can, my brother, for I feel the weight of over seventy-one years, and may not have many more to remain in this sin-smitten world; therefore I desire to say what I can (the Lord being my helper) for the encouragement of others who are tempest-tossed amid the billows of trouble, trials and tribulations of time and sense. For over fifty-five years I have had a name with the people of God, and in that time have experi-

enced much of the conflicts incident to pilgrims traveling this way, and much, O very much, of the goodness, mercy, compassion and loving kindness of our great and glorious Savior, who is the Shepherd of Israel, and who ever watches over his people, and never leaves nor forsakes them. In sharpest trials, deepest afflictions, greatest temptations, he is always near, so that we shall not be overcome, but he will make a way for our escape. We do not have a single trial, but what there is a needs be for it; unseen by us, but in some way for our good and his glory.

"All things in earth, and all in heaven,
On his eternal will depend;
And all for greater good are given,
And all shall in his glory end."

Many times we become negligent in duty, not keeping the commands and admonitions and exhortations left for our benefit, if we would take heed to them, and we become cold, barren and unfruitful, hence we lose for a time the sweet, comforting influences of the blessed Spirit; then doubts and fears arise, and we are almost afraid to claim any of the precious promises, and have to go back to our first experience to try and find our lost roll. Well, right here, if we were left to ourselves, we might despair; but the good Shepherd, who laid down his life for the sheep, the keeper of Israel, neither slumbers nor sleeps. He watches over his flock, not one will be missing; the everlasting arms are underneath to uphold, and "we are kept by the power of God through faith unto salvation." We do feel sure that all the good works performed by us cannot save us, or have any merit in them; but, "If ye love me, keep my commandments." Then if we love him let us obey him, show our faith by our works, and bring forth fruit to the honor and glory of God. In speaking of the commandments David says, In keeping them there is great reward; it brings an inward peace, when we can feel that we have discharged our duty; but when we have done all, we are unprofitable servants. But it is necessary that we watch and pray, for we have many enemies within and without; and sometimes when we do not feel an enemy near, in an unexpected moment something, either in ourselves or from worldly influence, or more likely from the enemy of all righteousness, who is ever ready with his devices, we may be thrown off our guard, and then the "accusers of the brethren" will try to make us believe that a christian would not do so, and get us to doubting our interest in the Savior; although he knows he cannot overcome us, yet he will harrass and worry the sheep all he can. Blessed forever be our adorable High Priest, none is able to pluck us out of his hand; "for we are saved and called with an holy calling; not according to our works, but according to his own purpose and grace, given us in Christ before the world began." Then, "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy" to his own elect whom he has chosen, and nothing can separate us

from his love. O how secure are we if we could only see our blessedness; but we live by faith, not by sight. There is much to encourage us in the exceeding great and precious promises, that when we have suffered a while there are crowns of glory to be given that fade not away. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things that God hath prepared for them that love him." "We are heirs of God, and joint heirs with Christ to an inheritance incorruptible, undefiled, and that fadeth not away." Our blessed Savior has prepared mansions for us, and a rest remains to the people of God. O my dear brethren and sisters, like the old prophet, your unworthy correspondent is one that has seen affliction and tribulation in almost every form, and of no ordinary character; but I do feel that of all creatures I have the greatest reason to be thankful for the abundant goodness manifested to me in the tender mercies of my dear Redeemer. Our dear brother Kidwell's case, in some respects, resembles mine. I love to read his letters. I feel, deeply feel my unworthiness, my sinful nature, hard-heartedness, coldness, barrenness and unfruitfulness. When I desire to be "holiness to the Lord," sin weighs me down, so that I cannot do the things that I would. I think as I grow older I can see many things in myself that I did not know of in the earlier days of my pilgrimage. I feel the need of watchfulness, and dependence on the strong arm and merciful kindness of the great Shepherd, to watch over and protect me; for if I am ever left to myself I am forever undone; for in my flesh dwelleth no good thing, and all the strength I have is perfect weakness. Therefore, dear brethren and sisters, from my own experience I can testify as a witness to the love, care, goodness and mercy of our blessed Savior. He loves his own with an everlasting love, and he will never forsake the work of his own hands. He is in one mind, and none can change him. We, poor, weak mortals may change, and if left to ourselves might wander endlessly; but thanks and everlasting praise be given to his glorious name, no part of our salvation is in our hands. Sometimes we look at our unworthiness, the sinfulness of our nature, and then we begin to fear, there is a cloud that looks threatening, night sets in, not a star to be seen, and O how we long for the day! The tempest rages dreadfully within and without, we do not know which way to turn, it is so dark we cannot see; but fear not, the day breaks, the sun rises without our help, and there is a great calm. Whenever we try to look into ourselves to find something to work with, we shall find a great mistake; for our great Redeemer is our wisdom, righteousness, sanctification and redemption, and we should approach him in his own worthiness, for we have none of our own. All our trials, of whatever kind they may be, should lead us to "look up to the hills, from whence cometh our help," and they

may be made to "yield the peaceable fruits of righteousness to those who are exercised thereby." Our Shepherd will not suffer us to be tempted above that we are able to bear. If we would look at many evidences in the scriptures of truth, we ought not to give place to so much doubting. Now every christian feels that they love the brethren; and it is written, "We know that we have passed from death unto life, because we love the brethren." "Cast not therefore away your confidence, which hath great recompense of reward." "Work out your own salvation with fear and trembling, for it is God that worketh in you, both to will and to do of his own good pleasure." If your unworthy correspondent does not love you, dear saints, I do not love myself, or I am badly deceived. Nothing but love has prompted me to try to write; not that I think I am either competent or worthy, but I could not feel satisfied till I made the attempt, and if it is published, may the Lord be pleased to bless it to some of the "little flock," is my prayer for the Redeemer's sake.

Dear brother Beebe, you will find mistakes, which, if you think it will do to publish, please correct, and let my age and infirmity be my excuse. May the Lord be with and bless his little flock for his name's sake, is the prayer of

AN AGED PILGRIM.

FRANKFORT, Ind., Jan., 30, 1876.

DEAR BROTHER BEEBE:—My feeble mind has led me to reflect on the revelation of Jesus Christ, the first begotten of the dead, and the Prince of the kings of the earth, unto him that loved us, (the church,) and washed us from our sins in his own blood, and hath made us kings and priests unto God his Father, to him be glory and dominion forever and ever. Amen.

Weak and feeble as I know I am, yet for some cause I cannot be still. In meditation on the first part of this wonderful book, (not of John the divine, but of Jesus Christ the Son of God,) I know and feel that my line is too short to fathom the deep things of God, which are spoken to the angels of the seven churches. They are all addressed by the I AM, the Almighty, but to each church by a different appellation. First, the church at Ephesus, by him who holdeth the seven stars in his right hand, and walketh in the midst of the seven golden candlesticks. Second, the church at Smyrna, the first and the last, which was dead and is alive. Third, the church at Pargamos, he which hath the sharp sword with two edges. Fourth, the church at Thyatira, saith the Son of God, who hath his eyes like unto a flame of fire, and his feet like fine brass. Fifth, the church at Sardis, he that hath the seven spirits of God and the seven stars. Sixth, the church at Philadelphia, he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth, and he that shutteth and no man openeth. Seventh, the church at La-

odicea, the Amen, the faithful and true witness, the beginning of the creation of God. In the last chapter of this wonderful book, 16th verse, the same holy one says, "I, Jesus, have sent mine angel to testify unto you these things in the churches. I am the Root and the Offspring of David, the Bright and Morning Star. The same [I] was clothed with a vesture dipped in blood, and his name is called THE WORD OF GOD. And he had on his vesture and on his thigh a name written, KING OF KINGS and LORD OF LORDS." "The same I, that in the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh and dwelt among us."—John i. 14. "There is one God, (and only one) and one Mediator between God and man, the Man Christ Jesus."—1 Tim. ii. 5. O what a glorious thought, to know and feel there is and ever has been one great Mediator, one Day's Man between the great and just and holy God, and poor, vile sinners. Truly the mystery of godliness is great, but not too great to be believed. God manifest in the flesh, in the fullness of time he (the Mediator) was made of a woman, made under the law, and being made perfect, he became the author of eternal salvation unto all them that obey him. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same.—Heb. ii. 14. Then said I, Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O God.—Psa. xl. 7. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all.—Heb. x. 10. For all the sacrifices under the law could not take away sin; but a body hast thou prepared me. Therefore the *me* and *I* so much spoken of in the bible are to be understood as the Son dwelling in the body. The first man Adam is of the earth, the second is the Lord from heaven; the first made a living soul, the second a quickening Spirit. Know ye not that your body is the temple for the Holy Ghost to dwell in? For that which is born of the Spirit is spirit. Peter said, I shall shortly put off this my tabernacle, or body. Paul says, I knew a man in Christ above fourteen years ago, whether in the body or out of the body I cannot tell, &c. There is a natural body, and there is a spiritual body. Flesh and blood cannot inherit the kingdom of God; for except a man be born again he cannot see the kingdom of God. It looks to me safe to say that the *I*, *me* and *man* are really a man without the body; therefore, if the great Mediator, the man Christ Jesus, had a body of flesh and bones before he came down from heaven, how is it that he (the Word) was made flesh and dwelt among us? What was that holy thing born of Mary, which was to save his people from their sins? Did it not have a body of flesh and bones? It looks to me if he had a body of flesh and bones before he came down from heaven, and

received another, or one by the virgin Mary, he must have had two, and I am at a loss to know which of these two was prepared him for an offering. A few years ago it was preached by some of our ministers that there was no Jesus, no Mediator, until he was born of Mary. Now it is said by some that he had a flesh and bones body in eternity. Now when I am old and gray headed, was it not for that good hope through grace, and abiding faith in the Lord Jesus Christ, in whom the church was chosen before the world began, and loved with an everlasting love? For more than forty-five years I have been by divine grace established in the truth revealed in the scriptures, that Christ and his bride, the church, are one. He came to save that which was lost; he was put to death in the flesh, or body, but quickened by the Spirit; and that same Spirit (for God is a Spirit) that raised up Jesus our Lord from the dead, shall also quicken the mortal bodies of all his saints, by his Spirit that dwells in all his children. Therefore the vile bodies of all his saints shall in the resurrection be made like the glorious body of the dear Redeemer. Here they groan, being burdened, not to be unclothed, but clothed upon, that mortality may be swallowed up of life. Here the saints are waiting for the adoption, to wit, the redemption of the body. Then the whole numberless family of God will be enabled to sing, Not unto us, but unto thy name, be all the glory. O dear brethren in the Lord, this is a dark day and a day of trouble; would it not be more to the glory of God and the comfort of the saints, for those who are called to preach to fold and feed the flock, and not scatter and starve them? And what few days are allotted me, O that I might spend them in the service of God, and to the comfort of the poor and afflicted family of Jesus. And to you that are troubled, rest with us, says Paul, for the Lord is good, a stronghold in the day of trouble; he knoweth them that put their trust in him.

In hope of a better resurrection in endless glory, through the finished work of the dear Redeemer,

LOTT SOUTHARD.

WATER VALLEY, Miss.

ELD. BEEBE AND SON—ESTEEMED SIRS:—If you will bear with me, I will try and tell you what I hope the Lord has done for poor me.

I was born and raised up in a Methodist family, my parents and sisters being members of that so-called church, and I was sprinkled when an infant, and taught in the little pamphlets they have in the Sunday Schools. But what good did they do me? for it was all pastime to me, and I never remembered them any longer than I left the house, and thought I was as good as any of them, and was taught to believe that I could get religion any time I wanted it; all I had to do was to ask. So I thought I would go on in my wicked way until I got older, then I would return and get religion, for it was impossible for me to leave my

associates, as I was the leader in all amusements. I was taught to look on the Primitive Baptists as a very strange people, and I thank the Lord they are; but I hope he has taught me to see them in a different light. I have been a constant reader of the SIGNS for some time, and never heard a Baptist preach until about three years ago, and I must say I thought he was ridiculing the scriptures, for I never had heard anything like it before; and I knew nothing in regard to the truth, for I had read the bible very little. But since that time everything else has been very poor food to poor me, for I never knew I was a sinner, and had been taught they would save my soul if I would pay them and trust to their care. But since that time I have been made to cry, Lord, have mercy on me, a poor sinner. O how well do I remember the time when I received the first rays of light. I was plowing, and had been troubled very much for some time, when these words came to me, "Why stand you here idle? Take up thy cross and follow me;" and everything I beheld looked lovely, even the trees seemed to be praising God. I was far from the house, and I thought I would run and tell my dear wife, who was a member of the true church; but these words came to me, Why are you going to try to deceive God's people? And since that time I have been living in doubts and fears, until about three months ago, when it pleased the Lord to remove the scales from my eyes, and show me my awful condition, for I was a sinner of the deepest dye. I never had seen my sinful heart before, and if ever a poor sinner tried to pray I think I did, for it really seemed to me that I had never thought a good thought in all my life. I would gladly have asked some one to pray for me, but I felt so unworthy, and when I tried to pray my words did not seem to be heard. Surely no one ever felt their lost and ruined condition so plainly as I did, for I thought surely I would die. I tried to read the bible, but it only condemned me. I went on in this way for some time, thinking every day would be my last; and being in a public business it was very annoying to poor me, yes, for any one to speak to me. One day, while it seemed to me I would surely sink, all at once everything seemed to look most beautiful—entirely changed, and everything appeared to be praising God. I thought I was the happiest being in the world, and I felt that I wanted to pray for my bitterest enemies. I felt that I loved the Lord, and that he had taken me up out of a horrible pit, and out of the miry clay, and established my goings, and set my feet upon a Rock, and put a new song in my mouth. O what a happy day it was to me, for I thought my troubles were all over. But not so, for I soon discovered that my old nature was not changed, and when I would do good, evil was present with me. But I feel that I love the Lord's people, and desire to live with them. I thought I would go and tell them

so, and what the Lord had done for me; but then I felt unworthy, and so much afraid that I would deceive them, that I returned home with a heavy heart. I sometimes fear that I cannot be a child of grace. If I only knew it was my duty, and I was fit to join the church and be baptized, how gladly would I obey, although it would be hard for me to separate from my parents and sisters. Dear old saint, please do tell me, if I am born again, why do I have so many doubts and fears? I am a constant reader of the SIGNS, and I do love to read them, whether I am a christian or not.

I have given you some of my ups and downs, and if you have a word of comfort for me how gladly would I receive it. Do with this as you think best.

From a poor sinner,

W. L. GOODWIN.

REPLY.

We think we can trace the genuine experience of a child of God in the foregoing letter. To be convinced of our guilty state, and made to feel our utter helplessness and inability to save ourselves, or to do anything whereby to merit the favor of God, or to commend us to his clemency, and see and feel that our condemnation is perfectly just, even if we are sent down to perdition; and then to be relieved from our distress by a divine power, and made to rejoice and confide in the blood and righteousness of Christ for justification before God, and to feel our hearts drawn out in love and gratitude to God, and love to his cause, his truth and ordinances, and feel an unfeigned love to his people, is a scriptural, and therefore demonstrative evidence that we have passed from death unto life, and that we are the very ones whom Christ commands to forsake father, mother, near and dear friends, if need be, and take our cross and follow him. Therefore we say to our friend, Now, why tarriest thou? Arise and be baptized, in obedience to your Savior's great command. Doubts and fears arise from our carnal nature, and are the lot only of the heaven-born children.

Our friend Goodwin is not alone in the position which he occupies. We meet with many who seem to labor hard to walk by sight, rather than live by faith, and humble reliance upon the word and promise of our God. If we could find in ourselves any other worthiness than that which is supplied from above, it could not commend us to the fellowship and confidence of the saints. The command of the Son of God is not, If ye feel worthy, or, If ye have no doubts and fears, but, "If ye love me, keep my commandments." "He that loveth, is born of God." And all who are born of God are of "the circumcision who worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh." We cannot trust in God and still retain any confidence in ourselves.—ED.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 1, 1876.

THE REGENERATION.

We have inserted the article written by our talented sister, R. Anna Phillips, in reply to a request of Eld. R. K. Polk, although we differ with her in her application and explanation of the text; still as we claim for ourself no infallibility, we are willing that our readers shall read the arguments, both pro and con, and judge for themselves which, if either of us, are sustained by the divine and infallible testimony of the scriptures. We have informed our sister that we cannot indorse her views on this text, and would feel compelled to animadvert upon them if we published them; still she expresses her desire that they be inserted in our columns, as her reply to Elder Polk, holding none but herself responsible for their correctness.

We differ in the outset, on the meaning of the words, *the regeneration*, as used in the text, as also on the *adoption*, and on several minor points embraced in her exposition of the subject. But still our different views on the scriptural meaning of certain words does not in our estimation seriously affect our general understanding of the more essential and fundamental principles of the doctrine of Christ, or impair our fellowship as kindred in Christ. We will now proceed and show our understanding of the regeneration, adoption, &c., and in doing so, show wherein we differ. And this we propose to do with the kindest of feelings.

Although her article contains many things that we freely admit and heartily indorse, we feel confident that she has quite mistaken the reading and true sense of the text. As we read it and its connection, we cannot perceive that at the time the words were spoken by our Lord to his disciples, in answer to the question propounded by Peter, Jesus had led, or any of his disciples had followed him in the regeneration; or that the regeneration of which he spake had taken place, or could take place until his resurrection from the dead.

Peter said unto him, (unto Jesus) "Behold we have forsaken all and followed thee." He did not say they had followed him in the regeneration, nor was he speaking of the new birth, but simply of having left their former occupations and their families, and devoted themselves to their calling as disciples and followers of Jesus. And in anticipation of the kingdom which Jesus had told them he would organize, and over which he would preside after his resurrection, Peter and the other disciples who had followed him, were anxiously desiring to be distinguished by preferment in that kingdom, and they had even disputed among themselves as to which of them should be the greatest. Jesus entertained the question just as it had been asked by Peter. "We have forsaken all and followed thee; what shall we have?" And in reply

Jesus told them not only what they who had followed him should have, but he told them also when they should have it; namely, it should be in the regeneration, and that the regeneration would be when the Son of Man should sit in the throne of his glory; then they that had followed him, should also sit upon twelve thrones, judging the twelve tribes of Israel. This is in perfect harmony with what was written in the prophets, both of him and of them. "Behold a King shall reign in righteousness, and princes shall rule in judgment."—Isa. xxxii. 1.

The regeneration of which our Lord was speaking, as we read the text, was as much in anticipation as was his accession to the throne of his glory, and the elevation of his apostles to thrones of judgment. Read carefully the text, observe the punctuation, especially the comma after the words, "ye that have followed me," and keep in mind the relation which the whole sentence bears to the question asked by Peter, What shall we who have forsaken all and followed thee, have? and the reply to the inquiry seems to us too plain to be mistaken. In substance the reply is, Ye who have forsaken all and followed me shall participate in the glory of the regeneration of the church from death under the law to resurrection of life, when I shall have abolished death, and by and through my own death destroyed not only death, but also him that had the power of death, and shall bring life and immortality to light through the gospel.

If regeneration means a reproduction, after the similitude of a former generation, by begetting, conception and birth, in what possible way can it be applied to Christ but in his resurrection from the dead? As the Son of God, we do not see that he ever was or could be regenerated; but in our text he speaks of himself as the Son of *man*, in his incarnation by a wonderful conception and birth of the virgin; "made of a woman, made under the law, to redeem them that were under the law." And, "Know ye not that the law hath dominion over a man as long as he liveth?"—Rom. vii. 1. "He was put to death in the flesh." He was laid in the grave, but he was quickened from the dead by the Spirit. Now, was his resurrection, or was it not, a regeneration? It was by a wonderful and unexampled generation he was made flesh, and when he had suffered in the flesh, and was fully buried by baptism (or immersion) into death, he was raised again, or reproduced, from the dead by the glory of the Father. And how? "I will declare the decree; the Lord hath said unto me, Thou art my Son, this day have I begotten thee."—Psa. ii. 7. "And when they (his murderers) had fulfilled all that was written of him, they took him down from the tree and laid him in a sepulchre. But God raised him from the dead; and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his

witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is written in the second psalm, Thou art my Son, this day have I begotten thee.—Acts xiii. 29-33. Was not this regeneration? If not, in what does regeneration consist?

But our risen Lord is not only said to be begotten of the Father in direct reference to his resurrection from the dead, but he is by virtue of that begetting, born from the dead. "And he is before all things, and by him all things consist: and he is the Head of the body, the church, who is the beginning, the first born from the dead, that in all things he might have the pre-eminence. For it pleased the Father that in him should all fullness dwell."—Col. i. 17-19. "And from Jesus Christ, who is the faithful witness, and the first begotten from the dead, and the prince of the kings of the earth," &c.—Rev. i. 5. "Who is the image of the invisible God, the first born of every creature."—Col. i. 15. His birth of the virgin was not before the fleshly birth of many of the creatures of God; but his birth from the dead was the first.

We think we have clearly demonstrated from the scriptures that the resurrection of Christ from the dead was a birth, resulting immediately from his having been begotten to that birth by the Father. If to be begotten and born constitutes generation, and Jesus was begotten of the virgin by the overshadowing power of the Holy Ghost, when he was made flesh, and in that life he was cut off out of the land of the living, (Isa. liii. 8) and he was reproduced from the dead by being begotten from the dead, and born from the dead by the exceeding greatness of the power of God, which he wrought in Christ when he raised him from the dead, then this reproduction of him who was dead, and behold he is alive forevermore, and has the keys of hell and of death, is regeneration in the sense in which the word is applied to Christ in the scriptures.

We cannot accept Milton's definition of regeneration, even with the indorsement of our dear sister Phillips, although we have far more confidence in the latter than in the former. Nor do we regard the regeneration as a mere substitution. Not all the agony which Christ endured in the garden, nor his bitter death upon the cross, could have done us any good merely as a substitute. The divine law would not have been honored, nor eternal justice satisfied by the infliction of its penalties upon a substitute. "The (very) soul that sinneth, it shall die." There is no room here for substitution. If Jesus was not vitally identified with those for whom he suffered, then has he died in vain, so far as our salvation is considered. But in the regeneration of the Head of the church is included all the members of his body, the church. They are allied to, and as vitally and indissolubly identified

with, Christ, as he is with his eternal Father. Hence when he came into the world to do and suffer all that was required for the salvation of his people, he took on him the seed of Abraham, in being made flesh. He took part of the same flesh that they were partakers of; and this was indispensable, that through death he might deliver them. He took on him the seed of Abraham; and if ye be Christ's, then are ye Abraham's seed, which he took on him. It was therefore in our flesh that he came, as it was written of him to do the will of God. And when he died for us he died our death, and we suffered the extreme penalty of the law in his body, which body was and is the seed of Abraham. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live (that is, which live by virtue of having died and arisen with him) should not henceforth live to themselves, but unto him which died for them and rose again."—2 Cor. v. 14, 15, compared with Rom. vii. 1-4, especially, "Wherefore, my brethren, ye also have become dead to the law by the body of Christ, that ye should be married (or one flesh with) to another, even to him who is risen from the dead, that we should bring forth fruit unto God." "Know ye not, that so many of us as have been baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into his 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," (newness of resurrection, or regeneration life.) "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our old man is crucified with him, (that is, our flesh which he took on him, and which was put to death in his crucifixion) that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead (that is, dead with Christ) is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."—Rom. vi. 2-11.

In this washing of regeneration the body of the sins of the flesh is put away. "And ye (all the saints) are complete in him, which is the Head of all principality and power; in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your

sins and the uncircumcision of your flesh, hath he quickened together with him; having forgiven you all trespasses, blotting out the hand-writing of ordinances which was against us, which was contrary to us, and took it out of the way, nailing it to his cross."—Col. ii. 10-14.

Now the apostle Paul, in speaking of the washing of regeneration, after reminding us that it was not effected by works of righteousness which we have done, tells us it was according to God's mercy "he saved us, by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Lord."—Titus iii. 5, 6. According to this testimony, the washing of regeneration was accomplished by the putting off the body of our sins by the circumcision of Christ; this was done when he died for us, and washed us in his own blood, and put away our sins by the sacrifice of himself. When he took on him our flesh, and in our flesh met all the demands of the law, and bore all the penalties due to our transgressions, burying us with him by baptism into his death, and then in quickening us together with him, and raising us up from under the law, by his resurrection life from the dead, perfected forever and cleansed by his one offering, by which he, through the eternal Spirit, offered himself without spot unto God, and thereby obtained eternal redemption for us. Herein we became dead to the law by the body of Christ; baptized into his body, as members of his body he has not only washed and cleansed, purified and perfected all his members, but made them partakers of the resurrection life, which quickened and brought them up from the dead. So that by his resurrection God has begotten us (all the members of the risen body of Christ) again unto a lively hope, by the resurrection of Christ from the dead, to an inheritance to which this newly developed resurrection life entitles them.

The renewing of the Holy Ghost is that by which old things, having been put away by the death of Christ, all things become new, in this newness of life which is in distinction from the oldness of the letter or law to which we have become dead by the body of Christ. The shedding of the Holy Ghost on us abundantly was when Christ our Head was quickened from the dead by the Spirit of God, or by the Holy Ghost. The shedding of this Spirit is called an anointing, and he says, "The Spirit of the Lord God is upon me, because he hath anointed me," &c.—Isa. lxi. 1. And in Psalm cxxxiii., this anointing is beautifully illustrated by the precious ointment that was poured upon Aaron's head, ran down his beard, and descended to the skirts of his priestly garments—so that this anointing of the Holy Ghost, by which the body and all the members are anointed, is shed on them abundantly, in rich profusion, through Christ, whose very name signifies the Anointed of the Lord. This life which quickened and brought from

the dead his crucified body, is the life of the whole body, of which he is the Head, and shall in the fullness of time, through the new birth, unto which they are begotten by the resurrection of their glorious Head, be experimentally developed in the gathering together of all things in Christ, both which are in heaven and which are on earth, even in him. The church is the body of Christ; his body, his flesh and his bones. When this body was under the law Christ came in the flesh, in this the body of his flesh which was under the law; he met and canceled all the law's demands; in it he was put to death, and in the same body arose from the dead; hence the church is dead to the law by the body of Christ, and in his resurrection that body is regenerated, reproduced in the newness of his resurrection life and immortality. Not a mere substitution of an innocent body for a guilty body, for no just and righteous law could accept of such a substitution. The body of the sins of the church are put off by the circumcision of Christ.

But we will notice sister Phillips' exposition of the doctrine of

ADOPTION.

We were not a little surprised to read, "And the individual soul, as the leading responsible element, comes to the regeneration first, and passes the veil of the flesh, and is risen with Christ from the dead, and enters into the kingdom of heaven, while as yet the body is behind. But it is impossible for it to be made perfect till the third day, or born again in time; it is admitted into the militant kingdom upon the principle of adoption, but still is imperfect." * * "And as said, because of this imperfection, and to preserve the organism where the soul or heart has entered the spiritual kingdom, the body is admitted upon the principle of adoption."

As our remarks have already become too voluminous, we will defer further remarks on the subject of adoption for the present.

(TO BE CONTINUED.)

CLOTH BINDING ALL MAILED.

We have just received from the bindery a lot of cloth bound books of J. F. Johnson's writings, handsomely executed, and have mailed to all who have sent orders for the plain binding up to the present, and if any have not received their books by the time they read this notice, they will please inform us immediately.

The book contains in addition to the articles copied from the SIGNS OF THE TIMES, an auto-biography, together with portrait and autograph of the author, making in all 560 pages, and will be mailed, postage paid, at the following

PRICES.

Plain Cloth\$1 50
Imitation Turkey Morocco	2 50
Genuine " " "	4 00

The finer bindings will be ready in a few days, and as soon as finished will be mailed. We have shipped the books to brother Johnson, and hereafter all orders should be sent to him at the following address:

ELD. J. F. JOHNSON,
Lawrenceburg, Anderson Co., Ky.

OBITUARY NOTICES.

Departed this life in McDonough Co., Ill., on the 3d day of April, 1876, **Mrs. Martha Jane Frazee**, in the 22d year of her age. She had been married less than a year to John C. Frazee, when she was carried away by consumption of the lungs. Her maiden name was Dunsforth, but her mother, since the death of her father, married Benj. Matthews, both of whom are members of the Union Church. Mrs. Frazee was not a member, but was a highly respected and worthy young woman, and died resigned to the divine will. A discourse was preached at the meeting house in Middletown, to a crowded house, on the fourth Sunday in June, from 1 Cor. xv. 10, 11.

ALSO,

DIED—June 23, 1876, in Morgan Co., Ill., of pulmonary consumption, **James Kee**, in the 21st year of his age. He was a respectable young man and a dutiful son, and being the only dependence for support of his old father and mother and a young sister, his death was to them a crushing calamity. His father is an humble member of the Union Church, in Morgan County, and he and his aged wife have lost four of their family within a few years with the same disease, and they have the sincere sympathy of the writer and the community.

He told his friends he was ready to meet death, and was resigned to the will of the Lord.

A large congregation was out at the funeral meeting, the first Sunday in July, and the writer spake to them from Lam. i. 12, and Psa. xlv. 1.

ALSO,

DIED—In the village of Middletown, McDonough Co., Ill., April 20, 1876, **Charles Lewis Cass Friend**, aged 24 years, 8 months and 25 days. His disease was that fell destroyer of human life, consumption, of which he suffered many months. I had known Charley ever since he was a lad, his parents, brother John and sister Rosanna Friend, being members of the Union Church in the village, which I have attended for near twenty years, and their house has always been open for their brethren. Charley Friend was a good boy, a dutiful and obedient son, a moral and highly respected young man, and was held in high esteem by all who admired noble and upright principles in youth. His word and honor to him were sacred, his disposition social and friendly, and his life a good model for our youth. During his sickness he was patient and submissive to the hand of the Lord, and gave his agonizing father and mother abundant evidence of the triumphs of a victorious faith over the sting of death. Some of his death-bed and touching language was put in verse by his aged and deeply bereaved mother, which I hope you will append as a part of this notice. On last Sunday, July 23d, the relatives and the community gathered at Middletown, and I tried to comfort them from the precious words in 1 Thess. iv. 13, 14. May the Lord resign them to his will.

DEATH SCENE OF C. L. C. FRIEND.
BY HIS MOTHER.

Remember me as you pass by,
For as I am so you must lie;
In youth was I, and in my bloom,
Now I am pale and in my tomb.

My friends they tried to keep me long,
But God was mighty, able, strong;
I wished to take my friends with me,
But the Lord willed it not to be.

I bid the dear ones all farewell,
And went away with Christ to dwell;
He took my spirit far away,
To realms of joy and endless day.

They all stood round my bed to see;
I felt the Lord was there with me;
I told my mother not to weep,
For soon I should but fall asleep.

My father, too, I bid adieu;
I soon shall see them coming, too;
I told them I was going home,
No more to them should I return;
They all were by, and wept aloud.
While my spirit fled above the cloud.

ALSO,

Departed this life on the morning of July

20, 1876, a little after 2 o'clock, at his residence near Roseville, Warren Co., Ill., **Francis Marion Moore**, in the 45th year of his age, leaving an affectionate, faithful and deeply afflicted wife, and six fatherless children, four sons and two daughters, who were suddenly bereaved of a loving and faithful husband and dear and beloved father. The death of brother Moore has fallen upon his family and relatives, his brethren and the community in which he lived, with melancholy surprise and with crushing power. He was so highly esteemed by his acquaintances, so dearly beloved by his family and relatives, and so endeared to the members of our church, the New Hope, where he belonged, and his death was so sudden and unexpected, that the sad tidings that were sent by telegraph and by messengers fell upon us indeed as a dark and heavy stroke of an inscrutable providence.

Brother Moore had been a member of our church, meeting at Greenbush, Warren Co., for several years, and had endeared himself to his brethren and sisters by his soundness in the faith, his zeal for the cause, his deep love and fellowship for the church, and his general christian deportment. When he grasped a brother's hand and looked him in the face there was no mistake about his being prompted by a strong, deep sense of christian love. Four days before his death, (Sunday, 16th) he was at our meeting, and in parting he gave me his usual hearty press of the hand, and also to others, and appeared to be in his usual health, but he was taken that evening with inflammation of the bowels, and after suffering great agony for four days and nights his spirit ascended to God who gave it. He was not rational much of the time, and was not believed to be in a dangerous condition until he was nearly gone. But seldom have I seen manifested deeper or keener pangs of grief than I witnessed on this occasion by the relatives and friends, and especially by the family. The unutterable sobs of his estimable but grief-stricken companion, and the plaintive and heart-rending cries of a lovely and intelligent daughter of thirteen years, were enough to melt the stoutest heart. May the widow's God and the orphan's Father take them under his special care.

A large concourse of people met at a Methodist meeting house in the vicinity, on the 21st, and I spake to them from the words, "Thy brother shall rise again," after which his body was committed to the earth to await the voice of the Archangel and the trump of God.

In humility and sorrow, but in hope, I remain your brother,

I. N. VANMETER.

MACOMB, Ill., July 26, 1876,

Our dear sister in the church and mother in Israel, **Mrs. Hannah Brown**, of Utica, N. Y., departed this life about sunrise on Thursday, June 1, 1876, in the 73d year of her age, after an illness of about fifteen minutes. Only two days before her death she took tea with us, enjoying her mind as much or more than for some time, it being her lot for some months previous to mourn the absence of her Lord and Savior. But notwithstanding her felt darkness, she stood as a pillar, firm and unwavering in the sovereignty of God's electing love and mercy. She was a constant attendant (health permitting) at the appointments of the church, appreciating even the smallest gift, while she enjoyed much the labors of our dear brethren Durand and Bundy, who alternately supply us in the ministry; in proof of which her mite was always ready, being a cheerful and bountiful donor to any and all the financial requirements of the church.

Sister Brown emigrated from Buckinghamshire, England, some fifty years ago, and united with the Ebenezer Baptist Church in this city during the early part of Elder Hill's ministry, which is over forty years since, and walked in all the ordinances of the Lord's house honorably, and encouragingly to those of the same, while her daily deportment characterized her a living epistle to those without, her conversation being in heaven, from whence she looked for the Savior. She was a great lover and constant reader of the SIGNS for many years, taking them in connection with our dear aged brother Wm. Jarrett.

She has left a loving and obedient daughter, (an only child) with a brother and sister and many other relatives to mourn her absence, while the church feel that they have lost an able counsellor, a confidential friend and sister, and truly a mother in Israel; yet we would not mourn or sigh to wish her back to this dark valley, feeling assured that our loss is her eternal gain.

At her funeral, which took place on Saturday, the 3d, I endeavored to comfort the mourners by a few remarks founded on her favorite chapter, the 14th of John, after which her remains were consigned to their last resting place, in the quiet village of Whitesboro, N. Y.

Yours in the gospel,

ROBERT ALEXANDER.

UTICA, N. Y.

Wishing to write a short piece for publication in the SIGNS, and feeling so incompetent, I have shrunk from it until my subscription has run out. This is in explanation of the inclosed experience of my son, **Samuel T. Wright**, which I wish to have a place in the SIGNS. He left home May 13, 1875, to hunt for a richer soil than this, and on arriving in Coles County, Ill., he seemed to be satisfied, and took up his abode. On the 10th of Dec., 1875, he died, after an illness of two weeks, of typhoid pneumonia, aged 20 years, 11 months and 8 days. At the time he was taken sick he was going to school at Loxa, Lee's Academy. His disposition was such that nearly all who knew him loved him. The Principal of the school wrote in his catalogue as follows:

"The painful duty devolves upon the Principal to record the death of a student very dear to our memory: Samuel T. Wright, after a short illness of pneumonia, departed this life on the 10th day of Dec., 1875. He was stricken down in the morning of life, while in the vigor of his mental and physical faculties, just as he was developing into a noble manhood. His remains were conveyed to his friends in Virginia, accompanied by his father. During his connection with the academy, his conduct in every respect was most worthy of emulation. His death is sincerely mourned by his teacher and fellow-students, who will long cherish his memory."

On hearing that our son had passed from death unto life, his mother wrote to him for an account of his travel from nature to grace, and he answered her, saying he had written a portion of it, but had done it so badly that he would have to copy it. We suppose he did not do so, as we found it among his papers, without his name. Though it was not finished, I feel there is enough. It is worth a world to me. The following is a copy of his letter:

"LOXA, Coles Co., Ill., 1875.

It is with thanks to God that I am spared, and permitted the privilege to comply with the request of several persons. While I feel incompetent and unworthy, yet I feel it my duty to try.

I was concerned several times in my life about religion, before I found peace. I have been made to mourn on account of sin, but never before was I in such a condition as I was the last month or two before God relieved my soul of its load. About the last of June, one day while in the field at work, I was thinking about the way I was spending my life, and thought of all sinners I was the worst. Many things that I had done came into my mind, and it appeared to me that everything I had ever done wrong was in my mind that evening, and I could not keep from thinking about them. I concluded I must try to pray, and looked all around to see if any one was looking at me. I saw no one, and knelt down and tried to pray, but nearly all I could say was, "God, have mercy upon me, a poor, lost and ruined sinner." When I arose to my feet, the tears were rolling down my cheeks; but mourning did not seem to do any good, only passed off time. And it seemed to me the time did pass very slowly. There were about two months I passed some way, but how, I could not undertake to describe. About three or four days before I felt a change, I was working for Mr. James Crume. I did not give up, but continued praying and reading, up to the time I am

now going to speak of. Wearing and almost exhausted by loss of sleep, I could not work much. I would awake at all times of night, scared almost to death, and continued to grow worse, until one night I concluded not to go up stairs to sleep, but go to the barn some distance from the house, and in the woods, and try it there a while. I started for the barn, but when I got there I went further into the woods, and there knelt down to pray, expecting God to snatch the brittle thread of life from me, and cast me down into the deepest pit of torment. O what a night I did spend there in the dark woods! I would like to express my feelings on that night if I could, but will have to leave them for you to guess. But some time in the night, I do not know the hour, between midnight and day, I suppose, I came back to the barn, got up in the loft, and thought I would try to sleep a little while. I then thought, before I laid down, I must ask God once more to forgive my sins. I knelt down to pray, and the first thing I knew I was clapping my hands and exclaiming, "Glory to God!" I felt that I loved everybody, and was so happy. After I laid down I could not sleep, but laid there rejoicing, and wished I could see some of you, to tell you of my joys. I was so happy for a few days that I did not know what to do. Then doubts and fears began to come over me, and I felt sometimes like I was deceived in myself; but when I began to feel that way, I looked to God for help, who has always kindly heard and answered my prayers.

It makes my heart sad to think of the way I have spent my past life. O, I was such a sinner! I was the worst of all sinners. It is a wonder that I had not been lost."

ALSO,

DIED—At her residence in Bedford County, Va., Jan. 24, 1876, **Susan Wright**, aged 73 years, 10 months and 24 days. After a short illness of about two weeks, with paralysis, she quit her earthly house of clay and joined those who have long since heard the welcome plaudit, "Come, ye blessed of my Father, inherit the kingdom prepared for you before the foundation of the world."

Mother suffered immensely during her short illness, but bore it with christian fortitude. She seemed to have no disposition to murmur, but desired the Lord's will to be done. She had been a firm member of the Primitive Baptist Church for more than forty years, and a reader of the SIGNS ever since I can remember, which always seemed to bring to her good news from a distant land. She had no confidence in the flesh, but said salvation was all of grace. She was a kind mother, and leaves eight surviving children to mourn, (four sons and four daughters) all of whom have families. We feel that our loss is her gain, and that we, too, must soon pass away. May God bless, and that to save, is my prayer for Jesus's sake.

P. M. WRIGHT.

CHAMBLISSBURG, Va.

Our beloved sister in the Lord, **Mrs. Mary E. Witham**, departed this life at 3 o'clock a. m., March 11, 1876, aged 34 years, 8 months and 11 days. Her maiden name was Mary E. Marsh. She was born in Miami Co., Ohio, June 30, 1841. In 1842 her parents moved to Miami Co., Ind., where they raised her, with the residue of their family. She being of a studious turn of mind, and having an opportunity to gratify her wishes in this respect, spent the most of her youthful days in acquiring a good education, and grew to womanhood an amiable and accomplished young lady, beloved by all who knew her. In 1865, when she was 24 years old, she made a public profession of religion by uniting with the Old School Baptist Church called Eel River & Pleasant Hill, and was baptized by Eld. James Witham, the pastor. She remained a worthy member of that church until she was called away by death. She was sound in the faith, and an able defender of the same. In March, 1875, she was married to Mr. Joseph C. Witham, (son of Eld. James Witham) and with her husband removed west and settled near Neodesho, Wilson Co., Kansas, to form new acquaintances and battle with the stern realities of life in a strange land. She was very anxious to find some of the Old School Baptist people, so that she

might unite with them in the worship of God. At length, through the goodness of God, she became acquainted with one of the preachers, Eld. Sweeny, and was much gratified with him and the doctrine he preached, as well as the church to which he belonged, and expected to unite with them; but God ordered it otherwise, for on March 3d she was suddenly taken sick, and for some three days was not expected to live from one hour to another. She was attended by two physicians. Her sufferings were very great, yet she bore them with christian fortitude and resignation. At length her disease changed apparently for the better, and hopes were entertained of her recovery, for some three days; but on the morning of the ninth she began to spit blood copiously, with a sharp pain under her left shoulder-blade, which increased until the 11th of March, when she expired. She was conscious all the time, and her soul seemed filled with a sense of the goodness of God to her, and with thankfulness to all her attendants for their kindness.

Elder Sweeny was called upon, and made a prayer, and gave some exhortation, at the time of her burial; but as all her relatives, and also his, were in Indiana, her husband requested a sermon here in memory of her triumphant exit from this world of sorrow and death. Accordingly, by request of her relatives, I tried to preach on the third Sunday in May, to a large and attentive congregation, from Eph. i. 14.

She has left a widowed mother, two brothers and two sisters, with a heart-stricken husband, to mourn their sad bereavement.

CAMDEN, Ind.

DIED—At her late residence in Westtown, Orange Co., N. Y., after a painful and lingering illness, occasioned by a cancer, our very highly esteemed sister, **Julia A. Darland**, aged 57 years and 5 months. Our dear departed sister was a devoted member of the Primitive Baptist Church in this place, (Middletown, N. Y.) She had a clear and correct understanding of the doctrine of salvation by grace, and was an able and faithful defender of the faith which was once delivered to the saints. For the last two or three years she suffered beyond description, from a terrible cancer in her breast and side. In June, 1875, she suffered the painful operation of amputation, and for a time hopes were cherished that her valuable life would be spared; but it was ordered otherwise. At her last visit to the church, she took an affectionate leave of the church; and since she has been unable to attend, she requested the 820th hymn of our collection to be read at our church meeting, as expressive of her feelings. Her mind was calm, and she, though greatly desiring to depart, yet patiently waited her change. She leaves two children, a lovely daughter, who had constantly ministered to the comfort of her suffering mother with discretion remarkable for one of her years, and a younger son; both are left as orphans. May God protect them.

Her funeral was largely attended at the Presbyterian Meeting House in Westtown, on Tuesday, August 22d, and a discourse was preached by her pastor, Eld. G. Beebe, from 1 Peter i. 3-5.—Ed.

James Dalrymple was born May 10, 1798, and died Oct. 16, 1875. He was brought to see himself a poor sinner when in his 17th or 18th year and soon after joined the old order of Baptists. He was a firm believer in the doctrine of the predestination and election of the children of the Lord, and opposed to the inventions of men for proselyting the world. I became acquainted with him in 1863. I have tried to serve the church half of the time, of which he was a member, and he filled his seat as long as he was able, and his house was a "Baptist tavern." He leaves a dear companion, sister Dalrymple, who mourns not without hope, with her children.

On the fourth Sunday in November, our regular meeting day, at the house of sister ter Dalrymple, on account of her being afflicted with rheumatism, the unworthy writer tried to preach a discourse from 1 Cor. xv. 56, 57, to a large congregation of mourning relatives and friends and the church.

E. M. REAVES.

DIED—On the — of July, 1876, little **Johnnie A.**, infant son of Mr. F. M. and our dear sister Sarah Thacker, aged 1 year, 8 months and 2 days. Its diseases were called by the physician cholera infantum and brain fever, of which it suffered much until a while before it died, when it became easy, and gently fell asleep in Jesus. And now we would say, May the Lord sustain our dear sister in her sad bereavement, and may he prepare each and every one of the family to meet where parting will be no more, is my prayer for Jesus's sake.

Our dear little Johnnie, we bid thee farewell; Thou art gone to thy Savior, in his presence to dwell;

O may we all meet thee in heaven above, Where all will be peace, and joy, and love.

A. J. BICKERS.

ANDERSON CO., Ky.

Please publish the death of little **Ida May**, daughter of John and Nancy Hart, and granddaughter of our aged brother, Dea. Joshua Dickerson.

The subject of this notice was sick about five days, with diphtheria, and died June 11, 1876, aged 6 years, 4 months and 9 days. Some months before her death she seemed impressed that she should not live long, and told her pa that she would not live to be a woman. She had fixed up some places in her play, and told her little sister then after she was dead to show them to her brother. While sick, she said the doctor could not cure her, and bade her weeping mother not to weep for her. When her pa was about to administer her medicine, she requested to be let down, that she wanted to say her prayers, (a thing she had not been taught by her parents.) Kneeling by her pa, she silently breathed a prayer undoubtedly indited by the Holy Spirit. A few hours before she died she bade them all farewell, pointing her finger upward, as if beholding something unseen by those about her, and soon expired. O that the Lord may grant us all his presence thus richly, when walking through the valley and shadow of death.

The unworthy writer tried to preach in memory of her death, to a large gathering of friends and relatives, on the third Sunday in July, from Matt. xi. 25, 26.

I. J. CLABAUGH.

TECUMSEH, Neb.

DIED—Aug. 10, at the house of his parents, in Mt. Salem, Sussex Co., N. J., **Mr. Joel H. Elston**, son of our brother Mordecai M. Elston, aged about 27 years.

The deceased was a young man of excellent deportment, and was highly esteemed for his many social and genial habits. He had many very devoted friends in this town, having been an inmate of the family of the editor of the SIGNS, when in business in this place. He was married about ten months ago, to a Miss Yail, of this village, but his health rapidly declined until the hour of his departure came. Wasting away by consumption, he was not unconscious of his approaching dissolution, and the necessity of a saving change to prepare him for a happy immortality beyond the grave. He selected the 700th hymn of our collection, "Resistless Sovereign of the skies," which expressed his sentiments, and his only hope in God, which (by his request) was read at his funeral. A very large and solemn assembly attended his funeral, at which a discourse suited to the occasion was preached by Eld. G. Beebe, from Psa. xxxi. 14-16.—Ed.

DIED—August 16th, in Middletown, N. Y., of tubercular meningitis, **Venetta**, infant child of Dr. G. A. and Addie S. Emory, aged 3 months and 11 days. "Himself hath done it. Can it then be aught Than full of wisdom, full of tender love? Not one unneeded sorrow will he send To teach our wandring hearts no more to rove."

Please publish in the SIGNS the death of my wife. She died of a cancer, May 10th, aged 66 years, 2 months and 20 days.

S. S. CLARK.

HOMOWACK, Ulster Co., N. Y.

ASSOCIATIONAL.

The Concord Association will be held with the Otter Creek Church, at Gerrard, Macoupin Co., Ill., on the 6th, 7th & 8th days of September, 1876.

Those coming on the cars will get off at Gerrard and inquire for S. R. Boggess or J. C. Vansicle, as both places are near the depot. We will be pleased to have as many of the brethren to attend as can, particularly the preaching brethren. Cannot Eld. J. A. Johnson of Indiana visit us once more?

S. R. BOGGESS.

The Indian Creek Old School Baptist Association will be held this year with the Bethlehem Church, Franklin Co., Ind, commencing on Friday before the third Sunday in September, at ten o'clock a. m., and close on Sunday following. We cordially invite all our dear brethren and sisters, especially ministering brethren, to meet with us.

Those from the east will come by way of Hamilton, on the Indianapolis Rail Road, and get off at Oxford. Those from the west will come on the rail road from Indianapolis, and get off at College Corner, Butler Co., Ohio, where they will be met by the brethren on Thursday evening and Friday morning, and conveyed to the place of meeting.

ALLEN HAINES.

The Lexington O. S. Baptist Association is appointed to be held with the Gilboa Church, to commence at ten o'clock a. m. on the 6th of September, 1876, and continue three days. Our brethren and sisters, especially the ministering brethren, are invited to meet with us.

Those coming on the Ulster & Delaware R. R. will have to take the morning train at Kingston on Tuesday, and arrive at Moresville at 11 a. m., where they will be met and conveyed to places of entertainment and to the meeting.

Our brethren coming from Utica by public conveyance will, I suppose, go to Albany and take the Susquehanna Rail Road to Central Bridge, thence take the branch road to Middleburg, thence take the stage on Tuesday morning, and arrive at Gilboa village the same day, and inquire for brother H. B. Roe, or Eld. L. P. Cole, or John A. Morse, all living near the meeting house.

Done by order of the church, B. COLE, Clerk.

The Western Corresponding Association of the Old School Predestinarian Baptists of Missouri has appointed to meet with Hope Church, Carroll Co., Mo., on Friday before the first Saturday in October, 1876, and continue three days. (Oct. 6th, 7th & 8th.) All who love the truth for the truth's sake are invited to attend. The place of meeting is near Wakenda Station, on the St. Louis, Kansas City and Northern Railway.

Those coming by rail from eastward will come to Wakenda, Thursday evening. Those from westward can come to the same place Friday morning in time for the meeting. At Wakenda inquire for J. M. Watson, who resides near by.

Those coming by private conveyance from the west will inquire for brother John Williamson. Those from the north and east will go to Eugene City and inquire for brother J. M. Watson. If any come from the south side of Missouri River, those from the north and south-east will cross at Miami, thence go to Eugene City. Those from the south-west can cross at Waverly, thence go to brother Williamson's or Eugene City.

R. M. THOMAS.

The Maine Association will meet, if the Lord will, with the church at North Jay, Me., on Friday, Sept. 8, 1876, and continue three days. A cordial invitation is extended to brethren from abroad to attend with us.

H. CAMPBELL.

The Maine Old School Baptist Conference will be held this year with the church at North Berwick, York Co., Maine, commencing on Friday, Sept. 1, at 10½ o'clock a. m., and continue three days.

The brethren and sisters, and all who are friendly to the cause, are invited to attend. Those coming from the east or west will be

met at the depot at North Berwick on Thursday a. m. and p. m. and taken to the place of the meeting. WM. QUINT.

The Mad River Predestinarian Baptist Association will meet, if the Lord will, with the Sugar Creek Church, Putnam Co., Ohio, on Friday before the second Sunday in September, 1876, and close on Sunday following.

Those coming from the north and south by the cars will come to Columbus Grove, on the Dayton & Michigan R. R., where they will be met and conveyed to places of entertainment and to the meeting. Those from the east and west will stop at Delphos, on the Pittsburg & Ft. Wayne R. R., where they will be met as above stated.

Brethren and sisters of our faith and order are cordially invited, especially ministering brethren.

JOHN DEFFENBAUGH.

The Licking Association of Particular Baptists has appointed her 90th anniversary at Bryans, five miles east of Lexington, in sight of the Central R. R., from Covington to Lexington, to commence on Friday before the second Saturday in September.

Brethren from the east will be met at Bryans Depot on Thursday evening about six o'clock and Friday 11½ a. m. Those from the west will reach Lexington on Thursday evening at 7½ o'clock and Friday at 11 a. m.

THO. P. DUDLEY.

The Conn's Creek Old School or Primitive Baptist Association will be held, the Lord willing, with South Stott's Creek Church, in Johnson Co., Ind., to commence on Friday before the first Saturday in September, at 10 o'clock a. m.

Brethren and sisters of our order are invited to attend. Those coming by railway will stop at Franklin, where they will find conveyance on Friday morning.

S. P. RIGGS.

The Kehukee Association is expected to convene with the South Matamuskeet Church at Bethel meeting house, in Hyde Co., N. C., on Saturday, Sept. 30, 1876, and continue three days.

Persons visiting it by public conveyance had better come via Norfolk, Va., and leave there in steamer Rotary, early on Thursday morning previous, so as to reach the meeting in time. The steamer goes within a short distance of the place.

Elders and brethren generally from sister associations are invited to attend.

C. B. HASSELL.

The Spoon River Association of Regular Predestinarian Baptists will hold her 45th meeting with Mt. Zion Church, Fulton Co., Ill., 6 miles east of Astoria, on the R. R. J. & St. Louis R. R., commencing on Friday at 10 o'clock, before the first Sunday in September, 1876, and continue three days, at which place teams will be in waiting on Thursday to convey brethren to the meeting. They will also find brother Cooper in the place to stop with. Brethren are invited to visit us, especially ministering brethren.

R. M. SIMMONS.

YEARLY MEETINGS.

The Old School Baptists of Waverly, N. Y., will hold their yearly meeting September 21st and 22d, Thursday and Friday before our regular meeting.

We give a general invitation to the brethren of our faith and order. They will be met at the depot on Wednesday at each train, and on Thursday morning. Inquire for MARVIN VAIL, Clerk.

The Old School Baptist Church of Fairfield Mich., will hold a yearly meeting at their meeting house in Fairfield, to commence on the sixth day of October, 1876, and continue three days.

Elders John H. Biggs and Wm. Pollard are expected to attend, and we would be pleased to see Elder J. A. Johnson, and all others of our faith and order wishing to make us a visit are cordially invited, especially ministering brethren.

By order of the church,

CHARLES LIVESAY, Clerk.

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NEW YORK—Mrs H H Decker 2, D S Slawson 2, Mrs E Tuthill 2, J May 2 20, E B Murray 2.....	\$10 20
PENNSYLVANIA—SA Brunges 210, Laura Weiner 2, Elder S H Durand 10, Eld Thos Rose 2.....	16 10
MARYLAND—Wm A Derby.....	2 00
VIRGINIA—J R Harrey 1 50, Nelly Roberson 2, J W Chapman 2, Mrs M Curtis 2, B F Spindle 2, S J Spindle 4, J H Florence 2 08, E C Trussell 2, Mrs E A Ferguson 2 25, Miss R Moore 2, Presley Fox 1, Sarah Yates 4, Arthur Toler 1 50, L T Thompson 2, Mrs M F Rixey 4, Wm G Moore 2, Mrs T Morehead 2, Mrs L A Lewis 2, T E Hunton 2, J H Manuel 6, Mrs V F Greene 2, F Davis 2, R B Thomas 2, S Rixey 2, S M Moore 2, M P Lee 2, J W Garrett 2, Emily Garrett 2, Mrs Ann Craig 2, G G Galleher 2, P D C Lee 4, Emily Ayers 2 75, Robert Moffat 1, C E Powell 2, Mrs J Ferguson 2, M A Anderson 4.....	84 08
DISTRICT OF COLUMBIA—Fanny Grigsby 2, Mrs A E Frankland 2.....	4 00
ARKANSAS—R A Sanders.....	5 00
MISSISSIPPI—John McMillan 2, W E Edward 2 25.....	4 25
TENNESSEE—Eld A Newport.....	2 00
TEXAS—S A Patille 4, F R Garrett 2, J T Dowdell 2.....	8 00
OHIO—H A Blue 2, Eld L B Hanover 1 18.....	3 18
ILLINOIS—John Watson Jr, 4, Elizabeth Scroggins 4, Col S Jameson 1, Joseph Stephens 2, T P Dobyns 2 30, Almira Peach 2, Daniel Bailes 2 15.....	17 45
MISSOURI—J D Noble 2, J W Rock 4, J R Vanmeter 2.....	8 00
NEBRASKA—W H McClain.....	3 00
OREGON—Edward Loat 3, Eld J P Allison 1.....	4 00
CALIFORNIA—J J Wheeler 2, Gowen Clifford 2.....	4 00
IOWA—Catharine Harden 2, John H Steel 4.....	6 00
KENTUCKY—Jeremiah Ashley 2, C M Humston 4 17, John Gateskill 2, Eld J F Johnson 1 50.....	9 67
Total	\$190 93

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IS PUBLISHED

THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE & SON,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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Signs of the Times.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 44. MIDDLETOWN, N. Y., SEPTEMBER 15, 1876. NO. 18.

POETRY.

FOR HIS GREAT LOVE WHEREWITH HE LOVED US.

Love is the sweetest bud that blows,
Its beauty never dies;
On earth among the saints it grows,
And ripens in the skies.

Pure glowing red and spotless white,
Its perfect colors are;
In Jesus all its sweets unite,
And look divinely fair.

The finest flower that ever blowed,
Opened on Calvary's tree,
Where streams of blood in rivers flowed,
In love of worthless me.

Its deepest line, its richest smell,
No mortal sense can bear;
Nor can the tongue of angels tell
How bright the colors are.

Earth could not hold so rich a flower,
Nor half its beauties show;
Nor could the world and Satan's power
Confine its sweets below.

On Canaan's banks supremely fair
This flower of wonder blooms,
Transplanted to its native air,
And all the shore perfumes.

But not to Canaan's shores confined,
The seeds which from it blow,
Take root within the human mind,
And scent the church below.

And soon on yonder banks above
Shall every blossom here
Appear a full, ripe flower of love,
Like him transplanted there.

L. ALEXANDER.

UTICA, N. Y.

CORRESPONDENCE.

SCIO, Linn Co., Ore., Aug. 1, 1876.

DEAR SISTER LYDIA POWELL:—Your kind favor of July —, 1876, was received something more than a week ago, but I have not had time to answer it till now, and even now I am not fit to write, by reason of ill health, having been for the last two days quite sick; but as you have urged me in such strong terms to write to you, and give you a further explanation of a part of the 8th chapter of Proverbs, I will now make the attempt, although being sensible of my weakness and inability to satisfy your inquiring mind, or give any additional light on the subject to what was published in the SIGNS. In the first place I will say, that I think from the manner of some of the questions you have asked, you have in a measure misapprehended my meaning. You say, "Yet I cannot exactly see how Wisdom can be a figure of the church, from the fact, we read in the ninth chapter that Wisdom hath builded her house, she hath hewn out her seven pillars. Now, if I could understand what house the church has ever built, perhaps I could view it in the same light you do." Now, dear sister Lydia, here is where you surely have misunderstood me. I have just now read over my com-

munication in the SIGNS, and no where have I said that Wisdom was a figure of the church. Dear sister, you must read my communication in the SIGNS again, which, if you do carefully, it will explain itself. My argument from beginning, throughout my whole communication, even to the end, was that *the bride, the Lamb's wife, was set forth or personated under the appellation or name of Wisdom*, and not as you wrote, making me to have said that "Wisdom was a figure of the church." This I do not believe; but I do most emphatically believe that the bride, the Lamb's wife, the Holy City, the New Jerusalem, is presented under the appellation of Wisdom; i. e., name, not figure of Wisdom. You say, "Now, if I could understand what house the church has ever built, perhaps I could view it as you do." Now, here you misapprehended me again. I did not say that the church built any house. The church itself is the house that Wisdom builded. Paul, writing to Timothy, says, "These things write I unto thee, hoping to come unto thee shortly; but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."—1 Tim. iii. 14, 15. Now, this is a great mystery, that even Paul himself could not explain. He says in the next verse, "And without controversy, great is the mystery of godliness," &c. Then why should such a fool as I attempt to explain that which to an apostle was so great a mystery? But we must not disbelieve it merely because we cannot comprehend nor explain it. We as finite creatures cannot comprehend nor explain how the eternal God could exist from everlasting to everlasting; but because we cannot explain it, shall we say that he did not so exist? There is a question asked in the scriptures,— "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven: what canst thou do? deeper than hell: what canst thou know?"—Job xi. 7, 8. And Paul exclaims in ecstasy, "O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor?"—Rom. xi. 33, 34. You say that you might view it in the same light that I do, if you could see how it could be said of the bride, the Lamb's wife, that she

"hath builded her house, she hath hewn out her seven pillars." I ask you, dear Lydia, is this any harder to see, than it is to see how or why an attribute of Deity should be personated under the appellation of a female?—using the pronoun in the feminine gender. Now, the house of God is a full house, a complete house, a finished house; it is not a piece or parcel of a house. It consists of husband and wife, father and mother, and all their children. Christ is the Head and Husband, and the everlasting Father; and the holy city, that heavenly Jerusalem, is the married wife and mother. "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."—Isa. ix. 6. "But Jerusalem which is above is free, which is the mother of us all."—Gal. iv. 26. Thus we have a full, complete and finished house; and it is the house of God, which is the church of the living God. And the Husband says to his bride, "All thy children shall be taught of the Lord, and great shall be the peace of thy children."—Isa. liv. 13. These are all spiritual children. Hence Peter speaking of them says, "Ye also as lively stones are built up a *spiritual house*, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."—1 Peter ii. 5. This is the house that "Wisdom builded." "Who hath heard such a thing? Who hath seen such a thing? Shall the earth be made to bring forth in one day? Shall a nation be born at once? For as soon as Zion travailed she brought forth her children."—Isa. lxvi. 8. This Zion is one and the same with the heavenly Jerusalem, and is the spiritual mother of all the children of God. Christ, as the Everlasting Father, is Head and Master of the house; and the heavenly Jerusalem, as the bride and the mother, is the mistress of the house, and governs it according to our Articles of Faith, which read thus: "The government is with the body," which is the church, and she in union with her Husband are the rightful owners. "Wisdom hath builded her house." There is not a child belonging to the whole house of God that the bride, the Lamb's wife, under the appellation of Wisdom, did not bring forth. They were all begotten of the Everlasting Father, and were brought forth and born of the mother, the heavenly Jerusalem, whose name is Wisdom. In this sense "Wisdom hath builded her house." All the materials that compose the building

were brought forth by her. The apostle, speaking to the holy brethren, partakers of the heavenly calling, says, "Ye are come to the Mount Zion, and unto the city of the living God, the heavenly Jerusalem," &c.—Heb. xii. 22. The wise man, personating the children of the bride of the Lamb, says, "It was but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my *mother's house*, into the chamber of her that conceived me."—Song iii. 4.

"She hath hewn out her seven pillars." The number seven, in scripture language, is used to signify a full, complete and finished number. Hence the seven golden candlesticks, in the midst of which there was one like unto the Son of Man, walking, represent all the churches of Christ, in all their numerous localities, from beginning even to the end. Where two or three are gathered together in his name, he is in the midst. The seven angels with seven trumpets represent all the gospel ministers, sent of God to proclaim the good news of salvation, throughout the entire gospel dispensation. The seven spirits of God sent forth into all the earth, prefigured by the lamb having seven horns and seven eyes, (Rev. v. 6) which represent all the fullness of the Godhead that dwelleth in Christ, and are the same with the seven pillars, which signify the permanent foundation upon which the church is built, which is Christ. And John says, "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb."—Rev. xxi. 14. And Paul says, "According to the grace of God which is given unto me, as a wise master-builder I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is."—1 Cor. iii. 10-13. Now, Wisdom always builds good material on this foundation—gold, silver and precious stones, that will stand the fire, which will only purify them, and cause them to shine brighter. But the wood, hay and stubble represent worldly, carnal professors, and are brought into the building by the flesh, and not by the Spirit, and are combustibles that the

Refiner's fire will consume and burn up.—Mal. iii. 2, 3. Consequently they will lose all the religion that they ever had, which was of the world, and not of God.

Having thus far, in much weakness, tried to explain to your understanding how Wisdom hath builded her house, also how or in what sense she hath hewn out her seven pillars, and made some general remarks in connection therewith, I will now, according to your request, proceed to notice the fourth paragraph, which reads thus: "I love them that love me: and those that seek me early shall find me." John says, "Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren." The heavenly Jerusalem is an affectionate mother, and loves all her children. Her children are all good, obedient, spiritual children, and love their spiritual mother who gave them birth. "And those that seek me early shall find me." The word early, in this sentence, does not signify (as some suppose) early in years, but early in grace. All natural children, as soon as they are born, seek their mother's breasts, that they may thereby grow up to manhood. In like manner all the spiritual children of the heavenly Jerusalem, as soon as they are born a spiritual birth, seek their spiritual mother's breasts. "As new born babes, desire the sincere milk of the word, that ye may grow thereby."—1 Peter ii. 2. "Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her: that ye may suck and be satisfied with the breasts of her consolations: that ye may milk out and be delighted with the abundance of her glory. For thus saith the Lord, Behold I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees."—Isa. lxvi. 10-12.

You next ask me to give my views on the 12th, and the nine following verses. Dear sister Lydia, I think you are rather extravagant. After answering your many questions, now to give my views on ten verses, and explain to you how the church could be speaking, in one letter, with which I would gladly comply, but paper fails me, and I must stop. Suffice it to say, that as I said before, I do not view the church as being separate and distinct from Christ. He is the Head, and the church is his body and fullness, and consists of Husband and wife, Father, mother and children; and all that He possesses are theirs.

Your brother in Christ,

JOHN STIPP.

P. S.—Dear Brother Beebe:—The foregoing was written as a private letter to sister Lydia C. Powell, which was at her request; but since writing it, I thought that perhaps there might be others that would desire a further explanation of my views on the 8th chapter of Proverbs, so I have concluded to send what I have written

to you, and if you see cause to publish it, do so; but if not, please direct and send it to sister Lydia C. Powell, Potts Camp, Marshall Co., Miss., and ablige an unworthy brother, if a brother at all, J. S.

NEAR LAWRENCEBURG, Ky., May 16, 1876.

ELDER BEEBE—DEAR BROTHER IN CHRIST:—I seat myself once more to let you know that I am still traveling in this low ground of sin and sorrow, but looking unto Jesus, the author of all things. O that my faith might be strengthened, like the faith spoken of by Paul. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into the grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulation also, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." How many of us can say that we have this hope? How often do we ask the question, Am I one of the redeemed of the Lord? But this one consoling thought comes home to my heart, "By grace are ye saved." O glorious thought! Indeed it shines bright within my soul, "Salvation is of the Lord." For if I ever found peace within my aching heart, it was when those words were revealed to me, while upon my knees, trying to ask the Lord to have mercy upon one of the vilest of the vile. Something seemingly spoke to me, in a still, small voice, "Salvation is of the Lord." And before I knew it, I was standing upon my feet, trying to praise my Savior. I started toward my home, and thought I would tell all the family when I got there; but before I reached the house the thought came into my mind, Perhaps I am mistaken. But those words I never could erase from my mind. The next thought that occurred was, What must I do? I cannot think of joining the church, for I have not that bright evidence to tell them of that all Christians seem to have. I lived in this manner of doubt for almost five years, and at last had to go with that little hope, which still supports me through my many troubles and trials. I am bound to say with the apostle, By grace are we saved, and not of works, lest any man should boast. Is not this as plain as you or I could want it? It must be by works or by grace; and if it is by works, I am lost; but if it is by grace, I have a little hope. And the apostle says, "If it be of grace, it is no more of works, otherwise grace is no more grace; and if it be of works, it is no more of grace, otherwise work is no more work." I am willing

for every one to have it of works that desire it, but I will take free grace, and say with the poet,

"Amazing grace! how sweet the sound,
That saved a wretch like me!"

"O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" I acknowledge my own weakness and feebleness, both of body and mind; for if I had the power, I would have the Lord to save every friend I have; but our arms are too short. As it is written, "To whom he has not spoken, they shall see; and they that have not heard, shall understand." This shows to me plainly that we can do nothing within ourselves. Some may ask the question, What do you want with a preacher? Why, the apostle says, to feed the sheep and lambs of the Master's fold. Now, my preaching brethren, go forth and preach the gospel of Christ, and know nothing else among yourselves. Console and comfort the feeble lambs of God, giving those that hunger and thirst after righteousness the food that is prepared for them. Jesus says, "Freely ye have received, freely give." They that are of the Lord will gladly receive the great tidings of joy. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. I do not believe the Lord's people are numbered among the many, but among the few. I do not pretend to say how many, but just as many as our Savior suffered and died for, will be saved; not one will be lost. The nearest I can give the number is this: "For the promise is unto you, and to your children, and to all them that are afar off, even as many as the Lord our God shall call." "For the Lord's portion is his people." And Christ says he will give eternal life to as many as the Father has given him. I do believe he has a people. Therefore, brethren, go forth and preach the gospel, knowing nothing among men save Christ and him crucified, ever looking unto Jesus, the author and finisher of our faith; for it is written, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." And I think we can say with Paul, "Therefore, seeing we have this ministry, as we have received mercy we faint not." "For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake." "For all things are for your sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light afflictions, which are for a moment, work for us a far more exceeding and eternal weight of glory." "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." "We then as workers together with him, beseech you also, that ye receive not the grace of

God in vain." Then, tell those who are among the wolves, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." O, brethren, one and all, be ready, like Paul, to admonish God's people, to be of one mind, live in peace, and the God of love and peace shall be with you.

One word to the brethren and sisters of Mount Zion. Let us ever strive to look to the admonition that is left on record, to "Let brotherly love continue." Let it flow from breast to breast. Live in sweet communion one with another, and may you be ever ready to say, Lord, thy will be done. Pray for me, brethren, one of the least among God's children, for I feel myself to be such.

I remain your unworthy brother in hope of eternal life. I can say with the poet,

"O land of rest, for thee I sigh,
When will the moment come
When I shall lay my armor by,
And dwell with Christ at home?"

JAMES S. LONG.

NEWTON, Ill., June 24, 1876.

ELD. BEEBE:—The SIGNS OF THE TIMES come to me regularly, and each number is full of good things; and if I am not deceived in my poor, sinful and ungrateful heart, I receive nourishment and am strengthened by reading the many able expositions of gospel truth, as well from your own pen as those of your many able correspondents, and I feel to thank, praise and adore the matchless grace, mercy and goodness of God, that he has not left himself without a witness in this our day, but has raised up so many able and firm defenders of the glorious gospel plan of salvation by free, rich and sovereign grace; not by works of righteousness which we have done, but according to his mercy he hath saved and called us with an holy calling. O how unlike this is the system of the arminians, or work-mongers. They tell us here in Illinois that all are redeemed and all are called, and therefore that all can repent, believe, return to God and be saved upon the terms of the gospel; but I do not so read the scriptures of divine truth. Paul says, "For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast." Here the apostle says positively that it is not of works, but by grace that we are saved. I will here remark that none ever have been or ever will be saved upon the system of good works; no, unless we are saved alone by the full and complete righteousness and merits of Christ we are forever lost. I feel and realize this, for I know that in me dwelleth no good thing, and my only hope for salvation is in the merits and righteousness of Christ.

But enough; I thought I would drop you a few lines to let you know that I am regularly in receipt of the SIGNS, and to assure you that I still appreciate them very highly.

WM. M. JONES.

ELD. G. BEEBE AND SON:—As I have to send my remittance for the SIGNS OF THE TIMES, I thought I would send you for publication a sketch of my experience, should it meet your approbation; if not, throw it aside, and all will be right with me.

I was born in Cuberlin Co., Ky., in 1814, and my parents were Old School Baptists. I had early impressions to seek the Lord. When I was about fifteen years old it pleased him, as I hope, to show me what a sinner I was; I felt myself condemned before a just and holy God. I applied myself to reading the blessed bible, which condemned me more and more; but still it was the book of my choice. I often retired to the lonesome grove to try to implore the Lord to have mercy on me, the worst of all sinners; but often I could not say one word, but could only sob aloud, and sometimes I would say, Lord, be merciful to me, a sinner. I often went with my parents to meeting, there being but one sort of Baptists then. My mother and myself were sitting together once during meeting, and it was communion season, and an invitation was given to the members of the church to take their seats around the table. O my dear old brother, how plainly I then saw the separation between the righteous and the wicked. I thought my heart would burst, but I tried to hide my feelings as best I could. Suddenly there were two deaths in one family, and O how it shocked me, I was so afraid of death. I attended the funerals, and never shall I forget the promises I made that day, that if the Lord would only spare my life, I would pray to him as long as I lived, and if I perished, I would pray and perish, only there. I found no rest neither day nor night, for I was afraid to go to sleep, and when I did sleep I was terrified with dreams, and would often awake crying to God for mercy. I found at length that all my prayers and strength were nothing, and that I must die and be banished from the presence of God. But while I thus lay in anguish, Jesus of Nazareth appeared, and I hope he forgave all my sins. A love to God and his dear people sprang up in my heart, and the world was nothing. My night was turned into day, and the glory of God appeared in everything I saw. How did I sing from day to day, and wished to sing my soul away. But O how many sorrows, doubts and fears I have passed through since the day the Lord set me free. I am now nearly sixty-three, and nearly ready to be offered, and the time of my departure is at hand, and I can say that I have fought as good a fight as the merciful God ever taught me how. And now, my dear brethren, when it goes well with you, will you please remember me?

Now, my dear old brother, I have been sick nearly all this winter, and have not been able to write, and what I have written is just like the unworthy writer; and should you see proper to arrange it for publication, I should be pleased, but if not, cast it aside, and all will be right.

ELIZABETH B. SCOTT.

SALISBURY, Md., August 6, 1876.

DEAR BROTHER BEEBE:—Being alone to-night, I feel like talking of the goodness of the Lord to me, a poor, sinful worm of the dust. I feel that I am the very least of all my Father's children, if I am indeed a child. I know I have but one real pleasure in this world, and that is in meditating on the goodness and mercy of the Lord. I have a large family, and am the only Baptist in it, so I have no one to talk with, only my blessed Lord, excepting when occasionally I see some of my dear brethren or sisters, and that is very seldom. Being a little out of the way, they seldom come to see me; but in my solitude I meditate on the goodness of the Lord, and then it seems to me I could talk always, and my tongue would never tire. We have but very little preaching, and frequently when we have I cannot attend, but my heart's desire is to be with them. I don't forget the appointments, which are once a month. It is very pleasant to meet together, for the Lord assures us that where two or three are gathered together in his name, he is himself in the midst of them; and I think we often realize his gracious presence. Your paper is very comforting to me, and I look for its arrival as those who are of the world look for gold; for its pages are precious to me, and when I read them they afford me a feast. I sometimes have to say,

"Marks of grace I cannot show;
All polluted is my breast."

But in your pages I find so many dear ones speaking the same language, that I am made to rejoice to find that I am not all alone in traveling over the rough road. It is indeed rough, but when we have passed over the rough places we can look back and see how it was all for our good; for it makes us feel more humble and childlike. For two years before I was baptized I thought if I were only baptized all my trouble would be over; but I have found it only a relief from that one trouble, and a sweet relief it was to me, for this world and the things of the world look very small to me at times. I have a great deal of persecution to encounter, but our blessed Savior has told us that in the world we shall have tribulation; but be of good cheer, he will never leave nor forsake us. And O how precious to know that his promises are all true, and that he will not suffer us to be tempted beyond what we can bear.

Now, dear brother Beebe, I will submit this imperfect scribble to your better judgment. If you think there is in it a word of comfort to any of the little ones you may give it a place. And, dear brethren and sisters, until time shall be no more with us, may the choicest blessings of heaven rest on you, and finally may we be gathered with all the redeemed around the throne of God, there to be with the blessed, forever to sing praises to God and the Lamb. It is a glorious anticipation to such poor worms of the dust as

Your sister in much tribulation,
MARIA J. HUSTON.

TRIVOLIA, Ill., August, 1876.

DEAR ELDER BEEBE:—I have been a reader of the SIGNS OF THE TIMES twenty odd years, and a subscriber eighteen years. During that time I have written several short communications which have appeared, and several which have not; but I felt that they were not any of them worthy of a place in our family paper, therefore I never thought hard. But when I ask a brother in person or by letter for his views or counsel, and that in regard to the order of God's house, and get no reply, I feel that it is treating me rather cool. I wrote you in regard to crediting two dollars to sister Sheple, but still it is not credited. I also asked your counsel in regard to a member that had been excluded and restored, &c.

* * * * *

But the object of my writing at this time is to ask you for counsel on another point; and I hope you will not treat me with silence. I feel that the Old Baptists are one, whether in the north, south, east or west. If you were here I would not consider you any more a brother than I do now; for I feel that we have been led by the same Spirit, and are trusting alone in Jesus for all things.

Suppose you were to settle in our neighborhood, holding a letter of dismissal from a church, and a difficulty should arise between you and a brother, and the brother comes to you to try to settle it, and fails, and then takes one or two brethren, and you will not hear them; is that as far as he can go? Are there no further steps to be taken? If there are no further gospel steps to be taken, it looks to me that there would soon be no fellowship. When we feel that we cannot help withdrawing the hand of fellowship from such as walk disorderly. Then if the offending brother should hand back his letter, how could the members of our church meet and commune with you? Surely there must be union before communion.

Brother Beebe, you will understand me, though I write in a bungling way; but I trust with no other motive than to inquire after the truth. We learn that in the multitude of counsel there is safety. And we should keep the house clean, and if an eye offends we should pluck it out; for it is better for one member to perish, than that the whole body should be cast into hell fire.

Hoping you will gratify us at an early day with a reply through the SIGNS OF THE TIMES, I remain your unworthy brother,

E. D. VARNES.

REPLY.

But few perhaps of our correspondents know the perplexities and trials under which we sometimes labor in conducting our publication. We are constantly in receipt of a greater number of communications than can be crowded into our columns. Among our numerous contributors we have a goodly number of as able writers as ever wielded a pen; we have many others whose letters, though good, are written in penman-

ship, orthography and punctuation unintelligible to ordinary compositors. This class of writers depend on us to prepare their manuscript for the press, and often charge us not to insert what they write to the exclusion of better. Our many duties leave us little time to re-write, copy or correct all the letters which would otherwise be inserted; but we do the best we can in that way.

In replying to inquiries after truth our embarrassment is still greater. On all questions on which we have any light, so far as we have time and space, we cheerfully express our views. Indeed, we seldom select for ourself a subject to write upon—but as the servant of all we prefer to wave our own privilege that we may serve others. It cannot, however, be reasonably expected that we are competent to expound every difficult question that may arise, unless we were like the young preacher who boasted that *he could take any text in the bible and make nothing of it.*

Troubles of a local nature cause excitement in some of the churches far distant from our locality, in which parties are formed and conflicting views are contended for, and we are appealed to for advice and counsel, in matters on which we have presented to us only *ex parte* statements; on which if we give any opinion, our views predicated on an imperfect understanding of the full merits of the matters at issue, are liable to be misconstrued, and so interpreted as to do more harm than good. Brethren and churches where the trouble exists would do better to search the scriptures and ask counsel of God, than to make public their local troubles to the extent of the circulation of the SIGNS OF THE TIMES.

If we correctly understand the case supposed by brother Varnes, we would say that a brother holding a letter of dismissal does not dismiss him from his church until he actually becomes a member of the church to which he is dismissed. The rule given in Matthew xviii., for laboring to reclaim a brother who has offended *thee*, is clearly stated, and there is no suspension of labor allowed until the offending brother is reclaimed, or the matter is laid before the church to which the offender belongs; then it ceases to be a personal offense, and is to be tried and decided by the church, and the church is bound by the law of Christ to try the case by the same law, and if the offender will not submit to the decision of the church, he must be excluded from fellowship, and be regarded, until reclaimed, as the Jews were bound to regard heathen men and publicans.

Of course we have no new course of proceedings to propose or recommend; the laws of Christ, as given in the New Testament, are ample; they should be strictly adhered to, and in the spirit as well as in the letter of the gospel.

If we have neglected to credit any money sent to us, if brother Varnes will give us the full name and address of the person, and amount to be credited, we will see that the credits are promptly made.—ED.

GOD IS LOVE.

While sitting at the breakfast table this morning I saw suspended across a corner of the room, in large white letters, "God is Love," and my attention was riveted to the three beautiful words. To the family around the table I talked a little about the dear daughter's motto, "God is Love;" but the sweet little words, so replete with precious meaning, have taken possession of my heart and mind, and filled my soul with their fullness, until I am sweetly impelled to write, and reiterate the thrilling sentiment that "God is love."

Turning to the words of the loved disciple we read, "And we have known and believed the love that God hath to us. *God is love*; and he that dwelleth in love dwelleth in God, and God in him."—1 John iv. 16. This tells us not only *how* God is, but also *what* he is. It speaks to us not of a passion or attribute of God merely, but of God himself, and declares what is his essential being or nature. And O it is wonderful to be told that God is love! We have often seen the happy influence of love dwelling in the hearts of some of our fellow creatures; but alas! we have also beheld in them opposite and conflicting passions, which almost neutralized the sweetness and obscured the beauty of love. Then again, we may have known a tender parent, a sweet sister, a clinging wife, or a devoted friend, in whom love only filled the heart, prompted the act and crowned the life, never saying or doing anything to hurt or afflict, but ever seeking to be good and kind; and O how amiable, beautiful and lovely such a character and person appears to us. Love is seen in all they do, and it beautifies the life, makes the behavior pleasing, and every action kind and dear. When such a mother corrects, we know it is because to her child she is love, and the child feels the same—my mother loves me. Therefore the chastisement itself is a tender manifestation of love, and does not alienate or harden the child, but betters it and endears it the more. And it is so in every case where love dwells and rules. It is supremely so with God, "for God is love." My comforted soul rejoices and exults in this sweet truth, *God is love!* Once I knew it not, felt not its transforming power and sweetness. I verily thought that God was angry with me, and that his anger would burn against me with just indignation and fearful fury forever. And O! the floods and billows of divine wrath overwhelmed my agonized soul, and I went down into the deep, dark waters of despair and death, where there was no gleam of life, no ray of light, no comfort of hope, no joy of salvation. But this was because I did not know, did not feel, did not believe that "God is love." O sweet and blessed truth! It now fills my redeemed and comforted soul with joy and peace which I cannot express. Men may and do hate me, but O, God is love. His bright, majestic face wears no angry

scowl; no dark look of hate sits in his love-lit eyes. No, brethren; but we may now say, "Our Father who art in heaven, hallowed be thy name." Yes, we supremely love him and profoundly adore him. And "We love him, because he first loved us." "God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Therefore in spirit we are now sweetly reconciled to God by the death of his Son; for "we have known and believed the love that God hath to us." "Because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Truly this is wonderful, that God would love sinners, and shed his love abroad in our hearts. And that he would do this, not by men or angels, but by the Holy Spirit, the Spirit of life, of love and of peace. Then, too, to think that God would commend his love toward us by so dear a sacrifice as the death of his own beloved Son, while we were yet sinners. How richly this manifests the sweet truth, that God is love. No wonder that John would joyfully exclaim, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." That sinners of a mortal race, heirs of corruption and death, should be redeemed through the agony and bitter death of God's dearly beloved Son, and be made perfectly holy and completely happy in the everlasting love and favor of God. Yea, that the tears of every mourning soul should be wiped away, and that every contrite son and daughter, who have received the sealing spirit of adoption, should be received in and with their precious Redeemer up into heaven as his dear brethren, and as the beloved children of God. O this is love! and it surpasses my utmost thought. Yet sweetly do I feel its power. Already has it sweetened my bitter cross, sanctified my deep afflictions, comforted my sorrowful heart, given peace to my troubled soul, and made me patient in tribulation. *God is love*, and he is my God; hence I derive my hope, my solace and joy. My chastened soul would sweetly yield to his will, and with the submission and love of a child say, "The cup that my Father giveth me shall I not drink it?" Yes, for then it shall pass away; and my Father will also give me the cup of salvation, overflowing with joy and gladness, in sweetest songs of thanksgiving and praise. Yea, even now, "He giveth me songs in the night of my pilgrimage," as our precious brother Durand has so sweetly told. Once, indeed, I thought, with sorely afflicted Jacob, that "All these things are against me;" but I have, with him, been made to see and feel the loving kindness of God in his merciful and fatherly hand-dealings with me. He gives me to know by blessed experience that it is because "God is love," and loves me, that he thus chastises me. If I were without chastisement, then I should not be a son. Therefore I can sweetly say with Paul, "And we know that all things work

together for good to them that love God." This we know, because God "worketh all things after the counsel of his own will," and because he loves us. For if we love God, it is the effect and proof of his love to us. Then, how shall we know that we do indeed love God? John says, "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love." Then if we love the brethren, the disciples of Jesus, the children of God, we also love God and dwell in him. And O how blessed, that God the Most High is our dwelling place. Love delights to dwell with and in the bosom of its object; therefore we can never be fully satisfied, nor feel that we are perfectly blessed, until we are adopted unto God and received into his presence, where there is fullness of joy. But the love of God will do this for us, for "Love is stronger than death;" and it will meet every foe, brave every danger, and overcome every obstacle, that the dear objects of God's love may be conformed to the perfect image of his glorified Son, and be with him in glory. Therefore the sweetly assimilating and gloriously transforming power of love, the love of God in Christ, which is shed abroad in our hearts, will fulfill its happy mission, and present us "holy and without blame" before God in love." And there we shall with ineffable bliss forever know that "GOD IS LOVE."

D. BARTLEY.

MARCH 24, 1876.

FAIRFAX STATION, Va., May 28, 1876.

ELDER BEEBE—DEAR BROTHER IN CHRIST:—I have for two years had it on my mind to write you what I hope the Lord's dealings have been with me, a poor sinner.

When I was between eleven and twelve years of age I dreamed that the world was being burned up, and there was no way for me to escape. I was very much affrighted, and awaked out of my sleep and ran to my parents, and my mother asked me what was the matter, and I told her I was sick. I was out in the orchard the next day, meditating on my dream, and it appeared to me I was a lost sinner in the sight of a holy God. I felt afraid for any one to know how I felt, though I thought they could see something was the matter. For a short time my load of sin bore so heavily upon me that I knew not what to do; then my distress measurably left me, but it returned again as heavily as at first, and so continued, more or less, until I was thirty years old. In the month of July my burden became heavier than it had ever been before. My mind became so much distressed that I thought I must die; there was no mercy for so great a sinner as I was. I had to pass through a piece of woods every night as I returned from my work, and feared that Satan would lay hold of me every moment. In this state I continued until the next October, finding no rest for my

poor soul. On my bed when I closed my eyes it seemed to me that Satan was ready to take me off. I had no hope, and felt that God would be just in banishing me forever. I came home from my work one night, and I could not sleep. At a late hour I took up a hymn book, and read that good old hymn, "Come, ye sinners, poor and needy," and I read on till I came to the words,

"None but Jesus, none but Jesus,
Can do helpless sinners good."

And I was enabled to rejoice in the Savior's love and power, and to give God all the glory for his wonderful love and mercy to me, a poor, lost, perishing sinner. But I soon began to fear that this comfort was only imaginary, and that I was deceived. But my burden was gone, and I could not recall it. I desired to do so, but could not, so I was in great distress. I was out in the corn field at work, and I there tried to ask the Lord to have mercy on me, and a ray of light seemed to shine in my heart, enabling me to rejoice in the brightness of the glory of God. But my pathway has been a thorny one, and I have been down and up, but oftener down than up, and have encountered many conflicts in the low grounds of sin and sorrow.

In the November following, on the third Sunday, I was baptized by Mr. Marders, and received in the New School Baptist Church, and continued with them nineteen years, and enjoyed myself very well for some years. Mr. Marders had once been with the Old Order of Baptists, and set forth salvation by grace from first to last in the salvation of sinners, but still was an advocate of the so-called benevolent institution. But after a few years he began to have protracted meetings, and I joined in with them, and tried to do my part of the work. But after these meetings were over I felt condemned. The new converts seemed at a loss as to what to say when they came before the church to relate their experience. The pastor would ask them some questions, and receive them for baptism, and into the church. But it was not long before some of them would have to be excluded. I had at times serious thoughts about these things, but thought perhaps it was all right. For four years, during the war, we had no meetings, but after the war was over the same pastor came back, and was somewhat changed in his doctrine. He said his views were not as they had been. I became somewhat dissatisfied, but said nothing, for I was greatly attached to him personally; but he was soon called away by death, and we called another, B. P. Dulin, and he preached salvation free to all who would receive it, offered conditionally to all. I became dissatisfied, and could not go with this doctrine. I was so much discontented that my life became a burden to me. But in this state I laid the blame to myself. I thought the wrong was with me, and so tried to content myself; but at every meeting I would be torn all to pieces. While I was in this state

your Corresponding Meeting was held with the Frying Pan Church. On the last day of it you, brother Beebe, preached the last sermon, from these words, "For I delight in the law of God, after the inward man."—Rom. vii. 22. I went to that meeting, desiring God might give me a hearing ear, and I think I can say I did hear. You told my feelings better than I could describe them. I then thought my standing was in the wrong place, but how to get out I did not know; if I had been left to myself I might still been there. On one occasion I went to meeting, there was to be a protracted meeting, and Mr. Dulin took for a text the words, "Acquaint now thyself with him and be at peace, thereby good shall come unto thee."—Job xxii. 21. And he applied them to all the congregation, exhorting them to acquaint themselves with God. I went home very much dissatisfied, and said if Mr. D. came to my house during the meetings I would speak to him about it. He came, and Mr. Risdon with him, and after dinner I asked Mr. Risdon for his views on the parable of the sower; and he said the good ground that brought forth thirty, sixty or a hundred fold, was the ground which was before prepared for the word. Mr. Dulin disputed this, and said they all had the same chance, that the others would not receive it, and argued to that effect. I heard his doctrine through, and found it was all of works and will-worship. Then I asked him if he called the sermon he preached on Sunday the gospel. He said he did. I asked him if he believed the words of Eliphaz, Job's miserable comforter, were gospel. He said it was all gospel. I said I did not think so, and asked him if he thought the preaching of the law was gospel, and he said it was all gospel. I then told him I had heard the terrors of the law preached for gospel as long as I intended to, and I would support such preaching no longer. The next day he said at the meeting that they must call a church meeting to sift the church. When I heard that I said it would not require a very fine sieve to sift me out. They called a church meeting for Monday, and I attended, but they postponed it until the regular meeting. I again attended, and told them I did not consider myself any longer a member, and asked for a letter of dismission. Mr. Dulin promised that I should have a letter of recommendation. I got no letter, but I went to some of the rest of them, and found they were all the same in substance, so I concluded to stand alone. I thought I was better off away from them than with them. I studied my bible, and tried to ask the Lord for light and understanding in his holy word; and I think I had light given me. I read as I had never read before; but none can tell the trials I endured.

During this time I had the pleasure of hearing Elder J. L. Purington and Elder W. M. Smoot several times preach the unsearchable riches of Christ, which was food to my hun-

gry and thirsty soul. So I wandered about several months, and finally went to the Bethlehem Church, at their April meeting, three years ago last April, a distance of about fourteen miles, to hear Elder J. L. Purington, and returned well satisfied. At their June meeting I attended on Saturday, as a stranger, and heard Elder Purington, and while he was preaching I thought if an opportunity was given I would go before the church; and I did so, and related to the church what I hope the Lord had done for me. I was received, and on the next day was baptized by Elder J. L. Purington; and I can say I have enjoyed the blessings of the gospel preached by Elder Purington while he was with us, and from other brethren, far beyond what I deserve. I do love to meet with the church; the members are so kind one to another, all are of one mind and one accord, all speak the same things, and all are contending for the faith once delivered to the saints. Love abounds among them, there are no contentions, and all is love and peace and sweet fellowship. But I feel myself so unworthy to be a member with them, I wonder how they can fellowship me.

I hope, brother Beebe, I have written this in the fear of the Lord, and with a feeling sense of my inability to write on the subject, and utterly unworthy to take the sacred name of God upon my sinful lips.

In conclusion I will say, if any one shall see this imperfect scribble, who may be in the same condition I have been in, let me remind them that they cannot get out of Babylon of themselves, till God break for them the chains of their captivity. When the Lord sent his people down to Babylon, at his appointed time he brought them out. He can open the prison to them that are bound, and bring the prisoners out of their prison-houses. He is ever mindful of his children. He has said to Zion, "Can a woman forget her sucking child? Yea, they may forget; yet will I not forget thee."

Brother Beebe, I have intruded on your patience more than I intended to, but this has been on my mind, and I have so longed to write I could not well forbear. May the blessing of God rest upon you and all the household of faith, is my prayer for Jesus' sake.

Your unworthy brother,
JOHN R. KERNS.

ST. MARY'S, O., June 12, 1876.

DEAR BROTHER BEEBE:—I have been a reader of the SIGNS for over thirty years, and have had but few occasions during that time to differ with you on subjects presented as editorial in the SIGNS, and I regret now to have occasion to do so. I allude to your remarks on the text, John x. 12, "But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and fleeth, and the wolf catcheth them and scattereth the sheep." It may be that I do not rightly understand the meaning of

this verse and others in this important chapter. It seems to me that the sheep referred to by Christ are the people of God, or those who are born of God, and that the hireling is the hypocritical, pretended preachers, and that the wolf is the devil. As an Old School Baptist and reader of the scriptures, I am taught to believe that the christian is kept by the power of God from the destruction of the wolf or devil. In verse 28 Christ says they shall never perish. Neither the wolf nor the devil is able to pluck them out of his hands. Verse 29 says, "My Father which gave them me is greater than all, and none is able to pluck them out of my Father's hand." I find in brother Beebe's hymn book a hymn by Toplady, No. 528, the following glorious expressions:

"The work which his goodness began,
The arm of his strength will complete;
His promise is yea and amen,
And never was forfeited yet."

Things future nor things that are now,
Nor all things below nor above,
Can make him his purpose forego,
Or sever my soul from his love.

My name from the palms of his hands
Eternity will not erase;
Impressed on his heart it remains
In marks of indelible grace.

Yes, I to the end shall endure,
As sure as the earnest is given;
More happy but not more secure
The glorified spirits in heaven."

The Arminian doctrine is that a child of grace may fall and be lost, but the bible doctrine is that none can pluck them out of the hand of the good Shepherd; because he lives they shall live also. I hoped that some one more capable would refer to this important subject. I don't refer to it for the purpose of controversy, but to get more light. I may be all wrong.

WM. SAWYER.

REMARKS.

We also believe that the sheep referred to in the text, John x. 12, represent the children of God, which were given to Christ by the Father, and for whom Jesus laid down his life, and to whom he giveth eternal life, which he holds securely in his own hands, and which cannot be plucked out of his or his Father's hands, for of them he says, "I give unto them eternal life, and they shall never perish." All this we designed to fully express in our reply to brother J. B. Law, on page 82 of the current volume.

Although the eternal life of all the saints is hid with Christ in God, and so securely that "neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate them from the love of God which is in Christ Jesus our Lord," (Rom. viii. 38, 39,) still they are, while here in the flesh, exposed to the wiles of the devil. They are sometimes captivated and even led captive by the devil at his will.—2 Tim. ii. 26. God delivered Job, for a season, into the hands of Satan, but not so as to imperil his life. Paul delivered Hymeneus and Alexander

unto Satan, that they might learn not to blaspheme.—1 Tim. i. 20. Peter was subjected to Satan's sieve; and our great Redeemer himself was led by the Spirit into the wilderness to be tempted of the devil. But in no case has the eternal life and perfect safety of any of God's children been jeopardized by Satan or by unfaithful shepherds.

The parable of the hireling shepherds was, in our understanding of it, to show how false and unreliable all hireling shepherds are, and how unlike our good Shepherd, whose own the sheep are, and who laid down his life for them.

A shepherd is one who assumes the charge of the sheep, to watch, guard, protect and feed them. But a hireling, who feels no interest in the sheep, has only his own selfish ends to look to, and will not stand by them in the trying hour. Unhappily we do not lack for examples of the unreliability of unfaithful, mercenary pastors, who care not for the welfare of the flock; if they can only secure their own selfish interests the wolf may come and scatter the flock and catch the sheep for aught they care. Allowing the wolf in our parable to mean the devil, has not brother Sawyer known Satan to catch or gain an advantage over some of the flock of Christ through the unfaithfulness of mercenary pastors, and to scatter, rend and divide the saints, sowing discord and promoting disorder and confusion? But the text does not intimate that the wolf shall be permitted to kill, or finally destroy, or cause ultimately to perish, a single sheep or lamb for whom Jesus died. The great and good Shepherd is responsible for the final and eternal salvation of his people, though they all might forever perish if their safety were left to hireling shepherds.—ED.

FAIRFAX C. H., Va., August 28, 1876.

ELDER G. BEEBE & SON—DEAR BRETHREN IN HOPE AND LOVE:—I have received many letters of late from those poor and afflicted little ones who are scattered throughout the length and breadth of these United States, asking why I do not write more for our paper, the SIGNS, and I have as often tried to tell them the reason, but it seems my reason takes but little effect upon them; but I will state it once more, and then try to prove it true. It is simply this: I am not capable of writing anything calculated to encourage or comfort or instruct any of the Lord's poor, and to borrow the language of a dear aged sister who wrote me a month or so ago, "I have not the ability, power of expression, nor the matter;" and it often comes up to my mind, O, if I could only write like brother A. or sister B., what a comfort it would be. But it is not so, and I know it is just as it should be, and therefore all I can write is hard things against myself; for while it is the will of the Lord to give to some the gift of exhortation, and to others the gift of teaching, there is certainly a class to receive exhorta-

tion, and that need teaching, and I really feel that I am one of that class, and feel my need of a teacher and the want of exhortation every day. I know I am the least of all saints, if indeed I may be called one at all; but while this is the case with me, my dear aged brother, I feel like I should enjoy so much a little talk with the Lord's poor in my lonely hours, as I am still cut off from meeting with them in their beautiful assemblies; but expression is gone, and I cannot. O how I would love to say, "Hear what the Lord has done for my soul;" for although he has greatly afflicted me, he has never suffered his faithfulness to fail, nor withdrawn his loving kindness from me. Not that I feel the least worthy; nay, dear brother, I feel thankful that the Lord suffered me that loss also, when he showed himself to me as a consuming fire. Yea, all I have suffered thus far has proved to me gain, and I have his word that all things work together for good to them that love him, to them who are the called according to his purpose. I feel a great desire to love God for his exceeding kindness to me, and for his rich grace; yea, my brother, I desire to love him because he first loved me. Often of late I am tempted to doubt whether I am embraced in that call of purpose and grace; but in much weakness I have been sustained while fighting with the old man, (I hope by the Spirit of the Lord,) and have put the question to him in some way like this, If I was not embraced in the call of love and mercy, would I desire to love God at all? And then when the tempter stretches out his arms, and wants to show me all the wealth of earth, if I will only worship him, I lift my eyes to heaven, and thank the Lord that he has been pleased to banish earthly riches from my view, for I know by past experience that the taking away of my health in this particular respect has worked for my good. And as a dear sister wrote me not long since, my house of two little rooms was in my way, I felt to say, Amen; for as my dear Redeemer had not where to lay his head, why should I wish to be more highly favored than he? O dear brethren, who am I, that I should be counted worthy of the fellowship of the sufferings of my dear Redeemer? And when the world and the devil asks me what I have to be thankful for, I can only say, I have too much. But this may seem strange to many who perhaps have strained their little means to send to my relief; but they who have an understanding mind will understand me, and those that have not cannot, and it is not in my power to give the understanding. But the children of God are a peculiar people, yea, widely differing from any other people; they all want to become beggars, while all other people desire to have enough to keep them from begging. And I feel encouraged that I am day by day being brought low enough to beg to be more like Jesus. I want to lie at his feet, and desire above all things to walk

in his footsteps, and be possessed of that peculiar, humiliating spirit which was so characteristic of him, and that spake those beautiful words, "Not as I will, but as thou wilt." Therefore, dear tried ones, there is a peculiarity about the children of God that I love, and it affords me comfort in these my lonely hours, for it comes to me in a way of confirmation, "We know that we have passed from death unto life, because we love the brethren." I know I love these beggars, for they are a peculiar people, zealous of good works. So they are not beggars like other people, either; they beg in a peculiar manner—to have nothing of their own, yea, to have all their filthy garments taken from them, and to become like the poorest man that ever lived, for in that peculiar way they become rich. Just at this time comes to my mind an old stanza that I used to hear sung when quite a little boy, and I have not heard it since, which I will quote, to show what I think of those peculiar beggars, who are rich, notwithstanding their extreme poverty. It runs like this:

"The richest man I ever saw
Was one that begged the most;
His soul was filled with Jesus,
And with the Holy Ghost."

Now these are the peculiar riches which these peculiar people beg for, and I feel that in a peculiar sense they always get just what they beg for; and yet there is a peculiarity about getting these peculiar riches. While other classes boast that they get what they beg for *because* they beg, yet these peculiar people, whom I love, get what they beg for *in* begging, and the *because* is not for them to meddle with. For, "Even so, Father, for so it seemed good in thy sight," is all this peculiar people desire to know, as far as the manner in which the Lord answers their cry is concerned; for their cry is, "Thy will be done," not mine, and so they live a peculiar life, dying daily, and yet living, and yet again they live not, but Christ lives in them the hope of glory; having nothing, yet possessing all things. Yes, indeed, all things are yours, and ye are Christ's, and Christ is God's. Then what a rich people are these peculiar beggars. "Blessed are the poor," for God hath chosen the poor of this world, rich in faith, and heirs of the kingdom. Then are not these poor, afflicted, peculiar people highly favored of the Lord? Since I have been a sojourner among the Old Baptists I have seen many of these dear, humble beggars, and the manner of their begging is very peculiar, too. Their voices do not raise to that high strain, as if they thought their Lord had gone to sleep, neither do they cut and tear their flesh, as some did in the days of Elijah; but in patient waiting they come to the throne of grace, begging for a sweet submission to the will of the Lord, expressed somehow thus:

"Dear Lord, though bitter is the cup
Thy gracious hand deals out to me,
I cheerfully would drink it up;
That cannot hurt which comes from thee."

O, dear, little, trembling ones, fear

not, for all things work together for good to them that love God, to them who are the called according to his purpose; and let us join and sing, "O how I love to sing." My mind is somewhat wont to sing this song, in spite of all my doubts, fears and afflictions:

"And must I part with all I have,
My dearest Lord, for thee?
It is but right; since thou hast done
Much more than this for me."

"Yes, let it go; one look from thee
Will more than make amends
For all the losses I sustain,
Of credit, riches, friends."

What more need I say to prove what I stated in the foregoing part of this scribble? I think I had better close; and if you, my dear brethren, should think proper to give this a place in the SIGNS, it will not make me any better, I know; but if you think there is anything in it that is worth inserting, you may do so; if not, throw it aside, and all will be right; and may the blessing of the Lord attend you, is my prayer for Christ's sake.

Your little brother,
ELI T. KIDWELL.

UTICA, N. Y., June 15, 1876.

DEAR BROTHER BEEBE:—I have received the 12th number of the SIGNS, which reminds me that it is one year since I remitted to you. Then I could not address you by that endearing name, neither do I feel worthy now, especially when I address such dear old veterans as yourself and others that have stood the heat of the battle for more than half a century, and do so earnestly contend for the faith once delivered to the saints, in opposition to all the sects and forms of the day. It is a little more than one year since my mind became exercised about uniting with the visible church by baptism. The great difficulty with me was, Am I a fit subject to follow that dear Savior in the watery grave? Am I, who feel that in me dwells no good thing, worthy to have a name with that people whose God is the Lord? And my daily prayer was, "Lord, show me a token for good;" and bless his dear name, I do believe he has answered my prayer; and although I have had to walk much in darkness since my name has been with the people of God, yet I can say that not one good thing has failed me of all the Lord has promised. Dear brother, how many of the Lord's children are standing without the fold, afraid to enter in. They love the truth and meet with the saints for worship, but feel so unfit to be numbered with them. May the dear Lord enable them to look away from self for fitness, and look to that precious Savior who died that they might live, who is the end of the law for righteousness to every one that believeth; and although, as I said before, they are the Lord's children, they cannot enjoy communion and fellowship with the obedient children.

But I do not wish to intrude on your valuable time by reading my

scribble, but I must acknowledge that the SIGNS has been read by me with more interest of late than ever. May the Lord inspire those able writers to continue to write for the edification of his children, and may you be spared, dear brother Beebe, if it is his will, to publish the same, is the desire of the least of all, if a child at all.

ELI CARTWRIGHT.

SULLIVAN, Ind., Jan. 29, 1876.

DEAR BROTHER BEEBE:—The SIGNS OF THE TIMES, together with my bible, are the greatest enjoyments I have. When I read the editorials, and the dear brethren and sisters' letters, I can but love them for Jesus' sake. I often sing the words of the poet,

"What are our light afflictions here
But blessings in disguise?"

They are but for a moment. From the beginning to the end of time is but a moment, and we have but a fraction of that moment to endure our sufferings here, though we are many times brought through temptations and sorrow. Among the good things dealt out to us here are temptations, tribulation and sorrow, to separate us from the world, that we may seek our all in Christ. How comforting to the tempest-tossed soul, when faith assures us that the everlasting arms of his love are underneath us, and that in love he every trouble sends. Not a groan or a sigh is made in vain. "That the trial of our faith, being much more precious than of gold that perisheth, though it be tried by fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ." Thus we are made to lean upon God, as our only place of refuge and comfort. The desire is to be clothed upon with our house which is from heaven. Faith as a light from on high points us to the haven of rest and joy beyond these gloomy shadows, where death, sorrow, pain and sickness cannot enter.

Do with this as your better judgment may decide, and all will be well. Pray for one among the least.

ANNA M. THOMAS.

LEBANON, Ohio, Dec., 1875.

BROTHER BEEBE:—We have no preacher here since the death of Eld. J. A. Thompson, though one comes every month, yet they do not preach to please me. All the preaching I get is from the SIGNS OF THE TIMES. I have taken them ever since 1850, and I can say that I have never seen one thing in your editorials that I did not love, for it is all gospel truth. It seems to me the time is at hand when we shall see some things that we never witnessed before. While thinking of these things, the passage in Songs iii. 9-11, came to my mind, and seemed so lovely, I will ask you to preach me a sermon on it. Do the daughters of Jerusalem ride in that chariot?

I remain your sister, in the bonds of the gospel,

MARY L. KEEVER.

(Editorial reply on page 212.)

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 15, 1876.

THE ADOPTION.

(Concluded from page 201.)

If we understand sister R. Anna Phillips, there is a radical difference in our views on the subject of Adoption. She holds that the soul and heart of believers have followed Christ in the regeneration, and the body has not—cannot in this life, or until after death; but that the body without regeneration is received into the kingdom by adoption.

What is the body of a man without a soul? If it be a man, it cannot see the kingdom of God except it be born again.—John iii. 3. Not even by adoption. If water baptism were a birth, still it is said, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. The assertion that baptism in water initiates the man into the kingdom, is what we charge the Campbellites with preaching; but not only a being born of water, but also of the Spirit, is indispensably required for an entrance into the kingdom of God.—See John iii. 5. Jesus gives an explanation to Nicodemus, when he says, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Was ever a man born of the flesh without a soul? Can any one be a man without a soul? As we understand the scriptures, all that a man can be physically or mentally, with all the elements of his Adamic nature, is born of the flesh, and is called flesh; and all his elementary or component parts of body, soul and spirit constitute him only a natural man, and flesh. None of these elementary parts are made spiritual by the new birth, which is of incorruptible seed, by the word of God, which liveth and abideth forever. That the soul and heart of man have followed Christ in regeneration, and that the other elements of our fleshly nature are adopted, and have entered the kingdom by baptism, is a strange doctrine to those who adhere to the testimony of that book which positively declares that "flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."—1 Cor. xv. 50. If there is a passage of scripture that speaks of a man without a heart and soul, or of any fractional part of a man that is regenerated and born of God, leaving some other part of that same man in an unregenerate state, and brought into the kingdom of God by adoption, our research of the scriptures for three score years and ten has not enabled us to find it.

The man (not the part or parts of a man) who is born again, while here in the flesh, has two antagonistic elements in his one person. They are designated in the scriptures, flesh and spirit, old man and new man, outer man and inner man; and the flesh, the old and outer man, is born of the flesh, of corruptible seed, and is like its earthly progenitor, of the earth, earthy. It is corruptible, de-

praved and mortal, and in it dwells no good thing. It is called grass, and with all its godliness shall be cut down, and as dust, it shall to dust return. The spirit, which is born of God, and dwells in all the saints, is of God, created in righteousness and true holiness. It is pure and holy, being born of incorruptible seed, by the word of God, and it cannot sin, because it is born of God. It is a free gift. It is not a revision of the old, carnal nature, but it is the divine nature which the saints receive in their new and spiritual birth.

These two elements or natures are as distinct as are the sources from which they emanate; and as antagonistic as light and darkness, truth and error, purity and sin. "The flesh lusteth against the spirit, and the spirit against the flesh." They are contrary one to the other, so that those who possess them both cannot do the things they would. We are more disposed to pity than to censure those who profess christianity, and are still ignorant of the indwelling of these two conflicting elements, the one of which is of the earth, earthy, and the other of him who is the Lord from heaven.

The question is sometimes urged, If the foregoing views are correct, what is done for the Adamic man? If we mistake not, the scriptures clearly testify to us what is and what is not done for the Adamic man. While the word, as also our experience, show that the Adamic nature subsequently to as well as previously to the new birth is mortal, corruptible, depraved, and warring against the heaven-born life which is given us, and will continue to war against the spirit until our change shall come, still by the new, spiritual life given us in the new birth, the recipients of it are sealed unto the day of redemption, and to the adoption of children, by Jesus Christ to himself, according to the good pleasure of his will; but this adoption has not yet come. The spirit of adoption is given, whereby we cry, Abba, Father.

That which is already born of God need not to be adopted, as sister Phillips admits, for it is by birth manifested in the relationship of a son; but adoption applies to that which is taken from another family, and brought into the family by adoption. That which is born of the Spirit is spirit; it never did belong to any other family, for it is born of God, and never was defiled with sin; it is born of incorruptible seed—was never corrupted—being born of God; it was not purchased, redeemed nor adopted. But that which pertains to our earthly nature, as the children of the earthly Adam, including soul, body and spirit, and all that constitutes us men and women, all that sinned, all that was under the law, all that was redeemed and bought with a price, all the "purchased possession" of our Lord Jesus Christ, are in our earthly nature aliens to God, strangers and foreigners, and requiring adoption. The apostle Paul testifies that the saints at Ephesus and the faithful in Christ Jesus were "pre-

destinated to the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will." "That in the dispensation of the fullness of times he might gather together in one all things in Christ," &c.—Eph. i. 5, 10. And in verse 13 he says to them, "After that ye heard the word of truth, the gospel of your salvation; in whom also, after that ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession."

The purchased possession of Christ must be that which he redeemed from the earth and bought with a price; but not that life which was with the Father, and was preserved in Christ Jesus, and which is hid with Christ in God. All spiritual blessings were given us in Christ Jesus before the foundation of the world; they were not purchased, for Christ was not purchased, and our spiritual life was and is in him; but in our earthly persons we were sinners, sold under sin, and are bought with the precious blood of Christ. The purchased possession of Christ is that for which he paid a ransom price. These were predestinated to the adoption of children. Therefore, "When the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."—Gal. iv. 4, 5. Our spiritual life was given us in Christ our spiritual Head, as chosen in him before the foundation of the world; but our earthly life was given us in the earthly Adam, and in him we had sinned, and required redemption, to effect which Christ was made under the law by being made of a woman. He was not under the law until he was made flesh and dwelt among us, neither was the spiritual, incorruptible seed which was preserved in him under the law; therefore to purchase and to possess his people which had sinned in Adam, he must needs be made under the law by taking on him the seed of Abraham. And now because ye are sons in Christ in his eternal Sonship, our alienated Adamic persons must be redeemed and purchased, and the seal of the Spirit, as the seal of the eternal life and immortality of Christ, is set upon us. "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." This Spirit of the Son of God is sent forth, and we receive it when we are born again of incorruptible seed, by the word of God which liveth and abideth forever, and by it we are sealed unto the day of redemption; that is, to the final deliverance from mortality. And this spirit which we receive in our spiritual birth seals the body, soul and spirit with the infallible evidence that God will, hereafter, change these vile bodies, and fashion them like Christ's glorious, resurrected body. "Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of

the Spirit in our hearts."—2 Cor. i. 21, 22. This sealing is "the Holy Spirit of God, whereby ye are sealed unto the day of redemption."—Eph. iv. 30. And it is called the spirit of promise.—Eph. i. 13. And it is also called the spirit of adoption.—Gal. iv. 5, and Rom. viii. 15. The spirit of adoption is received when we are born of the Spirit, and by it the promise of our final adoption is made infallibly certain to all who are thus sealed; but the apostle says that "The whole creation groaneth and travaileth together in pain until now. And not only they, but ourselves also, which have received the first fruits of the Spirit, even we ourselves groan within ourselves, WAITING FOR THE ADOPTION, to wit, the redemption of our body. For we are saved by hope; but hope that is seen is not hope, for what a man seeth why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it."—Rom. viii. 22–25.

If when we were born again of incorruptible seed our bodies were adopted into the family or kingdom of God, or if when we were baptized and received into the fellowship of the saints our bodies were adopted, what is it that Paul says we are waiting for? Did we not receive the first fruits of the Spirit in our new birth? Had we ever received any fruits of the Spirit of God before we were born of the Spirit? We think not. Well, "We who have received the first fruits of the Spirit," Paul and the saints at Rome included, were still groaning within themselves, waiting for something. What was it they waited for, if the bodies were already received into the kingdom by adoption? And if it were possible to get them into the kingdom even by adoption, they could find for them no inheritance there. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold I shew 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 sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."—1 Cor. xv. 50–54. This is what the saints are waiting for, and will continue to groan within themselves, waiting for this change, for this adoption; and like the psalmist they can each, who have received the spirit of adoption, say, "I shall be satisfied when I awake with thy likeness."—Psalm xvii. 15. This is the adoption to which they are sealed by the spirit of adoption, which they have already received. "And if Christ be in you, the body is dead (not adopted) because of sin; but the spirit is life because of righteousness. But if the Spirit of him that raised up Jesus

from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."—Rom. viii. 10, 11. This Spirit of him that raised up Christ is the spirit of adoption sealing those who have received it unto the day of redemption, not to an adoption past, but to that which is to come; therefore with Job we may say, "All the days of my appointed time will I wait till my change come."—Job xiv. 14.

THE CHARIOT OF SOLOMON.

Reply to sister Mary L. Keever, on page 210.

The text proposed for consideration reads thus: "King Solomon made himself a chariot of the wood of Lebanon. He made the pillars thereof of silver, the bottom thereof of gold, the covering of it of purple, the midst thereof being paved with love, for the daughters of Jerusalem. Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart."

The song from which this text is selected is called "The Song of Songs, which is Solomon's," and it abounds with a rich and ample variety of the most expressive and beautiful metaphors, which the Holy Spirit has chosen with which to illustrate the vital union and living relationship subsisting between our Lord Jesus Christ and his church, recognized by him in all the varied relationship of sister, spouse, love, dove and undefiled, and the discriminating and indissoluble love he bears to her. The union, communion and fellowship of the Beloved and the spouse are illustrated by the strongest figures that can be found in nature; a love and union stronger than death, and as lasting as eternity.

King Solomon himself in many particulars is a type of Christ. As the son of David, as king of Israel, as a prince of peace, as an example of unparalleled wisdom, as builder of the temple of the Lord, as surpassing all earthly kings and potentates in magnificent power and glory, and in sitting on the throne of David his father, and upon his kingdom, to order it and to establish it with judgment and with justice; in all these particulars he was an eminent type of that infinitely more glorious King whom God has set upon his holy hill of Zion.

The names, Jerusalem and Zion, are applied to the organized kingdom which the God of heaven has set up; and the daughters of Zion, or Jerusalem, we take to signify the churches of the saints under the gospel dispensation, as branches of the one church and kingdom of our Lord Jesus Christ.

A chariot is a carriage or vehicle to ride in, and the chariot of a great king is expressive of magnificent splendor and princely elegance suited to the dignity of the king or potentate for whom it is provided. If it be admitted that Solomon, in our text, is a type of Jesus Christ, the

King of saints, this chariot must signify the heavens on which he rides in the help of his people, and his excellency on the sky.—Deut. xxxiii. 26. The psalmist says, "The chariots of God are twenty thousand, even thousands of angels; the Lord is among them as in Sinai, in the holy place."—Psa. lxxviii. 17. And of these angels, or messengers, it is said, "Who maketh his angels spirits, and his ministers a flame of fire."—Psa. civ. 4, Heb. i. 7. But these, being many, are one body, and parts of the royal chariot in which he rides forth prosperously, in his majesty, with his sword upon his thigh.—Psa. xlv. 3, 4.

This chariot of king Solomon, we think, must represent the kingdom of our Lord Jesus Christ, in her gospel organization, with all the provisions of peace and comfort which God has so abundantly provided for the daughters of Jerusalem. In this chariot all the legitimate daughters of Jerusalem shall be conveyed from their militant to their triumphant state of immortal glory.

The materials of which this royal chariot is made demand special attention. King Solomon made this chariot, of the wood of Lebanon. Much of the timber of which the first temple in Jerusalem was made was of the stately cedars of Lebanon, which were felled in the wilderness of their nativity, and prepared in the forest for the place in the building for which every part was respectively designed by the wise and skillful architect. Moses was commanded to make the ark of shittim wood, and to overlay it with pure gold, within and without, &c.—Ex. xxv. 10, 11. Both the temple and the ark are emblematic of the church of God, and of the choice of God in the election of his people, who should be gathered from the howling wilderness, where he found Jacob, and when fitly framed they are built upon the foundation of the apostles and prophets, Jesus Christ himself being the foundation and chief corner stone, in whom all the building, fitly framed together, groweth unto a holy temple in the Lord.—Eph. ii. 20, 21. The wood of which the temple, the ark and the chariot were made, were wild and unadorned with gold, in their natural state and condition, and they strikingly represent the state and condition of the subjects of God's saving grace in their natural state, as being destitute of worth or beauty as any of the trees of the forest, and as called and brought into the building they have no comeliness but that which is put upon them by him who has clothed them with the garments of salvation, and covered them with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.—Isa. lxi. 10.

In the construction of this beautiful chariot, the wood is beautified and supported with silver pillars, made and appropriated by the builder. It is said of Wisdom, "She hath builded her house; she hath hewn out her seven pillars."—Prov. ix. 1. Seven is used as a perfect or complete

number. In the kingdom of Christ all the supports that are required are supplied, of that precious and durable metal which God has refined for the special purpose—"And he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi," &c.—Mal. iii. 3. The sons of Levi were typical of those who under the gospel dispensation are made kings and priests unto God. They are his ministers in the church. As it was said of James, Cephas and John, that they seemed to be pillars in the church, (Gal. ii. 9) so the apostles and inspired ministers of the word are set in the church with gifts to comfort, strengthen and support all those who are of the household of God. No base metal shall be allowed in the composition of this chariot. "Behold I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the Lord."—Jer. xxiii. 32.

The bottom of this chariot is gold. The pillars of silver, as all other parts of the chariot, must rest upon the more and the most precious of all the precious metals. Gold that has been tried in the fire and most thoroughly tested, lays at the bottom of all our safety, hope and spiritual comfort. Nothing short of the pure, unalloyed, spotless and immaculate righteousness of the Son of God can suffice as a foundation to bear up the chariot of salvation. "Therefore thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner, a sure foundation: he that believeth shall not make haste."—Isa. xviii. 16. On this firm bottom of gold the immutable and fundamental principles of eternal truth, secured by the oath and counsel of God who cannot lie, the bottom of the royal chariot is laid, and must remain forever sure and steadfast.

"The covering of it was purple." Purple was anciently regarded as the most sumptuous and gorgeous color, and was worn only by the rich and aristocratic classes. Princes and highly distinguished characters were described as being clothed in purple and bedecked with gold. This may be illustrative of the beautiful garments of Jerusalem, in which she is known as the perfection of beauty. But in a still more striking sense shall we find the application, as descriptive of the precious blood of the Lamb, the purple torrent that flowed from his bleeding veins when he by his own blood made atonement for the sins of his people, and by his one offering perfected forever them that are sanctified. Thus, as the Mercy Seat covered the ark of the covenant, so has Jesus covered his people with the purple garments of his salvation, and with the robe of his perfect righteousness. What could more fitly express the perfect covering of the church of God than the garments dyed in the precious fountain of the Savior's blood? Well may it be said

then that the chariot of our King is covered with purple. One thing more in the construction of this chariot is, that

The midst of it is paved with love, for the daughters of Jerusalem. A pavement, in the scriptural meaning of the word, is a floor, or place to walk, stand or rest upon. The pavement of a chariot must mean the floor of it; that on which the feet of those who occupy the chariot stand or rest. This chariot of the great king was not merely paved, or floored with love, but with special discriminating love. It was paved with love for the daughters of Jerusalem; not for the daughters of Babylon, or the daughters of the uncircumcised. None can know the sweet resting place of the daughters of Jerusalem but those who have been brought from their native Lebanon and fitted into the chariot by the hand of him who made it. All such are covered with the purple, or crimson tide of the Redeemer's blood. This love for the daughters of Jerusalem seems to have existed before the formation of the chariot; for it is spoken of as already existing. The midst thereof being paved with love for the daughters of Jerusalem. God's love for his people has no beginning nor ending, for it is the love of God, and therefore it is as eternal as his being. "Yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." The midst of the chariot being paved with love, shows that the love of God is the center of attraction in the kingdom of our Lord Jesus Christ. It is not the fear of punishment, the dread of death, nor the terrors of perdition, that draws the children of God to the fold of Christ. It is by the new birth they are quickened and made spiritually alive, and love is one of the immediate and legitimate fruits of the spirit which is born of God. It is the love of God that leads the quickened heirs of promise to repentance; and it is the love of God shed abroad by the Holy Ghost in their hearts that reconciles them to God, and that draws them by its tender cords to choose to suffer afflictions with the people of God, rather than to enjoy the pleasures of sin. Not by the lash of Moses, nor the thunder tones of Sinai, but the melting strains of the gospel, that they are drawn to Christ as the embodiment of that love with which the midst of the chariot is paved.

There is nothing attractive in this chariot to carnal professors or to graceless hypocrites. They cannot see the kingdom of God, nor know anything of the things of the Spirit, for they can only be spiritually discerned. The center of attraction to them is the love of the world, the love of self, and the love of sin. The pavement of love in the chariot of our King is exclusively for the daughters of Jerusalem, and they only stand upon it.

King Solomon did not wait for somebody to make him a chariot; he made it himself; it shows his perfect workmanship in every part. He did

not entrust the work to other hands than his own. He made it himself, and for himself. So in the anti-type, God has said of his chosen people, "This people have I formed for myself; they shall show forth my praise."—Isa. xliii. 21. "For thy Maker is thine Husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called."—Isa. liv. 5. "I will bring thy seed from the east, and gather thee from the west. I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth, even every one that is called by my name; for I have created him for my glory, I have formed him, yea, I have made him."—Isa. xliii. 5-7.

But there is no room in this chariot, or on this pavement, or under this covering of purple, for any of the daughters of the uncircumcised and the unclean; for the train of our Lord fills his temple; and the church is his body, the fullness of him that filleth all in all.—Isa. vi. 1; Eph. i. 23. The chariot is for the daughters of Jerusalem. They shall go forth from their captivity. He shall open their prison doors, and say to the prisoners of hope, Go forth. And when he hath put forth his own sheep he shall go before them, and they shall hear his voice, and follow him. Their eyes shall behold the King in his beauty, and under his reign they shall see Jerusalem a quiet habitation, a safe dwelling place. The daughters of Zion shall see their King in the chariot of their salvation, riding prosperously, with his bow, and with his crown. Upon his own head shall his crown flourish; for he is crowned with glory and honor. That sacred head which once was crowned with thorns, has now triumphed over all opposition, has now entered into the joy that was set before him, having endured the cross, and is now wearing the royal diadem, with which his mother crowned him, in the day of his espousals, and in the day of the gladness of his heart. The redeemed people, who are called by grace, quickened by his Spirit, and organized as a gospel church, the same, he says, are his mother, his sister and his brother.—Matt. xii. 48, Mark iii. 33, Luke viii. 2. "For unto us a child is born, unto us a son is given."—Isa. ix.

The day of his espousals, as connected with the day of the gladness of his heart, and of his coronation by his church, his mother, must, we think, refer to the time when his kingdom was set up in gospel order; for it was then that he, having suffered all that was written of him, entered into his glory.—Luke xxiv. 26 & 46. Then did he receive his kingdom, and then did he sit in the throne of his glory, and then was he recognized by his redeemed people in his kingly power, as the long predicted King that should reign in righteousness, and whose princes (apostles) should rule in judgment.—See Isaiah xxxiii. 1, and Zech. ix. 9. John describes his crown, as he saw it in his

vision in Patmos, thus: "And there appeared a great wonder in heaven; a woman [the church, the mother] clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars."—Rev. xii. 1. This we take to be the crown where-with his mother crowned him, in the day when he declared his espousal to his bride, with power and great glory; when taking her by the hand he pledged himself to love and cherish her, to support and protect her, as the bone of his bones and the flesh of his flesh. Then was fulfilled the promise recorded Hosea ii. 19-33,— "And I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies. I will even betroth thee unto me in faithfulness, and thou shalt know the Lord."

Sister Keever, we trust, will see that all the daughters of Jerusalem, including all her free and heaven-born children, who, as Isaac was, are children of promise, shall ride with their Lord in this royal chariot; for where their Savior is, there shall they be also. All the royal family stand on the pavement of God's eternal, immutable, sovereign, discriminating, transforming, soul-humbling and God-exalting love, and all for whom Christ gave himself a ransom are covered with the purple covering of his atoning blood, and every trembling child, however poor, needy and helpless, shall find rest, comfort and safety in the chariot of God's salvation.

"She is loud and stubborn; her feet abide not in her house. Now is she without, now in the streets, and lieth in wait at every corner."—Prov. vii. 11, 12.

At present there is in this county a Methodist Camp Meeting in full blast, engineered principally by a Mrs. Van Cott, who has figured very extensively as a reputed evangelist, outstripping nearly all the magicians of the sterner sex in making converts to her delusions. Her doctrines and wonderful exploits are heralded and extolled by many of our local newspapers. The novelty of her masculine proclivities and unwomanly effrontery, in setting her "mouth against the heavens," and assuming to be wise above what is written in the holy scriptures, attracts the admiration of multitudes, who go after her "as the ox goeth to the slaughter, and as a fool goeth to the correction of the stocks."—Prov. vii. 22. In the report of the proceedings at the camp grounds, as we copy from the Middletown *Argus*, her profession:

"The Evangelist (Mrs. Van Cott) said that through God's mercy and grace she was to-day a perfect christian. She was a triumphant victor over the world, the flesh and the devil. If she had an enemy she would go to him in love. She had been for twelve years working for Jesus," &c.

On the subject of temperance, "Mrs. Van Cott said the fumes of alcohol came into her face from the

breath of an old gray-haired man when she was pleading with him last evening for his soul; and to-day she had met men whose breath was so foul from rum that it seemed blasphemy to speak of the pure Jesus in their presence. She did not believe that Jesus ever drank fermented wine. As for herself, she was a member of the Orders of Good Temp-lars and Sons of Temperance, and in fealty to her pledge of total abstinence, she would not put such wine to her lips even at the sacramental board. Reformed drunkards who had joined churches had gone from the communion with the old thirst for alcohol renewed. If a great temperance party is to be formed, she would make a platform for it of the bones of those slain by whiskey, and bolt it with the groans of mothers, and cement it with the tears of orphans and the sighs of widows. She thought that if the men are too weak or timid to fight the enemy, they should stand aside and give the women a chance. While she was working in Newburgh the liquor dealers feared that she would close their business up."

AN APPEAL TO THE MINISTRY.

DEAR BRETHREN:—To you who are called and chosen of God to preach the gospel, our Macedonian cry is extended. Our cry has been for two years, "Come over and help us," to which all have turned a deaf ear, except one, to wit, Elder David Bartley. He visited us twice last year, and took some of the bleating lambs into the fold. I heard him preach the third Sunday in October last, to a large association of united Baptists, one of the ablest sermons I have heard in thirty years. While some rejoiced and praised the Lord, the Arminian castle quaked and trembled, and the tongue of the gainsayer was hushed in deadly silence. O, my brethren, that day will never be forgotten. It is an evident truth that Arminians cannot bear the light of gospel truth. And how it is that the Lord has called and chosen his ministers to go and preach the gospel to every creature, and they can meet, from twelve to eighteen in number, at an association, and feast upon the rich bounties of gospel truth, and know at the same time there are hundreds, yea, thousands, of their Father's family starving for the crumbs that fall from their table, is something that the ignorant writer cannot understand. This may all be right, and I may know it in the future, but I confess that I am slow to learn it here. This is the largest field destitute of gospel preaching that I have ever known. There is room for several ministers, if they would come, and this is a healthy country. And, my brethren, to any of you who wish to minister to the needy, this is the place; for we will receive you with open arms and welcome hearts. And may the Lord of the harvest incline you to come, is the prayer of one who loves the truth, for Christ's sake.

WM. G. HOWARD.

CALEDONIA, Mo.

CIRCULAR LETTERS.

The Corresponding Meeting of Old School Baptists, convened with the Mt. Zion Church, Loudon Co., Va., August 16th, 17th and 18th, to the Associations, Meetings and Churches with whom we correspond, sends greeting.

DEAR BRETHREN:—Another year of our pilgrimage is numbered with the past, and we have reason to hope that we have been sustained amid its changes, trials and conflicts by him who has said, "I will never leave thee nor forsake thee." Living as we do in eventful times—or as an apostle says, "days of evil,"—times in which iniquity in almost every conceivable form is rife, especially the abominations of anti-christ, it is an encouraging truth to know, and especially to experience, that neither things present nor things to come shall be able to separate us from the love of God which is in Christ Jesus. And for your consideration and encouragement we would, in this our Corresponding Circular, call your attention to the immutability of the counsel of God to the heirs of promise.

The counsel of God is his will, which he purposed in himself relative to his people, and embraces not only all the provisions for their deliverance from the powers of darkness, death and the grave, but also he "worketh all things after the counsel of his own will." Like himself, his counsel is unchangeable. "He has declared the end from the beginning, and from ancient times the things not yet done, saying, My counsel shall stand, and I will do all my pleasure." As when in the creation of the world "he spake, and it was done, he commanded, and it stood fast;" so in executing his counsel, his "word which goeth forth out of his mouth shall not return unto him void, but shall accomplish that which he please, and prosper in the thing" whereto he sends it. An apostle tells us that "When God made the promise to Abraham, because he could swear by no greater, he swear by himself, saying, Surely, blessing I will bless thee, and multiplying I will multiply thee;" and the scriptures abound with testimony, from the beginning of Genesis to the end of the Revelation made to John, that God never has nor ever will be slack concerning that promise. It did not fail in Abraham's case, though it was made manifest under very discouraging and trying circumstances. But in due time, "after he had patiently endured," he obtained the promise in the birth of Isaac; and afterwards in offering him (Isaac) "he saw the day of Christ and was glad." Neither did the promise fail his posterity or seed in obtaining the promised land, for when the time drew nigh when the promise was to be fulfilled, he sent Moses to lead them out of Egypt; and after he had showed wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness forty years, he brought them into the land he had promised.

And throughout the generations of that dispensation the promise did not fail them. Even in their departures from his law and their captivity, his promise did not fail the "remnant according to the election of grace." Jeremiah, lamenting the miseries of his people on account of their sins, yet acknowledges that "it is of the Lord's mercies we are not consumed, because his compassions fail not;" and God, by the mouth of Malachi, says, "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Even the Sinai covenant or law could not make void the promise. For "the covenant that was confirmed (to Abraham) before of God in Christ, the law, which was four hundred and thirty years after, could not disannul, that it should make the promise of none effect." "For the promise that he should be the heir of the world, was not to Abraham or his seed through the law, but through the righteousness of faith, to the end that the promise might be sure to all the seed," Gentiles as well as Jews. Hence Peter, on the day of pentecost, said, "The promise is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Not one more nor one less than God shall call; for said he, in whom are all the promises, "All that the Father giveth me shall come to me," and they shall "all know me, from the least of them unto the greatest of them." It matters not, then, where they may be scattered in the dark and cloudy day, he will search them out, and they shall know him, both in his judgments and promises. Nor does it matter how great their trials and privations may be, he will provide. All else may fail the people of God, but "charity never faileth." Prophecies may fail, tongues may cease, and knowledge may vanish away, yet he abideth faithful, he cannot deny himself. True, he will "visit their transgressions with the rod, and their iniquities with stripes; yet his loving kindness he will not utterly take from them, nor suffer his faithfulness to fail." What then shall separate us from the love of God? Shall tribulation, or distress, or persecution, or famine, or nakedness, or the sword? God's people are subject to all these things while in the flesh; but shall they separate? "Nay; in all these things we are more than conquerors through him that loved us." "For he must reign till he has put all enemies under his feet; the last enemy to be destroyed is death." And even the grave is robbed of its prey: "I will ransom them from the power of the grave, I will redeem them from death. O death, I will be thy plague; O grave, I will be thy destruction." Truly God is wonderful in counsel and excellent in working. There is none like unto the God of Jeshurun, who rideth upon the heavens in thy help, and in his excellency on the sky.

In conclusion, brethren, we would commend you to God and to the word of his grace; may the consideration of his unchanging love constrain you

to run with patience the race that is set before you, looking unto Jesus, the author and finisher of your faith. Amen.

We have had a pleasant and profitable meeting. Our hearts have been made glad in meeting so many of our brethren; but especially have we been made glad while drinking of that river, the streams whereof make glad the city of our God. With the poet we could say,

"If such the sweetness of the streams,
What must the fountain be?"

But the time has come for us to part again, which causes a feeling of sadness.

"When we asunder part
It gives us inward pain;
But we shall still be joined in heart,
And hope to meet again."

And what a glorious and comforting thought that, wherever our lot is or may be cast, or whatever our trials may be, his grace shall be sufficient; and that finally we shall all be gathered where parting shall be no more.

"This glorious hope revives
Our courage by the way;
While each in expectation lives,
And longs to see the day.

"From sorrow, toil and pain
And sin we shall be free;
And perfect love and friendship reign
Through all eternity."

J. N. BADGER, Mod.
W. M. SMOOT, Clerk.

ALL MAILED.

We have now mailed all the books of Eld. J. F. Johnson's Writings ordered of us, both of the plain and finer bindings, and the remainder of them we have shipped to the author, and all further orders must be sent to him at the following address: Eld. J. F. Johnson, Lawrenceburg, Anderson Co., Ky. If any should not have received their book by the time they see this notice, they will please inform us.

The book contains in addition to the articles copied from the SIGNS OF THE TIMES, an auto-biography, together with portrait and autograph of the author, making in all 560 pages, and will be mailed, postage paid, at the following

PRICES.

Plain Cloth.....\$1 50
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B. L. BEEBE.

THE EDITORIALS.

We have still on hand a number of copies of both volumes of the "Editorials," which we will mail to any address, postage paid, on receipt of price as given in advertisement on last page.

B. L. BEEBE.

APPOINTMENTS.

If the Lord will, I expect to meet with the Ebenezer Church of Utica on the second Sunday in September, and also on the second Sunday in October.

BALAS BUNDY.

OBITUARY NOTICES.

Mrs. Rachel Steers died July 2d, 1876, of paralysis, in her 61st year. Sister was not a member of our church, but I have heard her relate a good christian experience, and she truly manifested the fruit of the Spirit in her life, being highly esteemed and loved, as a very kind, pleasant and excellent woman. The sick and afflicted, poor and needy, ever found in her a kind sympathizer, and an active, ministering, helpful friend. She loved to read the SIGNS, which she had me to order for her last fall; and she loved the precious Savior, in whom she believed, hoped and trusted.

When paralyzed, she was from home visiting the sick, as was her wont, and was reading the SIGNS to the family, which was the last labor of love she performed to the disciples of Christ, in whom she now sweetly sleeps.

ALSO,

John Bartley died Aug. 1, 1876, of enteritis, aged 53 years. Brother had never made a public profession of his faith and hope in Christ, not feeling satisfied that his was a good hope, and hating hypocrisy; but he was warmly devoted to the church, loved the truth, faithfully attended our meetings, and delighted to entertain the brethren and friends. The day before his death, he told brother Joseph a part of his experience; said that he had felt himself a great sinner, that he had a hope, and was willing to die, and that he trusted entirely in the Lord, who would do right. He was conscious to the last, and calmly and peacefully fell asleep in Jesus. Therefore we are comforted in our sorrow.

My sister and brother have each left a deeply bereaved companion, besides children and grand-children, brothers and sisters, relatives and friends, to mourn.

ALSO,

Mrs. Mary Jones (widow of brother Abram Jones) died July 26, 1876, of jaundice, in her 71st year. Sister Jones was a native of N. C., from whence she went to Tenn., Ind. and Ill. She joined the Primitive Baptist Church in Tenn. fifty years ago, and continued steadfastly in the faith and fellowship of the gospel, a worthy, humble and loved member of Christ, until she so peacefully fell asleep in him. When our church here (Hickory Creek) was constituted, in May, 1855, she was one of its ten members, of whom myself and three others yet remain in it. Since then she has had the great joy of seeing four of her six children become esteemed members of our church. Her last illness lasted about five weeks, and was painful, but she bore it meekly, without murmuring, yet expressing a great desire to depart. Her devoted children and grand-children, brethren and sisters, neighbors and relatives, sadly miss her.

O how true it is that we "sow in tears," here in this militant state of the church. But when Christ's glory shall be revealed in the resurrection of all the saints, then we shall "reap in joy;" and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away."

In sanctified sorrow and blessed hope,
D. BARTLEY.

WILLOW HILL, Ill.

Elder John B. Moore departed this life Aug. 2, 1876, at the house of Mr. Wm. Davis, of Glasford, Peoria County, Ill., aged 78 years lacking 13 days. Since last April he and his wife had been enroute from his late home at Waterloo, Ohio, to McDonough County, Ill., but at the house of Mr. Davis he was taken down, June 27, and after lingering five weeks and one day, he passed away without a gasp or groan, simply breathing life away, like an infant asleep, his last breath being audible. His disease was general debility, caused by old age. His remains were interred the next day, by the side of his first wife, at New Providence Church-yard, Dewitt County, Ill., some 80 miles distant from the scene of his death, which place is a part of his former home.

As a man and as a minister, Elder Moore was surely one of a thousand. Kind and tender in all the relations of life, he was one of the few who was not ashamed of the gospel

of Christ, and did not shun to declare the whole counsel of God, and had no fellowship with the unfruitful works of darkness, in any of their flesh-pleasing forms. Being possessed of a spirit of discernment, equaled perhaps by few, he was quick to detect departures from the faith, and was faithful to warn the family of God of the insidious approaches of the wolf, though clad in sheep's clothing. In that memorable "departure," about forty years ago, of those who "went out from us, because they were not all of us," he was not for a moment enticed from the simplicity of the truth, by the cunningly devised fables of those who held the truth in unrighteousness. He was worth his weight in gold, so to speak, to the household of faith. Of later years he was the target of persecution sore indeed, of some of the "troublers of Israel." But his enemies were found liars unto him, and who, in due course of time, manifested to all their wolfish propensities, and found their own place without. His own and best monument is in the soundness of the churches under his care in former years, their general peace and prosperity, in the gospel sense of the terms, and in that high esteem for the truth's sake which he enjoyed among the disciples of the Master. Of his early life, his call by grace divine to the knowledge of the truth, and to the ministry, and of many interesting incidents interspersed all along, I will not here speak, as I propose to publish in pamphlet form a synopsis of his life, from under his own hand, written at my house about three years ago, at my request. And though by reason of growing infirmities the narrative was not continued to as late a date as desired, it is nevertheless fraught with interest. He was for about 57 years a laborer in the vineyard of the Master. But he rests from his labors now, and his works do follow him. I feel to exclaim, My father! my father! Blessed are the dead who die in the Lord.

Yours in hope,

THOS. COLE.

ROYALTON, Ohio.

At the earnest solicitation of the widow, I herewith send a brief notice of the death of our venerable and esteemed friend, **Alfred Hatch**. The deceased was born Aug. 30, 1804, and died May 4, 1876. He lived for many years in Harlem Township, Delaware County, Ohio, until some two years ago, when he sold his farm and moved to Johnstown, Licking County, some six or seven miles east of his old home, where his residence was at the time of his death; but he died some thirty miles from home. He and his companion had started on a visit to friends and relatives, and while gone he was taken sick and died quite suddenly. He was at meeting at Walnut Creek on Saturday, and was complaining, and was not able to go to meeting Sunday. He died Thursday morning, and was brought home, and on Friday to our meeting house, near his old home, where, by a former request of his, the unworthy writer tried to preach to a solemn and attentive congregation of friends and relatives.

The deceased never made a public profession of religion, but was a firm believer in the doctrine of salvation by grace, election and predestination. He was a good citizen and neighbor, a kind and affectionate husband, and a loving and affectionate father. He leaves a deeply stricken widow, and five children by his first wife, three sons and two daughters, to mourn their loss, with many friends. But we mourn not as those who have no hope, for we believe our loss is his eternal gain. May God in his mercy comfort and sustain the afflicted, is the desire of the poor, unworthy dust.

Yours in the bond of love,

L. B. HANOVER.

CENTER VILLAGE, Ohio.

DIED—At his residence in Anderson County, Ky., July 20, 1876, **Benjamin Griffey**, aged 70 years, 6 months and 25 days. Brother Griffey was baptized in the fellowship of the church, by Elder J. H. Walker, in the year 1834, and lived an orderly member up to the time of his death. His health had been declining for a year or more, and taking a severe cold he was stricken down to his bed,

and survived but a few days. I was with him a day or two before he died, and though he was so weak that it was with much difficulty he spoke, he remarked to me that his trust was in God. What a blessed trust! This was on the evening of the 18th, and he lived till the morning of the 20th, when his spirit took its flight to that world of bliss, as I trust, to reign with Christ forever.

He leaves a kind companion and five children, with many relatives and friends, and also the church, to mourn; but we sorrow not as they who have no hope, but trust that our loss is his eternal gain. May God comfort the bereaved companion and children, and enable them to say, Thy will be done.

A. J. BICKERS.

ANDERSON CO., Ky.

DIED—At her late residence in Danville, Mo., after a long and painful illness, of rheumatism, which she bore with patience and resignation to the will of her heavenly Father, on the 11th of August, 1876, Mrs. Jane S. Hughes, aged about 65 years.

I baptized sister Hughes (formerly McConnell) in her early womanhood, at the age of 18 years, in the fellowship of the Particular Baptist Church, Elizabeth, soon after which she married and removed to Missouri. She was a woman of more than ordinary sprightly mind, was fond of reading, especially her bible and the SIGNS OF THE TIMES. It is confidently believed that few profited more by what was read than she. I have occasionally corresponded with her, and found her letters always interesting. During our national troubles she suffered much from the unworthy treatment of the Federal troops, supposing her family sympathized with the rebellion. But under all her suffering, it is confidently believed, she realized the sustaining hand of that God and Savior on whom she was made to lean for support for so many years. She has left several children and many relatives and dear friends, both in Missouri and Kentucky, to mourn their loss; but they "sorrow not as others who have no hope," confidently believing that our loss is her eternal gain.

My impression is that sister Hughes never joined a church after leaving Kentucky. She took the SIGNS, I think, for some years.

THO. P. DUDLEY.

LEXINGTON, Ky.

DIED—At Otisville, Orange Co., N. Y., June 17, 1876, Mr. Andrew G. Wilkin, son of our late brother Harrison Wilkin, step-son of our widowed sister Mary E. Wilkin, and grandson of Dea. Silas D. Horton deceased, aged 25 years, 4 months and 13 days. His disease was nervous debility, induced by excessive studying and sedentary habits. He had never made a public profession of religion, but in his last sickness he manifested a great desire for instruction in regard to spiritual things, and those who were conversant with him cherish a confident hope that he has passed from a world of sorrow and tears, to bask in the fullness of the joys above.

Within the short space of a little more than nine brief months, the family circle of our bereaved sister has been invaded twice by death—a loving and devoted husband, and now a beloved step-son, have been called away, and only the surviving widow and her little son remain. May our God be gracious in their support.—Ed.

DIED—At her residence in Lexington, Greene Co., N. Y., Aug. 9, 1876, my mother, Mrs. Polly Cross, relict of George Cross, aged 90 years, 4 months and 4 days. It was my privilege and my husband's, Eld. A. St. John, to be with her the last three weeks of her illness. Her sufferings were indescribable, but she was conscious all the time, and retained her memory remarkably well. She longed for the time of her deliverance to come, and prayed to be reconciled to the will of God to wait patiently her time. She was the oldest, except one lady, in that section of country, having moved with her parents, at the age of ten years, from Connecticut, when the country was a wilderness. She was living on the farm that she first lived on after her marriage. She had been a consistent member of the Baptist Church at Lexington

Flats many years, but for a few years was not able to attend meetings. She leaves seven children and many grand-children to mourn their loss, many of whom were present at her funeral. The funeral sermon was preached by Eld. S. More, at the house, Aug. 11th. Truly it may be said of her that she fell asleep in Jesus, and like a shock of corn that is fully ripe, is gathered with the saints that have gone before.

HULDAH ST JOHN.

WATKINS, Schuyler Co., N. Y.

DIED—At the residence of her fond and affectionate parents, in Vermillion County, Indiana, after a short but severe illness, Flora Rabourn, daughter of Dea. F. and Matilda Rabourn, on the 29th of June, 1876, aged 8 years, 8 months and 16 days. She was a remarkably quiet, thoughtful, serious and interesting little girl, and for her years was a most charming and pathetic singer. A part of a hymn which she frequently sung, as a favorite, with so much feeling and cheerfulness, is as follows:

"I feel my sins are all forgiven;
My thoughts are fixed on things above;
I want to go to that bright heaven
Where all is peace and joy and love.

I want to go to see my Savior;
I want to go no more to roam;
I'm just a going over Jordan;
I'm just a going home."

And we trust she has gone home to an undefiled and unfading deliverance from a sorrowful and sin-stricken world. In the language of unmeasured verse,

"It must be sweet in childhood to give back
The spirit, ere the heart has grown
Familiar with the paths of sin,
And sown to garner up its bitter fruit."

May the Lord comfort brother and sister Rabourn in their bereavement with the reconciling reflection that he has in mercy taken her from the evil and wrath to come, and that their mourning and seeming loss is her eternal and blissful gain.

GEO. Y. STIPP.

BISMARCK, Ill.

DIED—At her residence in Juniata County, Pa., sister Eliza Allen, aged 62 years and 1 day.

The subject of this notice, at an early period of life, made a public profession of religion and united (I am told) with the Old School Presbyterians, where she remained until dissatisfied with her home there. Her mind becoming exercised on the subject of baptism, and other things connected with the gospel and the church of Christ, she was finally made willing to renounce all connection with the Presbyterians, and upon the relation of her experience was baptized in the fellowship of the Tuscarora Church, by Elder E. Rittenhouse, where she remained orderly and in full fellowship until the day of her death. It was not my privilege to visit her in her last sickness, nor indeed for some years previous to her death, but have had frequent opportunities of conversing with her, and that meek and quiet spirit and patient disposition manifested by her, I still remember. I am told that she died in the same calm and resigned mind to the will of the Lord.

The little church at Tuscarora has lost a member in whom they had full confidence, and the afflicted husband a faithful and dutiful companion. There are, I believe, only two surviving children. May the Lord sustain, and prepare them for the important change which must soon take place.

WM. GRAFTON.

FOREST HILL, Md.

DIED—At her late residence in Ellington, Adams Co., Ill., May 21, 1876, Mrs. Nancy Jameson, wife of Mr. Samuel Jameson, aged 76 years. She was born in Philadelphia, Pa., in 1800. Thence she moved to Lebanon, O., in 1810, where she was married to Samuel Jameson, in 1824. Afterwards she removed to Adams Co., Ill., and settled in Ellington, adjoining Quincy, in 1842. She became a christian, hopefully, when 19 years of age, in the Old School Baptist Church of Lebanon, under the pastoral charge of Eld. Wilson Thompson.

Mrs. Jameson was the mother of nine children, four of whom they buried in early life. An affectionate husband with three sons and two daughters remain to mourn their loss. During the last few years of her life, Mrs. J. was confined much to her house, and subject to much bodily suffering, yet no complaint escaped her lips. She endured her trials with true christian resignation, and a beautiful childlike trust in the promises of her Savior. She was a woman of rare worth, richly endowed with all the domestic virtues. She was ready, and anxiously waiting to go home. Though the loss to her family is irreparable, her gain is unspeakable.

Her funeral was attended at her late residence in Ellington, on the 24th of May, when Dr. Foote officiated with appropriate religious services, at the close of which her remains were taken and deposited in the family lot in "Quincy Woodland Cemetery."

QUINCY, Ill.

Mr. Thomas Bond died at his residence in Baltimore County, Md., June 27, 1876, aged 74 years, 2 months and 16 days. He had suffered long with a complication of diseases, mainly of the kidneys, and endured much pain with christian fortitude and resignation. He had never made a public profession of religion, but had always been a regular attendant at Black Rock, and was always ready to help with his purse all the expenses of the church. After he was sick I visited him as often as I could, and always found him relying upon the Lord for his strength and help. Several times he told me that if the Lord spared his life and raised him to health once more, he wished to be united with the church where he had always felt at home, but always felt too unworthy to seek to be a member. We all had no doubt that he knew and loved the truth. He leaves a large circle of friends to mourn their loss.

I was away from home, and could not attend the funeral, but Elder Grafton did. A large concourse of people followed him to the grave. We believe that he sleeps in Jesus; that for him to die was gain.

As ever your brother,

F. A. CHICK.

REISTERSTOWN, Md.

DIED—In Augusta, Maine, Jan. 27, 1876, sister Mary H. Smilly, aged 53 years, 6 months and 19 days.

Sister Smilly's first spiritual impressions were when she was twelve years old, which were powerful, like the effect of the word of God, which is sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. At the age of 17 years she was baptized by Elder Hartwell, in the fellowship of the North Berwick Church, and there remained a worthy member until she died. Living about one hundred miles from the church, it was not convenient for her to meet with us as often as she desired, but when with us she was at home. Although surrounded by all the new things in religion that men have gotten up in these last days, she always stood firm upon the old foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. She died at her post, to be forever at rest.

WM. QUINT.

NORTH BERWICK, Maine.

DIED—At Gloverville, N. Y., Aug. 10, 1876, Nancy Van Vranken, aged 78 years. Her complaint was cholera morbus and bloody dysentery. She was sick only six days, and remarked at the first that her work on earth was all done. She was my father's sister, and was endeared to all who knew her. She leaves a son and daughter, with numerous friends and relatives to mourn their loss of her, whose place cannot be filled. Her husband, Peter Van Vranken, died many years ago. Her funeral took place Aug. 12, and her presiding Baptist minister, Elder Patin-gale, preached on the sad occasion.

M. J. RHODES.

HINDSBURG, N. Y.

YEARLY MEETINGS.

The Old School Baptists of Waverly, N. Y., will hold their yearly meeting September 21st and 22d, Thursday and Friday before our regular meeting.

We give a general invitation to the brethren of our faith and order. They will be met at the depot on Wednesday at each train, and on Thursday morning. Inquire for MARVIN VAIL, Clerk.

The Old School Baptist Church of Fairfield Mich., will hold a yearly meeting at their meeting house in Fairfield, to commence on the sixth day of October, 1876, and continue three days.

Elders John H. Biggs and Wm. Pollard are expected to attend, and we would be pleased to see Elder J. A. Johnson, and all others of our faith and order wishing to make us a visit are cordially invited, especially ministering brethren.

By order of the church,

CHARLES LIVESAY, Clerk.

Our yearly meeting at Otego, N. Y., will be held (if the Lord will) on Wednesday and Thursday, Oct. 11th & 12th, to commence at 10½ o'clock.

Teams will be at the depot on Tuesday afternoon and evening, to take the friends to places of rest.

GEO. M. FRENCH, Clerk.

A yearly meeting will be held at the Old School Baptist meeting house in Columbia, Jackson Co., Mich., commencing on Saturday before the third Sunday in October.

All who come by rail will come on the Detroit & Hillsdale Road, from the east or west, and stop at Woodstock Station, half a mile south of the meeting house.

We invite all who love our Lord Jesus Christ to come and see us.

W. S. CARPENTER, Clerk.

Our yearly meeting at London Tract, according to previous arrangement, will commence on Saturday before the third Sunday in October, and we extend a cordial invitation to our ministering brethren and friends to meet with us.

Those coming by the Philadelphia & Baltimore R. R. from the east, will take the cars at Market Street, Wilmington Depot, for Landenburg, on the Wilmington & Western R. R., where they will be met by the friends at one o'clock on Friday. Those coming from the west will be met at Newark on Saturday morning about 9½ o'clock.

JAMES McDOWELL.

ASSOCIATIONAL.

The Indian Creek Old School Baptist Association will be held this year with the Bethlehem Church, Franklin Co., Ind., commencing on Friday before the third Sunday in September, at ten o'clock a. m., and close on Sunday following. We cordially invite all our dear brethren and sisters, especially ministering brethren, to meet with us.

Those from the east will come by way of Hamilton, on the Indianapolis Rail Road, and get off at Oxford. Those from the west will come on the rail road from Indianapolis, and get off at College Corner, Butler Co., Ohio, where they will be met by the brethren on Thursday evening and Friday morning, and conveyed to the place of meeting.

ALLEN HAINES.

The Western Corresponding Association of the Old School Predestinarian Baptists of Missouri has appointed to meet with Hope Church, Carroll Co., Mo., on Friday before the first Saturday in October, 1876, and continue three days. (Oct. 6th, 7th & 8th.) All who love the truth for the truth's sake are invited to attend. The place of meeting is near Wakenda Station, on the St. Louis, Kansas City and Northern Railway.

Those coming by rail from eastward will come to Wakenda, Thursday evening. Those from westward can come to the same place Friday morning in time for the meeting. At Wakenda inquire for J. M. Watson, who resides near by.

Those coming by private conveyance from the west will inquire for brother John Williamson. Those from the north and east will go to Eugene City and inquire for brother J. M. Watson. If any come from the south side of Missouri River, those from the north and south-east will cross at Miami, thence go to Eugene City. Those from the south-west can cross at Waverly, thence go to brother Williamson's or Eugene City.

R. M. THOMAS.

The Kehukee Association is expected to convene with the South Matamuskeet Church at Bethel meeting house, in Hyde Co., N. C., on Saturday, Sept. 30, 1876, and continue three days.

Persons visiting it by public conveyance had better come via Norfolk, Va., and leave there in steamer Rotary, early on Thursday morning previous, so as to reach the meeting in time. The steamer goes within a short distance of the place.

Elders and brethren generally from sister associations are invited to attend.

C. B. HASSELL.

The First Regular Old School Baptist Association in Kansas will be held (if the Lord will) with the Big Walnut Creek Church, in Jefferson Co., Kansas, two miles east of Winchester, and about five miles south west of Easton, at or near the Willhelm school house, commencing on Friday before the last Saturday in September, 1876, and to continue the two succeeding days.

Those coming from the east by the Kansas Central R. R. will stop on Thursday at Easton, on the one o'clock train, when they will be met and conveyed to brother J. Schenk's, four miles south, or to my residence, two miles north-west. Those coming from the west will stop at Scott's Station, at 10 a. m., on Friday, on the Kansas Central R. R., two miles from the place of meeting, where they will be met and conveyed to the association. Those coming the evening before, in their own conveyance, will call on brother Thomas Housh, or brother John M. Miller.

Brethren and sisters of our order, and all friends of the cause, especially ministers, are invited to attend.

We feel grateful to the righteous Disposer of all things, that he has blessed us with copious crops, and we desire that our brethren from abroad should visit us.

WM. F. JONES.

The Salisbury Association is appointed to be held with the church at Indiantown, in Wicomico Co., Md., to commence on Wednesday before the fourth Sunday in October, 1876.

The Juniata Association is appointed to be held with the Fairview Church, Fulton Co., Pa., to begin on Friday before the third Sunday in October, 1876.

The New Hope Primitive Baptist Association is appointed to be held with the church at Antioch, Bradley Co., Arkansas, ten miles south-west from Warren, to commence on Saturday before the third Sunday in October, 1876.

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VOL. 44. MIDDLETOWN, N. Y., OCTOBER 1, 1876. NO. 19.

POETRY.

Written for the "Signs of the Times."

8s & 7s.

Watchman, tell me, does the morning
Of fair Zion's glory dawn?
Have the signs that mark its coming
Yet upon thy pathway shone?
Pilgrim, yes, arise! look round thee;
Light is breaking in the skies;
Gird thy bridal robes around thee,
Morning dawns, arise! arise!

Watchman, see, the light is beaming
Brighter still upon thy way;
Signs through all the earth are gleaming,
Omens of the coming day;
When the Jubal trump is sounding,
Shall awake from earth and sea
All the saints of God now sleeping,
Clad in immortality.

Watchman, hail the light ascending
Of the grand Sabbatic year;
All with voices loud proclaiming
That the kingdom now is near;
Pilgrim, yes, I see just yonder
Canaan's glorious heights arise;
Salem, too, appears in grandeur,
Tow'ring 'neath its sunlit skies.

Watchman, in the golden city,
Seated on his jasper throne,
Zion's King, enthroned in beauty,
Reigns in peace from zone to zone;
There on sunlit hills and mountains,
Golden beams serenely glow;
Purling streams and crystal fountains,
On whose banks sweet flow'rets blow.

Watchman, see, the land is nearing,
With its vernal fruits and flowers;
On, just yonder! O how cheering!
Bloom forever Eden's bowers!
Hark! the choral strains are ringing,
Wafted on the balmy air;
See the millions, hear them singing,
Soon the pilgrim will be there.

HENRY S. STIPP.

SAN FRANCISCO, Cal.

BEAUTIFUL THINGS.

Beautiful faces are those that wear—
It matters not if dark or fair—
Whole-souled honesty painted there.

Beautiful eyes are those that show
Like crystal panes where hearth-fires glow,
Beautiful thoughts that burn below.

Beautiful lips are those whose words
Leap from the heart like songs of birds,
Yet whose utterance prudence girds.

Beautiful hands are those that do
Work that is earnest and brave and true,
Moment by moment the long day through.

Beautiful feet are those that go
On kindly ministries to and fro,
Down lowliest ways, if God wills it so.

Beautiful shoulders are those that bear
Ceaseless burdens of homely care,
With patient grace and daily prayer.

Beautiful lives are those that bless—
Silent rivers of happiness,
Whose hidden fountains but few may guess.

Beautiful twilight at set of sun;
Beautiful goal, with race well run;
Beautiful rest, with work well done.

Beautiful graves, where grasses creep,
Where brown leaves fall, where drifts lie
deep,
O'er worn-out hands—O beautiful sleep!

CORRESPONDENCE.

ASHLEY, Ohio, March 1, 1876.

ELD. G. BEEBE—DEAR BROTHER:—I propose in weakness to address you upon the subject of Predestination, and show from the word of truth that God has made all things for himself, and has absolute control of the same.

I have been interrogated much of late upon the subject, even by those professing to believe in the doctrine of Election and foreknowledge of God, but who deny the doctrine of the absolute predestination of all things.

We will commence by using the language of God to Job, "Behold now behemoth, which I made with thee: he eateth grass as an ox."—Job. xl. 15. Previous to this, Job confessed that he was vile, and that he had not wherewith to answer before the Lord. The Lord says to Job, "Look on every one that is proud, and bring him low, and tread down the wicked in their place; hide them in the dust together, and bind their faces in secret: then I will also confess unto thee that thine own right hand can save thee." This should be enough to teach man his own weakness and wretchedness, and his dependence upon the independent God, and that it is impossible for man to change the condition of his fellow-man, or his own condition, and make himself acceptable with God.

Behold now this behemoth, whose strength is in his loins, wrapped up in the sinews of his bones, so strong that man dare not approach unto him, even with barbed instruments; but he that made him can make his sword to approach unto him. After God gave Job an understanding of his power, he tells him that this behemoth is the chief ways of God. This shows that God has a purpose in him, which purpose we will try to show hereafter. "He eateth grass as an ox." This shows his nature. We wish to make a few quotations here. The Lord commanded the prophet to cry, "All flesh is grass." "Dust thou art, and unto dust shalt thou return." "And dust shall be the serpent's meat." Now permit me to say, that that dust which is the serpent's meat, is that dust which was made flesh. I do not propose to make out that this behemoth is the serpent, but to show a connection. "Surely the mountains bring him forth food, where all the beasts of the field play." This then is none other than the king of beasts. I am not writing for argument, but to prove the supremacy of God, that he

that standeth in doubt may read and understand for himself the things that God has declared from the beginning.

Here we will leave this character for a short time, and notice another, which is in the sea, a description of which we can read at our leisure, in the 41st chapter of the book of Job, in connection with the one already noticed.

First, I think it would not be deviating from the subject, should I refer you to the language of David, "O Lord, how manifold are thy works! in wisdom hast thou made them all. The earth is full of thy riches; so is the great and wide sea, wherein are things creeping, innumerable, both small and great beast. There go the ships; there is that leviathan whom thou hast made to play therein. These all wait upon thee, that thou mayest give them their meat in due season." This leviathan is the character that I wish to notice here. "He maketh the deep to boil like a pot; he maketh the sea like a pot of ointment: he maketh a path to shine after him: one would think the deep to be hoary. Upon the earth there is not his like, who is made without fear: he beholdeth all high things: he is a king over the children of pride." Here it is easily understood that this is figurative language. Living in the sea, and yet king over the children of pride. In whom is no fear—made without fear before his eyes, beholding all high things. I will not enter into any vain speculation as to whom these characters represent, but that they have a representation somewhere among the sons of men; and should we say that one has his reign in the political powers of the earth, and the other in the religious powers, I think we would not miss it very much. For the powers that be are ordained of God, whether they be principalities, thrones, dominions, things present, or things to come. God is King of kings and Lord of lords. Brother John tells us that he saw characters answering the description of the ones above given, one rising up out of the sea, and the other coming up out of the earth, exercising power over the one coming up out of the sea, causing fire to come down from heaven in the sight of men, and deceived them that dwelt on the earth, by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwelt on the earth, that they should make an image to the beast. The King of kings says that he shall continue forty and two months. So far shalt thou go, and no farther.

We need not wonder that men of corrupt minds should disbelieve the doctrine of predestination, seeing they have such a king to reign over them, having power given him to compel them all to fall down and worship him, and to cause fire to come down from heaven in the sight of men, deceiving all, and would even the elect, were it possible. But is it possible that the elect should be deceived? I answer, It is impossible; for God holds them in his hand, and will gather them in his arms. And while the children of men are following the dictates of their king, doing his bidding, thus making it manifest by their works, (for by their fruits ye shall know them) the children of God are kept by the power of God, being led by the Spirit of God in the way of all truth; and though tempted by man, they are succored by him who holds them in his right hand. Jesus says, "My sheep hear my voice, and they follow me; but a stranger will they not follow, but will flee from him; for they know not the voice of strangers." Again, "My Father which gave them me is greater than all, and none is able to pluck them out of my Father's hand." The children of God are made submissive, but not conformable to the powers that be; "For the powers that be are ordained of God." Now the powers that be tell us that we must have the bible in our public schools. Is it because they love the bible? No; but to fulfill the scriptures; the two beasts uniting to make war with the dragon, and with that woman Jezebel, sitting upon the waters, "which reigneth over the kings of the earth." "For God hath put it in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. "And upon her forehead was a name written, MYSTERY," &c. No wonder that John marveled. Go into her courts to-day, and what will you see? Her emblems of love, in all the fascinating powers that she can produce, to draw men into her snares. But look into her sanctuary; it flows with the blood of saints, the martyrs of Jesus, who sealed with their blood the testimony of God, being found faithful even unto death, fulfilling the words of Jesus, that upon her might come all the righteous blood shed, from Abel to Zacharias, whom they slew between the temple and the altar." According to the decree of God? Yes, or it could not have been done; for

"Not a single shaft can hit,
Unless the God of heaven sees fit."

Not even a sparrow can fall to the ground, unless God says it shall.

I am aware that some say, that we make God the author of sin. "Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor?" Are all the vessels we use about our houses honorable? We answer, No. And yet the dishonorable ones are just as necessary for use as are the honorable ones. "What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy which he had afore prepared unto glory?" "Who art thou that repliest against God," because he hath seen fit to make a Pharaoh a behemoth, a leviathan, or establish the supremacy of Rome? What is that to thee? Or wilt thou have the Devil self-existent, as some have him, co-equal, co-eternal with God, so terrible that man dare not approach unto him with a barbed instrument, who is guilty of all the wickedness under the sun? We admit his guilt, for he was a liar from the beginning. But his being an eternal, self-existent Devil, we deny. "I am God, and beside me there is none else." "Beside me there is no Savior."

"Creation proclaims the great work of thy hand,

All beings and things in the order they stand;
Productions of chance we are led to deny;
'Twas made for the lifting of Jesus on high.

All things for his sake did Jehovah prepare;
For of him, and to him, and through him,
they are;

All systems and worlds that revolve in the
sky,

Were made for the lifting of Jesus on high."

"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." Now, if God is the beginning and the ending, dwelling in eternity, before all, above all, under all, in heaven, earth and hell, where is your self-existent Devil? In the hearts of the children of men, it is well answered. How did he get there? In the form of a spirit, I suppose. "And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth-Gilead? And one said on this manner, and another said on that manner. And there came forth a spirit, (a chance one, I reckon) and stood before the Lord, and said, I will persuade him. And the Lord said, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth and do so. Now, therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee."—1 Kings xxii. 20-23. Who caused Ahab's destruction? "I form the light, and create darkness; I make peace, and create evil; I the Lord do all these things." And now, ye saints of the Most High God, lift up your heads and rejoice, for the Lord God omnipotent reigneth, and therefore the sons of Jacob are not

consumed. Drop down, ye heavens, from above, and let the skies pour down righteousness; let the earth open, and let them bring forth salvation, and let righteousness spring up together: I the Lord have created it. With him is the deceiver, and with him is the deceived, and he will do all his pleasure, and none have a right to say, Why doest thou? The Lord hath created the earth for man, and man for the earth, and shall they not praise him? All thy works shall praise thee, O Lord, and thy saints shall bless thee. Yea, the wrath of man shall praise him, and the remainder of wrath he shall restrain. Let Jacob rejoice, let all his sons be glad; let them make the heart merry unto the Lord; for I am the Lord thy Savior, the Holy One of Israel. I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honorable, and I have loved thee. Therefore will I give men for thee, and people for thy life. Fear not what man can do unto thee, neither the powers that be; for they are mine, and at my command. I am with thee: I will bring thy seed from the east, and gather thee from the west. I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth, even every one that is called by my name. Jacob is safe, though dwelling in tenements of clay. His sons are safe, though bound in fetters of earth; for he who hath all power, majesty, might and dominion, is their God, and he will save them, and bring them off more than conquerors through him who has loved them and given himself for them, redeeming them from all iniquity, and purifying unto himself a peculiar people, zealous of good works.

Again we ask, Who is the devil? The united powers that be; the spirit that now worketh in the children of disobedience, the children of this world, the children of the flesh, the sons of men created in Adam, lying children, in whom there is no truth, no spiritual understanding, no spiritual knowledge of God, nor of his ways; but the wisdom given them in their creation is their god; they fall down and worship it, and rejoice in the works of their hands; and by their works they are known. They make loud professions, which they have done in all ages of the world; yet they are hateful, and hating one another. They are the cause of all the righteous blood that was ever shed upon the earth; misery, death and destruction are in all their ways. Yet they think they are doing God service, being deceived, and deceiving one another. An awful picture indeed, but such we find to be the state of man by nature. The natural man knoweth not the things of the Spirit of God, neither can he know them, for they are foolishness unto him. And lest they should see, God has said, speaking in regard to the children of Israel, "Let their eyes be darkened, that they may not see, and bow down their back away." These

are not the children of God, but the children of the flesh. And the Son of God declared, "Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it."

How sad our state by nature is!

Our sin, how great it stains!

And Satan binds our captive minds

Fast in his slavish chains.

A doleful condition indeed! But let us turn to another picture, the children of God, created in Christ Jesus, the second Adam, unto good works, which God hath from of old decreed that they should walk in them. Predestinated sons and daughters, sons by God's decree, sons of God by the washing of regeneration and the renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Lord; that being justified by his grace, we should be made heirs according to the hope of eternal life; which hope we have, as an anchor of the soul, anchored in that eternal rock which cannot be moved by all the machinations of men and devils; the hope of an eternal inheritance, incorruptible and undefiled, and that fadeth not away; reserved in heaven for them who are kept by the power of God, through faith; the belief of the truth, that what he has promised he will perform; revealing unto the heirs of glory his saving power, not according to their works, but according to his own eternal purpose and grace, given us in Christ Jesus before the world began.

Brother Beebe, I now must close my letter. I have not run in the channel that I expected to when I started out. May the God of all grace give you the spirit of discernment, to discern between truth and error, and bless you, with all the blest in every place, who love the appearing of the great God and our Savior Jesus Christ, in my prayer for Jesus' sake.

Your unworthy brother, if a brother at all,

B. MARTIN.

OTEGO, N. Y., Feb. 24, 1876.

ELD. SILAS H. DURAND—DEAR BROTHER IN CHRIST:—I often think of you, and of trying to write to you, but as often shrink from the task. But for some reason it has been more impressed upon my mind of late, and if the Lord should be pleased to bring some things to my remembrance, I would be glad to speak of them. I often think of your leading me down into the water and saying, "I baptize you on profession of your faith." I have often felt to inquire how you knew anything about my faith, not having heard a full relation of my experience; which I will now try to give you in a brief way.

I was born into this world in 1833. A sinner, like all the rest of Adam's race, I lived in sin and in the pleasures of the world, and I think enjoyed it quite as well as any; and nothing occurred unusual in my life for twenty years or more. In the year 1855

I chose me a companion, as I thought, for life, and we were married, and went to keeping house and doing business for ourselves, which seemed to add to my happiness very much. In the year 1856 the Lord was pleased to take my dear companion from me by death. This seemed like a stroke I could not bear. I was left alone, and truly it did seem alone. Directly after the death of my wife the Methodists started a protracted meeting in Otego, and as I was doing nothing I attended. There was a great deal of loud talk and very many efforts put forth, anxious-benches erected, &c., all of which I did not seem to have any fellowship for; neither did I condemn them, for I did not know any better. I attended quite regularly, saw one after another go forward, and afterwards heard them say they believed the Lord had blessed them. I also heard a great many prayers, as they termed them, put forth for sinners, but all seemed to have no effect upon me. They urged and entreated me to go forward, but none of their doings moved me. Hard case they must have thought me. But something else could do the deed, which I shall shortly try to show.

I went one evening feeling very indifferent and unconcerned as to myself, and feeling a sort of distaste towards their proceedings. The man in the desk read for a text the words, "Cut it down. Why cumbereth it the ground." These words seemed to come home to me with great force, and sank deep into my heart, and I could not get rid of them. O what feelings I had! I tried with all my powers to conceal them from all present, and think I succeeded. But what a night I had after I got home. Truly I had an anxious seat and an anxious time, and my anxiety was to know how the Lord could save such a sinner as I was. I had thought up to this time that I was about as good as any one, and a great deal better than some. But now what a change! My past life was called up, and my sins seemed to loom up on every side like mountains, the weight of which appeared to overpower me completely. I felt truly to be arraigned before a holy and just God. His law, which is holy, just and good, was brought to bear in my case, and I was found guilty in every point. I had sinned against him with a high hand and an outstretched arm, and without cause, and I was found guilty and condemned to die. I felt truly to say with the poet,

"And if my soul were sent to hell,
Thy righteous law approves it well."

O I never can express it; but I believe the Lord's words were fulfilled in my case in that saying, "The soul that sinneth it shall die." After about a week of sighing and groaning and trying to pray, I was brought to a stand still place, like the children of Israel, and as Paul has said, all hope of ever being saved was taken away. On the evening of the fifth or sixth day after those words came to me with such power, I remember going to bed in this awful state of mind, and I seemed to take

a farewell look and bid adieu, as it were, to all the earth, for I felt that I should never see the light of another morning. Under these circumstances I fell asleep. But the morning came, and it was a new morning, I assure you; a beautiful one beyond description. The first I was conscious of I heard some one say, What is the matter with Edgar? I found myself sitting up in bed, and knew I had been singing. I got up and dressed and went out, somewhat ashamed to think I had been singing in bed. But O that beautiful morning. Truly it was a morning without clouds in every sense of the word. The time of the singing of birds had come. All things in nature seemed to be praising God, and my soul was full to overflowing. I had a peace of mind that I have never found words to express. I lived along in this way for about a year, with hardly a wave of trouble across my peaceful breast, and then came doubts and fears.

But I am getting along a little too fast. I wanted to speak of those people whose meetings I had attended. I continued to go and hear them talk of what they had done and what they intended to do. They heard that there was something on my mind, and they called on me to speak; so I tried to tell them what I hoped the Lord had done for me. There was not much response, and the more I talked the less I suppose they liked it, until finally they got tired of my talk; and I must confess I did of theirs, because I felt I had not been led in the way they had, which caused me some trouble, for I was so ignorant I could not understand it. I felt that it was all of grace in my case; nothing that I had ever done, nothing that I merited, but all of rich and sovereign grace. After three or four weeks Elder St. John came to Otego, and some of my friends wanted I should go and hear him, so I went. He preached Christ and him crucified, a whole and complete Savior, and that was what I wanted to hear. It did my soul good to hear what the Lord had done and what he could do; that he is a sovereign God, and is able to save to the uttermost.

I wish now to speak a little in regard to my captivity and deliverance. In my captivity I had a realizing sense of what it was for, but in my deliverance I did not understand how at the time, only peace was declared and the lawful captive set free. I had no revelation of Jesus Christ to my mind as my Savior, and that he had answered all the demands of the law in my stead. So you see I labored under great difficulty at times. When I heard others tell of such revelations it often left me near despair. Some put a space of time between this peace of mind and such revelation. I remember of hearing brother Balas speak of this at one time, and I went on to speak of my case, that it was not so with me, and I feared that I was wrong. He said that this God who had seemed to be angry with me on account of my sins, had now turned to be my friend and Savior. This appeared to let in a flood

of light, but I never felt really satisfied with it.

Well, now to return to where I left off in doubts and fears. From 1857 to 1871 it seems difficult to record, only that I sunk very deep in sin. I do not know as I ever could say I had no hope, but I have seen times when I would have thrown it away if I could. As the poet says,

"Sometimes it is so small
I think I'll throw it by;
Sometimes it seemed sufficient
If I were called to die."

And so I struggled along. I often heard Elder St. John preach some very comforting sermons while he was here. I often resolved in my mind to try and do better, but as often broke my resolutions. So I lived along up to the time of the two days meeting in October, 1870. As the time of the meeting drew near brother French asked me if I was going. I said I guessed not. I felt very indifferent. But as the time came I went, and there has always been something very peculiar about it, something I never can express. But I enjoyed the meeting very much, and was made to rejoice in the glory of God. Again hope sprang up, and it seemed like a new hope. Still it was just like the old one. So I was enabled to go on my way rejoicing once more; and I think I did enjoy a great deal.

My mind now began to be exercised in regard to baptism. Not long after the meeting sister Mary Wilbur came to the church, told her experience, and was received as a candidate for baptism. I was not there at the time. There was no preacher here at that time, so of course Elder St. John, her father, was sent for to administer the ordinance. I remember his asking me if I had not better go along while the waters were troubled. I told him I did not feel fit; and he replied, "All the fitness he requires is to feel your need of him." This seemed to remove quite a load, but still I had not strength. I never saw the water look so beautiful as at that time, and I saw a beauty in the ordinance, and I think that was the time for me to have enjoyed it. But it seems the Lord's time had not come. This was about Nov. 1st, 1870. At the December meeting following I was enabled to go before the church, and try to tell them what I hoped the Lord had done for me. I felt that I made very poor work in trying to give a reason of my hope, and was surprised that they asked me no questions. I was received as a candidate for baptism, and had to wait for your appointment the last of January, as you know.

I think I will have to leave the last six years as a blank. You know as well as I that I have made very crooked work and slow progress. Sometimes I think I go backwards, and know less and less. The most I can say is, the Lord has been better to me than all my fears. I skip over this, to make room to speak a little in regard to a Savior, or my Savior. I think, if not mistaken, I have a little new experience on this point.

After the Osborn Hollow meeting, after retiring one night, these words were my meditation, which are oftentimes repeated incorrectly: "Full of wounds, bruises and putrifying sores, from the sole of the foot even unto the head." This seemed to be presented to my mind in this way, that this is a description of man in his unregenerate state; but in their standing in Christ they are complete. That Head never was corrupted; therefore by being born again they are not dispossessed of anything. These sores are not healed, but merely covered with that beautiful robe of righteousness by faith, which is the gift of God. This appeared to be a revelation to my mind; so I have to give up some former ideas I have held in regard to a change in the nature of the Adamic man. I cannot tell much about this, but it did seem complete. He is become our salvation, our wisdom, sanctification and redemption. So it is only by faith in him that we do anything acceptable to God. This is not altogether new to me, yet it is new. It seemed to be a personal revelation to my mind—that he revealed himself as my Savior, that he bore my sins in his own body on the tree. It did seem to me I had been a fool all my life, looking for some goodness in myself. I hope I have learned a lesson to remember. But I know I am a dull scholar.

Now I will draw this to a close. I have extended it much longer than I expected, and am not at all satisfied. I have said many things, but failed to get down to the bottom of my experience. I wish I could condense in a few words; but I have done as well as I can, and hope it may relieve my mind. Excuse pencil writing, as I am too nervous to hold a pen. My love to you and all inquiring friends. Accept this from a sinner, I know.

M. E. BUNDY.

SANTA ANA, Cal., Aug. 2, 1876.

DEAR BROTHER BEEBE:—As the SIGNS OF THE TIMES has, in the providence of God, been a long time, and is a means in this wide spread land of communication amongst his dear children, I desire to try, with your permission, to give a short synopsis of its use and value in this respect, as well, I hope I can say, bearing the true tidings of peace to God's afflicted sons and daughters. But I feel and must confess my unfitness and unworthiness for the task; yet I trust my promptings are not of the flesh. I do desire the blessed Spirit to lead me, and guide and direct all that I may say; then I shall not err.

I think it is eighteen months since I read in the SIGNS a letter from brother Cummins, of this place, saying there was a number of Old School Baptists around this neighborhood, and he desired, if it was the Lord's will, that some brother might be led to come amongst them, as a little cause of truth might be built up here. Well, I trust I can say, I felt a brother's love toward them, and my desire was, if they were truly a hungering and thirsting people, how glad I should be to be amongst them. I

read and re-read the letter, but at that time but little prospect was before me of ever coming here. But what wonders! How strange to natural reason, that the very thing I desired has thus far, in so short a time, been brought about, notwithstanding the many fears and obstacles I had to encounter before I left my dear wife and family in Paris, Illinois. Some of my dear friends there told me many things about this country, how barren it was of the truth; that there were but one or two places where the truth was preached; that it was subject to earthquakes, and many other things. I listened to all this, and although I was not without information, yet I was led more earnestly to call upon him who alone can lead and guide me in right paths; and the more I begged for guidance, the stronger my desire grew, and in a most remarkable manner the way was opened, and I arrived here in March last, and I trust I can say, I have found some of the people described, who are poor and afflicted, and despised by the professing world, as all God's dear children are; and I may say, they are not troubled with false doctrines nor false brethren. This, I feel, is a mercy indeed.

But suffer me to say, since I have been here I have been brought lower in the valley of humiliation than I ever was before, since I have tried to lisp His blessed name with my poor polluted lips. But O the troubles, the many fears, the fierce and fiery darts of the enemy, being often in darkness and temptation, with a view of all the depravity of my desperately wicked nature, with nothing to look at but a picture of myself from my very childhood, so that with Job I could say, "He maketh me to possess the iniquities of my youth." These, with the dreadful fears of presumption, and the time drawing nigh for me to fill my appointments, a work to be done, or attempted, how was it to be done? How can I go, in the midst of these trials, and as I now am, without strength or a weapon to wield? Sometimes I groaned, sometimes I cried because I could not cry, and sometimes I cried mightily. What a compound of fears, but not of man, not knowing what to read, nor where to look for a text of scripture, although longing, begging and pleading, days and nights, and it has been for weeks. Few around me, seeing a smiling face, knew the burden of my mind, which has been with me at times even when opening the good book before the people, when, to my surprise, light has shined upon the word, and life has been given me to feel its power, and to know who the author of it was, and has made me feel such sublime majesty in it as I cannot describe. Yes, I can say, My sorrow has been turned into joy, with fresh anointing, with testimonies as in the morning. My harp taken off the willows, and brought up to the heights from whence cometh my help, is sweetly tuned, without a jar in its sound. O how I love this precious grace. I want that religion, and that alone, which God by

the immortal power of his love puts into my soul. I can run in the way of his commandments when he thus enlarges my heart, and I know I love the strength that is given, thus enabling me to do. But my God says he is against the prophets that steal every one his word from his neighbor. He also says he is against the prophets that use their tongue and say, he saith. Now, my brother, if we are his, how are we his? And if he has sent us, we have a commission; and if we have not his commission, whose work shall we do, and whose service shall we be in? I am bold to say, Not our God's. Need we wonder then, in this day of apostasy, at seeing and hearing of so many gods set up in so many ways? And are the children all free from these troubles? No, they are not. And are there not many now mourning on account of them, who have not help or strength to come out from among them and be separate? Too true. "My soul, come not thou into their secret, [yes, their] unto their honor be thou not united." If then we are the sent of God, it is because he has chosen us to it, and given us a commission; and every one so chosen is qualified to be a minister, not of confusion, but of righteousness, and they are ministers to the heirs of salvation, and are as a flame of fire, and are to be named the priests of the Lord, and men are to call them the ministers of our God. And although they are to eat the riches of the Gentiles, and in their glory to boast themselves, and a thousand times more than I can describe, yet, notwithstanding all they have to do, or can do, is according to the commission so given them. And as every one hath received (not stolen or manufactured) the gift, so he is to minister the same, as good stewards of the manifold grace of God. And if he speaks, his speech is to be according to the oracles of God, and of the ability that God giveth, that in all they do God may be glorified, who alone is to have all the praise, and vile worms like us are to have the blessings of his covenant purposes and promises, which are all yea and amen in Christ Jesus. O how great a work is this! But none but God's dear children know that power belongeth alone unto him; that every elect vessel of mercy is begotten and brought forth, not of corruptible seed, but of incorruptible, pure and holy as God himself.

But please pardon me; I must be brief, and return. I feel that you are not a stranger to these things, and you know what it is by his light to walk through darkness, and what blessed places these are where we learn his secrets, in feeling the power of his grace.

An opportunity offered, and I have been up to Santa Rosa, by appointment, made by brother Cummins. I was met at the station by three of the brethren, and went to brother Roman's, where we had preaching in the afternoon of July 2d, and never shall I forget the kindness and true brotherly love I met with; not from one or two, but from all the dear brethren

and sisters. And I trust I can say that our God was with us of a truth, opened our hearts, removed all the terrible fears I had, and filled us with love and praise. And while these, and so many of our friends in the east, talked of the good way in which the dear Lord has been pleased to lead and guide us, it was impressed on my mind to write to you, and if I could, give some little information of those dear brethren and sisters in this, I may say, beautiful country, which is so barren of vital godliness, and as they, with us, who we feel will be glad for their friends in the east, to know and hear of them, and that they are still in the land of the living, in Jerusalem, worshipping the true God.

The following are the names of most of the members of Santa Rosa Church: Brother and sister Romines, brother and sister Cunningham, brother and sister Lemay, brother and sister Gammon, brother and sister Vanwinckle, brother Hays, brother Young, sister Faught, sister Wheeler, (daughter of the late Elder Wills, of Oregon) brother and sister Arnold, brother and sister Dunwoody, brother and two sisters Hagans, brother Burris, brother and sister Barnes, brother and sister Newkirk, brother and sister Dunham, sister Mattocks. There may be some others, perhaps, whose names I did not get; if so, the blame is mine, and I hope to be forgiven. And let me say here, we have meetings monthly at Aneheim, at brother and sister Fithiens, and at the Macy Hilly Country, also, at the school house twelve miles out, where we meet brother and sister Cummins, (father of Dr. Cummins) and some others, whose names I have not; and, the dear Lord willing, the alternate Sundays at my house in Santa Ana.

Now let me say to you and all the readers of the SIGNS, To your closets may you oft resort, and there I earnestly entreat your supplications.

Yours, I hope, in the best of bonds,
GOWEN CLIFFORD.

P. S.—My dear brother, I have just arisen from my bed, where I have had a most blessed night's repose. I found myself awake by singing a prayer to my dear Lord, and O what a sweet time have I had. I have found his word, and can eat it, and can really and truly say, it is the joy and rejoicing of my poor heart. How exceedingly rich! what harmony! what majesty and love! constraining power! to me, the chief, yea, the basest of sinners. Now I feel my old nature crouching in the dust, where I love to have it. No room for it now. Now I look into the good book; yes, good it is. O what a treasure for one so vile! Read Isa. liv., from the 4th verse, and lv. 10-13. And this is my command, "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not which shall prosper, either this or that, or whether they shall be both alike good." And truly I feel that I can say, Thy blessed will be done. If I have to go to the stake, if it be for thy sake, I cannot help

saying what I now feel prostrate under its power; and I am ready to say, What does it all mean? Yet I can say, this is what I wanted, and what I do love. O how it confirms his word—a beggar is made a prince indeed. Now in company where majesty commands, and love and blood abound over all. I thought when I retired, I would not send you the letter I had written, for the devil and my own heart conspired, and I feared it was too true, that there was more of my own manufacture in it than God's real teaching, and it made me feel miserable. Then I went to sleep. But O, the change I cannot describe. I can now humbly let it go. Do as you please with it.

Yours unworthily,

G. C.

LOCKTOWN, N. J., Aug. 9, 1876.

DEAR BROTHER BEEBE & SON:—As I have not been able to do any kind of work for several months, neither am I likely to very soon, if ever, and not feeling satisfied to be useless, I feel constrained to talk a little, in my simple manner, to the dear saints and faithful brethren and sisters in Christ Jesus our Lord. If denied this happy privilege of communion and fellowship with the dear saints of God, I should have nothing worth living or dying for. With all my dull and stupid feelings, my ignorance and blindness, I prize the company of the saints, which encourages me to think, and almost know, that I have passed from death unto life. I feel sometimes as if I preferred Jerusalem above my chief joy; and that is a great deal to say, when our actions speak against us. O how blessed is the people whose God is the Lord, who know the joyful sound of salvation, through the dying and risen Jesus. This blessed and joyful sound causes the Lord's children to walk in the light of his countenance; it opens the mouths of babes and sucklings, and with David to say, "O God, thou art my God, early will I seek thee. My soul thirsteth for thee, my flesh longeth for thee, in a dry and thirsty land where no water is: to see thy power and thy glory, so as I have seen thee in the sanctuary. Because thy loving kindness is better than life, my lips shall praise thee." Thus his poor and afflicted people go on, singing that new song which the Lord hath put into their mouths, when he took them up out of a horrible pit and miry clay, and set their feet upon a rock, and they saying with David, "Because thy loving kindness is better than life, my lips shall praise thee. Thus will I bless thee while I live; I will lift up my hands in thy name; my soul shall be satisfied as with marrow and fatness, and my mouth shall praise thee with joyful lips, when I remember thee upon my bed, and meditate on thee in night watches. Because thou hast been my help, therefore in the shadow of thy wings will I rejoice."

My dear brethren, have you learned by this time that if we cannot find a home and happiness among our Father's children, it is vain to search any-

where else? Sometimes when looking around Zion and seeing so many bearing the unmistakable marks of the children of God, we feel in a hurry to say to them, Come in, thou blessed of the Lord. If any of these little ones should query in their minds what these marks are, we will try to tell of a few of them. These marks seem more plain and clear in others than in ourselves. In the first place, there is an uneasiness in the mind; it does not know what the matter is; but it gets worse and worse; they think they are going to die, and go to preparing for death; but the more they strive to get ready, the farther they feel from being ready. In this condition they labor, and mourn, and groan, sometimes for months, and find no comfort in anything. They have no hope of ever being any better. That is one mark of a child of God. He feels as if he had not a friend in heaven or on earth. That is another mark of a child of God. He says in his heart, There is no one on earth like me, and if I were to undertake, or had courage to tell of my deplorable condition, I know none could believe it. I am no company for anybody. The world and all its former pleasures have turned into a solid gloom. This is another mark of a child of God. O, the dear saints, how I love them; but I feel too guilty even to look at them, let alone speaking to them. This is another mark. I am a justly condemned sinner in the sight of a just and holy God. Another mark of a child. And as sure as a poor sinner feels the weight of these marks, just so sure will he, sooner or later, be made to rejoice in the God of our salvation.

If I know anything about that people whose God is the Lord, they are a sect just like they used to be in Paul's day, that was everywhere spoken against; a poor, sorrowful and afflicted people, who trust in the name of the Lord. They never try to make a great show of their religion, for they are often fearing that they have none. They are not like the boasting pharisee, or popular religionists of our day, who have such good hearts that by giving them to God they may obtain heaven. The saints would think, that to offer their hearts to God would be the poorest offering that poor mortals could make; because they view their hearts just as the scriptures represent them. "The heart is deceitful above all things, and desperately wicked." Now if any of the deluded children of God who are in Babylon, shall see or read this, I will say to them, Think on these things. And when the Lord shall say to you, "Come out of her, my people," you then will have to come, and your brethren will be glad to hear you tell what great things the Lord has done for you.

Dear people of the living God, in conclusion I would recommend, for our own benefit and happiness, as well as for the glory of our adorable Redeemer, that we be found always in our place, when we can possibly make things bend to it. Earthly things can be bent, but the things of

the Spirit, the truth of God, cannot be bent, shaken or moved. Dear brethren, I speak for our good, our interest and happiness in the all important things of the kingdom. For we very well know that if we sow to the flesh, we shall of the flesh reap corruption. How often by thus sowing do we bring barrenness to the soul. But when we sow to the Spirit, what peace and comfort it gives! May the blessed Lord, who has been our dwelling place in all generations, still show mercy toward us, and keep us from partaking of any of the wine of Babylon; but may we now and then have a sup of the good wine of the kingdom, in the banqueting house with our heavenly Bridegroom.

Now, my dear brethren and sisters, this may be the last of my scribbling through our beloved paper, the SIGNS OF THE TIMES, therefore I would say to you, Live in peace, be of good comfort, be tender-hearted and affectionate one toward another, bear one another's burdens, and so fulfill the law of Christ. May our feet stand firm within the gates of Jerusalem.

Now unto him who has brought us thus far, and is able to keep us from falling, be glory and honor now and forever.

Yours truly,
CORNELIUS MYERS.

P. S.—If it is not asking too much, I would like for our dear brother, Eld. Wm. M. Mitchell, to write on the subject that he spoke from at the Delaware River Association, found in 2 Tim. ii. last four verses. I had always wanted to hear from the dear brother, and being feeble, he did not speak as largely on the subject as I desired. C. M.

PENN YAN, N. Y., August 15, 1876.

DEAR ELDER BEEBE:—The time has come and gone for me to send money to pay for the paper of my choice, the SIGNS, of which I am a careful reader. I have not been smitten on the side at midnight, as was Peter in prison, but I awoke a little before midnight, and my thoughts were considerably engaged in thinking over the scriptures, and comparing them with the popular preaching which I hear every Sunday. How often would I like to write a short letter for the SIGNS, that my voice might be heard from the rivers to the ends of the earth; but I am not much of a writer for publication. But when learned men preach that men may be converted, and their sins be all forgiven, and they redeemed and born of God, and then if they are not faithful they will be lost, and all their former sins will be charged over against them; my brethren, is such doctrine God's plan of redemption? Can it be that God saves in this way? If it is, then our salvation depends on our faithfulness. Harken, my beloved brethren; what saith the scriptures? Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost.—Titus iii. 5. Who hath saved us,

and called us with a holy calling. Not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began.—2 Tim. i. 9. And more: "Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life."—John v. 24. Does this look like charging sins over to any one? I feel like taking the words of the Proverbs, "How long, ye simple ones, will ye love simplicity?" After a person is converted or born of God, God will chastise that son for his sin. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."—Heb. xii. 6. I like to read the SIGNS, because the writers carry with them so much scripture. I wish there could be a Primitive Baptist Church formed here in Penn Yan; then I think we could have the gospel proclaimed in its purity. I belong to what is called a New School Baptist Church; but I am not one of them, for I cannot indorse the doctrine I hear from time to time. We have no righteousness that can be acceptable to God; hence by the prophet, "The Lord our righteousness."—Jere. xxiii. 6. All the righteousness there is in us or about us is the Lord's doings, as saith the scriptures, "This is the covenant that I will make with them after those days, saith the Lord. I will put my laws into their hearts, and in their minds will I write them. And their sins and their iniquities will I remember no more."—Heb. x. 16, 17. How does this look like charging former sins over to a person after he has had the laws of the Lord written in his heart? As it is written, "And what agreement hath the temple of God with idols? For ye are the temple of the living God. As God hath said, I will dwell in them and walk in them, and I will be their God, and they shall be my people."—2 Cor. vi. 16.

AUGUST 19.

While upon my bed in the dead of night I have been thinking of the popular doctrine of the day, which is, If I do my part, the Lord will do the rest, or his part. I ask what professing christians are thinking about when they preach such doctrine? Have we any part to perform? have we any righteousness of our own? As saith the prophet, But we are all as an unclean thing, and our righteousness as filthy rags; and we all do fade as a leaf, and our iniquities, like the wind, have taken us away.—Isa. lxiv. 6. So then as Paul says, "For we know that the law is spiritual; but I am carnal, sold under sin."—Rom. vii. 14. My brethren, read the balance of the chapter. So I believe that it is not our righteousness that saves us, but it is the Lord working in us, as above cited. So then the propriety or the truthfulness of this scripture, "The Lord our righteousness." And further, aside from God, or by nature, we are dead in trespasses and sins. So then, if there is any righteousness at all, it is

the Lord working in us both to will and to do of his good pleasure.

In looking over the present condition of the religious world, I do not wonder that there is so much spiritual sickness and confusion among professing christians. But O how much teaching for doctrine the commandments of men there is taught at the present day. There is one scripture running in my mind, "When a strong man armed keepeth his palace his goods are in peace; but when a stronger man than he shall come upon him and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils." In the parable the strong man, in my mind, is the carnal nature in the man's heart; the stronger than he is the Lord. Now, did the strong man ask that the stronger than he should overcome him, or give his consent? Never; nor ever would, if he could do otherwise. I once heard an old deacon say, speaking of his conversion, When I was willing to give up, then I was blessed. The time the old deacon referred to was when the strong man armed was bound. This is the Lord's doings, (not ours) and it is marvelous in our eyes.

I will close, knowing that if this should be published in the SIGNS, it will pass under the notice of strong ministers whom I would like to hear preach. I shall not soon forget the good meeting I had at Osborn Hollow, when I heard Elders Durand, Bundy and Hubbell, almost one year since. I feel to rejoice that there is one church that does not bow the knee to Baal, but holds to the apostolic practice.

J. MAY.

TERRYVILLE, Texas, August 4, 1876.

ELD. GILBERT BEEBE & SON—DEAR BRETHREN:—I embrace the present opportunity of acknowledging the receipt of your valuable paper, the SIGNS OF THE TIMES, which has come regularly to hand since the first of June last, except the number dated June 15th, which has not, from some cause, reached me. And allow me to say, my dear venerable brother, that it affords me no little satisfaction, comfort and edification to peruse the able editorials and letters of correspondents contained in its columns. Indeed, in a sparsely settled country like this, brethren few and scattered, engaged in domestic callings for a living, seldom have time and opportunity of meeting together, and conversing to the comfort and edification of each other in love, except at their regular meetings, which are only monthly, and sometimes not that. So you may conclude that it is quite a comfort and refreshment to have a periodical in the meantime to peruse, one in which confidence may be reposed, and the reader instructed, comforted and edified in the doctrinal teachings, and built up in the holy faith once delivered to the saints; not upon human belief of external testimony or historical predication, but upon the manifestation of the quickening of

the Holy Spirit, and adoption into the spiritual kingdom of our blessed Lord and Master, Jesus Christ; begotten to a lively hope, and an inheritance which is incorruptible, undefiled, and fadeth not away, but is reserved in heaven for them that are kept by the power of God through faith unto salvation, ready to be revealed at the last time. And not only so, but doctrine is learned, and we further see the salvation of the saints, full and complete in covenant redemption, existing in the foreknowledge of God the Father, who saw and comprehended the end from the beginning, and declared from ancient times the things that are not yet done, and declared that his counsel shall stand, and that he will do all his pleasure. Shall we not conclude that the body of Christ, the church, was full and complete in the foreknowledge of God, ordered in all things and sure, though made not to grow in its militant stage, only those brought in by regeneration, that were chosen in Christ Jesus before the world began, that the fullness of the church was as definite and complete in the foreknowledge of God before the foundation of the world as it will be when the last saint is brought in, and time itself shall be at an end?

Brother Beebe, give me an explanation through the SIGNS of 1 Peter iii. 18-20, and iv. 6, 7, as I am unable to understand or comprehend the doctrine therein contained, and would like very much to see an explanation thereof.

Yours in christian hope,

JOHN C. YATES.

(Editorial reply on page 226.)

WASHINGTON, D. C., Sept. 14, 1876.

DEAR BROTHER BEEBE:—Since I wrote you last we have succeeded in organizing an association called the Cub Run Old School Baptist Association, of Fairfax Co., Va. Before taking any steps to organize this association, we consulted the brethren at the last meetings of the Baltimore Association and Virginia Corresponding Meeting, and we are glad to say we received great encouragement from all whom we asked to advise us. Notwithstanding the encouragement given us by the brethren to organize this association, we have had to encounter very bitter opposition. Many evil reports have been circulated against us, such as, we have organized an independent association. Now, dear brother, we do not wish to have it thought for a moment that we desire to do anything not in perfect order; and, God being our helper, we will not. We have three churches in gospel order, as far as our weak understanding leads; and for our better government and prosperity in the gospel, we thought it advisable to organize ourselves into an association. In doing this, we desire to do nothing contrary to gospel order; and we hope by the help of our heavenly Father to be so strengthened in the gospel that our three little bands may prosper in the truth. We hope and invite all the brethren and sister churches to help and advise us, for we are indeed weak, and need much counsel from our stronger brethren in the gospel. Our churches are laboring under many disadvantages, and we have our enemies; but we are borne up under it all by the blessings of a kind providence. We held our three days meeting at the Cub Run meeting-house, in Fairfax Co., Va.

as we have done for several years, and we have every reason to be thankful to God for the prosperity of our meeting. There is a scarcity of ministering brethren with us. The harvest is great, and we pray the Lord of the harvest to send us laborers.

Hoping you will publish as much of this letter as you may see fit, I remain your brother in Christ,

JOHN BELL.

REMARKS.—These three churches are composed of colored members, who have been recognized by the associations in their vicinity as being of our faith and order. Elder John Bell is their pastor, and brother Reed is a licentiate of one of the churches. We hope their associational organization may promote their peace and prosperity, and redound to the glory of God. May our white brethren afford them all the counsel and encouragement in their power, is our sincere desire.—ED.

OPELIKA, Ala., Sept. 7, 1876.

ELD. G. BEEBE AND SON:—If the usual apology of "being requested to write," be sufficient to allow one a place in the SIGNS for matter of merely local interest, then I hope to be allowed a little space, to let those dear brethren, sisters and friends among whom I sojourned hear from me.

I left home May 17th, attended a few interesting meetings and associations, and arrived at Warwick, N. Y., much exhausted, on the evening of the 2d day of June. I was taken to the spacious residence of Deacon E. M. Bradner, introduced to him and his excellent family, with whom I remained for two months, lacking nothing that a kind welcome, a liberal heart and hand could supply to make me feel comfortable and at home.

The Warwick Association met with the church there on the 7th of June, and as I preached once at the association and nine consecutive Sundays with the church at that place, I made the acquaintance of many whom I hope and believe are lovers of our Lord Jesus and his gospel, and who manifested much kindness to me. It is needless to make any invidious distinctions of names, where all were so kindly manifesting their desire to make my stay with them pleasant and comfortable.

On the 2d day of August I left Warwick, accompanied by brother Bradner to Philadelphia, and after spending two nights and part of two days there, during which time we visited the "Centennial" grounds, we came to Newark, Delaware, and had preaching in connection with Elder Francis, at Welsh Tract, on Saturday and Sunday. Monday, the 7th of August, I parted with brother Bradner, who had not only taken care of me so kindly for two months at his home in Warwick, but had accompanied me thus far on my way home, to see that no evil should befall me, and that I should not be alone in traveling through those large cities, New York and Philadelphia. I felt like I had parted with a friend and brother indeed. After he left, I was next day met by brother Lathrop Sayer,

of Warwick, who remained with me for about eight days, during which time I was rather feeble and somewhat sick. The weather was quite warm, and at times I was much overcome by the heat; but I filled all the appointments for preaching which had been made for me at our aged and afflicted brother Griffith's, and two days at London Tract. On Sunday, the 13th of August, at London Tract, Chester Co., Pa., was my last appointment north, and I have reason to believe that the spiritual presence of God was realized by others besides myself there on that day. Many of the dear people of God there seemed reluctant to part with me so soon, and urgently requested that I remain at least a month longer; but as I had been from home so long, I could not remain there consistently any longer. On Monday, bidding farewell to brother Campbell and his dear family, with whom we had tarried for a few days, we got aboard the cars at Elkton, in Maryland, and passing through Baltimore and Washington cities we arrived at Alexandria, where we tarried for the night, having a brief and pleasant interview with a few brethren and friends there. Tuesday, the 14th, after thirty miles travel with brother Sayer and Eld. S. H. Durand, the parting hand was again taken, they going to the Corresponding Meeting in Virginia, and I wending my way homeward to Alabama. That day and night and next day being very warm and dry, when I arrived at Dalton, Ga., I was so completely exhausted that notwithstanding all my desires to get home the next day, I could proceed no farther, but put up at a hotel, took a *thorough washing*, changed clothing, had a better night's rest than for many previous, and felt much refreshed, so that I traveled about one hundred miles next day, to Marietta, Ga., where I stopped near five days with my relations, attending meetings and preaching two discourses at Malony Springs. Monday night, August 21st, I was once more permitted to meet with my dear family at home, who were anxiously waiting my return. A meeting had been appointed at Mt. Olive, where I have long been a member, for Saturday and Sunday, in anticipation of my getting home, which appointment I was enabled to fill, and was glad indeed to meet with nearly the whole church, and most of the neighbors and friends for miles around. If there was any gratitude in my poor heart it ought to be called forth to God for his wonderful care of me and my family during the ninety-five days of my absence from home. To all the dear brethren, sisters and friends I tender my warmest love and christian regard.

W. M. MITCHELL.

SPRAGGS, Pa., August 2, 1876.

ELD. BEEBE:—Though a stranger to you in the flesh, I desire to tell you of some of my feelings, as I am now sitting alone; yet I am not lonesome, for I have my bible and the SIGNS OF THE TIMES, which truly afford me much delight. But allow

me to say this was not always so. My mother has taken the SIGNS twenty-two years, and I have been almost a constant reader of them nearly all that time; but until within a few years I thought they were full of hard sayings. But I kept these thoughts to myself; and I now feel thankful that I did, for I think it was sinful enough to have had such thoughts; but I hope the good Lord will forgive me, for I knew not what I did. Now I wonder how it was that I did not discover my error sooner. But I am sure the reason is the Lord's time had not come to open my blind eyes and unstop my deaf ears; for doing which, to him belongs all the glory; and I feel to exclaim with the poet,

"Grace! 'tis a charming sound,
Harmonious to the ear;
Heaven with the echo shall resound,
And all the saints shall hear.

"Grace all the work shall crown
Through everlasting days;
It lays in heaven the topmost stone,
And well deserves the praise."

O, the theme is so glorious I know not where to stop! I sometimes think if the streams are so sweet, what must the fountain be?

But I must bring my scribble to a close by asking you to pray for us, as we feel that we are in a strange land with no one to feed us; for there are no Old School Baptists near. There are plenty who bear the name, but in works deny it. What I am I cannot tell; but if you can discern anything in this that is worth reading, I hope you will tell me what I am, for I do not want to be deceived. Again I will ask you to pray for us.

Your friend and well-wisher,
ELIZABETH JANE STEWART.

REPLY.—From the tenor of this epistle we feel a confident hope that the writer is a child of God and an heir of glory. The language seems to be that which is only used by those who are born of God and taught by his Holy Spirit. The writer has recently been called to pass through the deep waters of affliction in the decease of her dear mother, who so long has taken the SIGNS, and to whom she alludes in the letter. May the Lord bear her up in her affliction, and lead her to Zion's gates, and into the holy city of the New Jerusalem. If she has not already done so, we would exhort her to go to the church, and lay her case before the saints, and be baptized, and dwell in the house of the Lord all the days of her life, behold the beauty of the Lord, and inquire in his holy temple.—ED.

PHELPS, N. Y., August 13, 1876.

ELD. BEEBE—DEAR FATHER IN ISRAEL:—Time in its onward, rapid course admonishes me that I am a debtor to you for the last year's subscription, for which I inclose the money, and also for this year. I have taken them eighteen years, and would not willingly give them up now. Please change the address from Clyde to Phelps. You have changed my address many times, and I have known other changes, which have been more sad, and days of darkness, so dark that they were felt. But the Lord has not changed; with him

there is no variableness nor shadow of turning, therefore the children of Jacob are not consumed, and I still trust in his mercy; but in me, that is, in my flesh, I find no good thing. Yet I believe the children of God have an inheritance beyond this vain and transitory world. We are seeking a city out of sight, whose builder and maker is God. This world is not our abiding place, for this earth shall pass away, and then time shall be no more. O that trying day, when all dross shall be consumed, and the wood, hay and stubble shall be burned up, and the elements of nature shall melt with fervent heat, when the ungodly shall call for rocks and mountains to fall on them and hide them from the face of him that sits upon the throne, and from the wrath of the Lamb. There is a place where the righteous shall, amidst the wreck of worlds, find a sure and safe retreat, beneath the mercy-seat of God. I was very much interested in the letter of brother G. Y. Stipp. It seems to me that these are the last times. Christ told of signs, such as are seen now; but the day and the hour knoweth no man, nor the angels in heaven. But has he not revealed to his servants in olden times what he was about to do? Noah was told to build the ark, and he believed that the flood would come. So Abraham also was told by the angel that Sodom should be destroyed. And in these days has not God given us signs of his coming? He says, When ye shall see the abominations spoken of by Daniel, &c. Are not abominations in what are called churches, such as games, plays, fairs, festivals, and every worldly device practiced in their consecrated temples, and religion offered for money? Will it not be with them as it was with Simon, when he said to Peter, "Give me this power," &c., and offered him money to buy the gifts of the Holy Ghost? These are solemn times. The earth shows signs of growing old; nations rise against nations; men are lovers of pleasure more than lovers of God, and having no fear of God before their eyes. From all such we are commanded to turn away. Their works shall be tried by fire, and blown away like chaff before the wind.

I have often thought of the number *seven*, as an important number in the scriptures; but I do not understand its scriptural import, nor all that brother Stipp has written; but I think I have received some light from his communication. How it becomes christians to search the scriptures. May the Lord give us his Spirit, which searches all things, yea, the deep things of God, and may it guide us into all truth. But we know that the end of all things is nigh, even at our door; and what our Lord has said to one he has said unto all: Watch, for in such an hour as ye think not, the Son of man cometh. The trumpet shall sound, and the dead in Christ shall rise first; and we that remain shall be changed in the twinkling of an eye, and be caught up to meet him in the air; and so shall we be forever with the Lord. Blessed and happy are they that have part in the first resurrection, for on such the second death shall have no power.

Do with what I have written as you think best, and all will be right. Yours in hope of eternal life,

ANGELINE GRENNELL.

CIRCULAR LETTERS.

The Lexington Old School Baptist Association, in session with the Gilboa Church, in Schoharie Co., N. Y., on the first Wednesday, Thursday and Friday in September, 1876, to the several churches composing the same, sends christian salutation, praying that grace mercy and peace may rest upon you, and the whole Israel of God.

DEAR BRETHREN:—Through the abounding goodness and mercy of our covenant-keeping God, our lives are spared, and we are again permitted to meet in our associate capacity, for which we desire to be thankful; and as you will expect from us an epistle of love and correspondence, we propose to offer a few remarks on the following scripture, in 1 Peter ii. 9: "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness, into his marvelous light."

The writer of this epistle describes himself by his name, Peter, the same with Cephas, which signifies a rock, or stone, a name given him by Christ. He is also called Simon.—See Matt. iv. 18, and John i. 42. He further describes himself by his office, as an apostle of Jesus Christ, being one of the twelve apostles of the Lamb, who should judge the twelve tribes of Israel. The persons he writes to are "the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia Bithynia." The Jews here intended, are called strangers; perhaps not in their native land, but in a foreign country, and therefore are said to be scattered, or strangers of the dispersion. James speaks of the twelve tribes scattered abroad. And Peter writes to these strangers as the elect of God the Father, according to his foreknowledge. We read in his word, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren."—Rom. viii. 27. The text says, "Ye are a chosen generation." A generation implies a progenitor. The progenitor is Christ, and this chosen generation existed in their spiritual progenitor before the world began.—See Eph. i. 4, 5, and Hebrews ii. 11. "Both he that sanctifieth and they who are sanctified, are all of one; for which cause he is not ashamed to call them brethren." Jude says they are "sanctified by God the Father, preserved in Jesus Christ, and called." In the development of this people who were chosen in Christ before the foundation of the world, it was his purpose that they should partake of flesh and blood, and in that state they are sinners, for so reads the record. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord has laid on him [the Shepherd] the iniquities of us all." (All the sheep.) Then it was necessary that he should take flesh and blood, to redeem them from the curse of the law. And when the fullness of the time was come, he

came, as it was written in the volume of the book, to do the will of him that sent him. He was made of a woman, made under the law, to redeem them that were under the law, (the chosen generation) and as the High Priest, to make an atonement satisfactory to all the requirements of law and justice; and all the chosen generation are forever justified by his grace, through the redemption that is in Christ Jesus. And as he was delivered for their offenses, he was raised from the dead for their justification, and his children have part in the first resurrection.—See Rev. xx. 6. In their being called out of darkness, and being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever, they are manifested as a royal priesthood, or, as in ninth verse, a holy priesthood, to offer spiritual sacrifices, acceptable to God by Jesus Christ.—See Exodus xix. "And ye shall be unto me a kingdom of priests and a holy nation." And that relation they bear to Christ: bone of his bones, and flesh of his flesh; heirs of God, and joint heirs with Christ; and they are separated by God from other nations, and legally and manifestly sanctified to the belief of the truth, and to real and perfect holiness, and they have principles of holiness wrought in them, causing them to desire to live soberly and righteously in this world. "A peculiar people." God's elect are his peculiar treasure. They are chosen by him to be a special people, a redeemed company, purchased with his blood.—See Acts xx. 28. And they are a peculiar people, zealous of good works.—See Titus ii. 14. And they work out what God works in them, to will and to do of his good pleasure. "That ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." This has reference to a high and heavenly calling, and is out of darkness, out from the law, under the former dispensation, which was as night, in comparison with the gospel day. And the path of the just is as the shining light, which shines more and more until the perfect day, which we understand to be the gospel day. And when God shines in the hearts of his people, it is to give the light of the knowledge of the glory of God in the face of Jesus Christ. And it is astonishing to them, that they are made light in the Lord, and that the Sun of Righteousness should arise in their understanding, with healing in his wings. Paul says, in 1 Thess. v., "Ye are all the children of light, and children of the day." Then let us, who are of the day, who are called out of darkness, be sober, putting on the breastplate of faith and love, and for a helmet the hope of salvation. The children of God are chosen in the furnace of affliction, and Peter says to them, "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad with ex-

ceeding joy." It is given to God's people not only to believe on Jesus, but also to suffer for his sake. And Peter says, "If any man suffer as a christian, let him not be ashamed; but let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busybody in other men's matters." It is certain that he that doeth wrong shall of the wrong receive, and there is no respect of persons with God. If his children forsake his laws, he will visit their transgressions with the rod; but his loving kindness he will not take from them, nor suffer his faithfulness to fail. The time is come that judgment must begin at the house of God—the spiritual house. The laws and ordinances must be obeyed by the subjects of the Lord Jesus Christ. Those who dwell in his house are to contend earnestly for the faith once delivered to the saints. May we all who profess to be his chosen people, be followers of him as dear children, and show by our walk that we have been called out of darkness into his marvelous light. May the Lord grant us grace, that we may serve him with reverence and godly fear; for our God is a consuming fire.

L. P. COLE, Mod.

J. T. BOUTON, Clerk.

G. M. FRENCH, Ass't Clerk.

The Tygart's Valley River Association of Regular Baptists, now in session with Mt. Olive Church, Barbour Co., W. Va., August 25th, 26th & 27th, 1876, to the churches of which she is composed, Greeting.

DEARLY BELOVED IN THE BLESSED JESUS:—We have no greater joy than to hear of your steadfastness in the truth as it is revealed in God's most holy word, that you make the bible your guide in all things that pertain to the salvation of your souls, both in faith and practice, and to the glory of God, whose ye are by creation, preservation, and also by the spirit of adoption, having been bought with a price by the precious blood of Jesus, as of a lamb without spot or blemish, slain from the foundation of the world. The Lord has given you many precious promises, to bear you up, as it were, upon eagles' wings, to comfort you under all your sore trials, to build you up in your most holy faith. Not a thing has been left undone necessary to your welfare by your Savior, for it is written, "All things work together for good to them that love God, to them who are the called according to his purpose." You have no desire to look back, like Lot's wife, but feel to say, like Paul, "I press toward the mark for the prize of the high calling of God in Christ Jesus." You have not forgotten the wormwood and the gall, and the dark and dismal feelings which you had when the powers of darkness seemed to be yawning, and threatening your destruction from the peaceful presence of the Lord. Your soul fainted within you when you thought of the many sins which you had committed against a lovely Jesus, which were now pressing you down upon the brink of everlasting wee-

and misery. You could say, like Job, "O that my grief were thoroughly weighed, and my calamity laid in the balance together. For now it would be heavier than the sand of the sea."—Job vi. 2, 3. It is said that the fear of the Lord is the beginning of wisdom, and that the law of the Lord is perfect, converting the soul. You could not approach to the high and lofty one who alone spreadeth out the heavens, and treadeth upon the waves of the sea, which maketh Arcturus, Orion, and the Pleiades, and the chambers of the south, which doeth great things past finding out; yea, and wonders without number.—Job ix. 8-10. In this far off country, a dry and thirsty land, not a bubbling spring to quench your raging thirst, not a morsel of bread to satisfy your hungering appetite, not a flower of paradise to enliven your feelings, away from Christ, away from God, away from the fertile fields of the New Jerusalem, clothed in rags, desolate and forlorn, upon the very verge of ruin, sick unto death, that death which precedes eternal life; in this condition you were found by the blessed Jesus, helpless and wounded, fast in the miry clay, when the blessing of heaven, hid for ages in the bosom of God, but now made manifest in your deliverance from the bondage of corruption, into the glorious light and liberty of the gospel. The year of jubilee had come, the prey had been taken from the mighty, and the lawful captive delivered, all finished upon the cross of Calvary by the sufferings and death of Jesus, but now made manifest in due time by the will of heaven. The law made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh unto God. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."—Heb. vii. 19, and Rom. viii. 3, 4. O the riches of his grace abounding to the chief of sinners! Grace is an over-match for sin. Being deep in debt, and having nothing to pay, he frankly forgave you. Will you ever forget his holy name? will you ever turn away from his holy commands? will you ever turn your ear unto fables, to false things? Soldiers of King Jesus, fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.—1 Tim. vi. 12. You believe in total depravity by reason of sin; you believe in particular redemption by Jesus Christ; predestination and election, as brought to view in the bible; the ordinance of baptism and the Lord's supper, to be administered to believers in Christ. You have no faith in sprinkling, and pouring water upon the followers of the dear Redeemer, and calling it baptism, because you do not find it so in the word of God, and you have no de-

sire to insult the dignity of God's throne by patronizing the inventions and institutions of men; for whosoever, therefore, will be a friend of the world, is the enemy of God.—James iv. 4. We are told to love not the world, neither the things that are in the world. "If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever."—1 John ii. 15-17. Therefore you disdain the idea of having the names of your old brethren, Elders Thomas Collett and Simeon Harris, engraved on the memorial stone at Richmond, Va., by the children, whose fathers were bitter enemies, and vile persecutors of the doctrine you believe, dear brethren, which was strongly and firmly advocated by those two old veterans of the cross, whose dust now sleeps in your grave-yards. Truly this brings to our recollection that remarkable passage of scripture, which reads, "Woe unto you, Scribes and Pharisees, hypocrites, because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets."—Matt. xxiii. 29-31, and Luke xi. 47, 48.

We do not design in this short epistle of love to harrass or insult our antagonists, by referring you to these plain and pointed passages of holy writ, but to discharge our duty towards you in the love and fear of God, with all humility and faithfulness, while we sojourn here below; desiring to be clothed upon with our house which is from above, having that charity which purifies the heart, and also fortifies it, which puffeth not up, is not easily provoked, thinketh no evil, beareth all things, and is kind, hopeth all things, in fact, it never faileth; showing clearly that it is a fruit of the Spirit of God, a product of heaven, as well as faith, the gift of God. Thus whoever preaches the gospel of Christ must preach the power of God to salvation to every one that believeth, and not the power of man to salvation, as is preached by many of the modern preachers of our day and generation, who seem to be after the loaves and fishes, more than after Christ or the good of his church, so made manifest by their insulting harangues for money, to the detriment of the poor of their flock; and to carry out their purposes they wrest the scriptures, to their own destruction. For illustration, they quote the passage that reads in the ninth chapter of first Corinthians, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn;" and in the tenth chapter of Luke, "The laborer is worthy of his hire," &c. But they seem not to notice the language of the apostle, that he made

the gospel of Christ without charge, and that he did not use this power over his brethren; that it were better for him to die, than that any man should make his glorying void. So with your preachers, brethren. Many times they go under adverse circumstances, trusting in the Lord; and if the Lord opens the heart of a brother or friend to give them a mite, they thank him; if not, they still go, and preach the gospel with all the power and ability that God gives to them. Like the kine mentioned in the sixth chapter of first Samuel, which were tied to the new cart, and the ark of the Lord upon it, their calves being shut up from them; they took the straight way up to the camp of Israel, they neither turned to the right nor to the left, and they lowed as they went. So with the ministers of Christ; the objects of their affections are shut up many times, and they go in distress, trusting in the strength of the Lord God, and speak of his righteousness, and his only.

You are called by some anti-missionaries; but, dear brethren, you know that you never have been against the spread of the gospel of the Son of God, but you have ever been against the spread of heresy. You know that it is not in the power of men to send the gospel of Christ to the poor, fallen sons and daughters of Adam. Jesus says, "Without me ye can do nothing;" and he has promised to be with those only whom he has called and sent, and you know them by the fruit they produce. They are not like Gehazi, the servant of Elisha, who ran after Naaman the Syrian, when he was cured of his leprosy, without the authority of Elisha, his master, and took from Naaman two talents of silver, in our currency something over three thousand dollars—a handsome little sum for a missionary to collect without authority from his master. Elisha, no doubt, was a type of Jesus Christ, and Gehazi a type of false preachers, who are greedy of filthy lucre, as Balaam, who loved the wages of unrighteousness, and many others brought to view in the bible too tedious to mention.

Dear brethren, read your bibles; follow truth and holiness, without which no man shall see the Lord; stand fast in the liberty wherewith Christ hath made you free, and be not entangled with the yoke of bondage; love the brotherhood; be patient, the coming of the Lord draweth near.

The grace of our Lord Jesus Christ be with you all. Amen.

J. S. CORDER, Mod.

H. CHENOWETH, Clerk.

CORRESPONDING LETTERS.

The Lexington Old School Baptist Association, in session with the Gilboa Church, Sept. 6th, 7th & 8th, 1876, to the sister Associations in correspondence with us, sends her annual greeting, wishing you peace and prosperity in our Lord and Savior Jesus Christ.

DEAR BRETHREN:—Through the goodness of God we are again per-

mitted to meet in an associate capacity, and to receive your messengers and messages of love, for which we hope we feel thankful. We think, if not altogether deceived, that our hearts have been made to rejoice in hearing the unsearchable riches of Christ proclaimed by those that God has called and qualified to proclaim his everlasting truth, those that are called of God, as was Aaron, and that have not shunned to declare the truth, whether men will hear or forbear.

We cannot tell you of great gatherings in the churches of this Association. We would desire to be patient, and submit to the chastening hand of our God. Brethren, pray for us, that our faith fail not, and that we may be kept from following the lo heres and lo theres that are abroad in the land, and that we may search diligently for the ancient landmarks; for we believe that we live in perilous times, and that the time has come when men will not endure sound doctrine, but after their own lusts shall heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables.

We earnestly desire a continuance of your correspondence, and will endeavor to reciprocate the same.

Our next Association is appointed to be held with the church at Lexington, Green Co., N. Y., commencing on the first Wednesday in September, 1877, and continuing two days.

L. P. COLE, Mod.

J. T. BOUTON, Clerk.

G. M. FRENCH, Ass't Clerk.

The Tygart's Valley River Association of Regular Old School Baptists, now in session with the Mt. Olive Church, Barbour Co., W. Va., to the Associations with whom we correspond, sendeth greeting.

DEAR BRETHREN IN THE LORD:—We have been permitted to meet together in an associate capacity, through the goodness and long-forebearance of our Lord and Master, for which we adore the riches of his grace. It is said in God's word, Those who feared the Lord anciently spake often one to another, and the Lord hearkened and heard. And a book of remembrance was written; that he would spare them as a father spareth his own son that serveth him. So that we should encourage each other, as the Lord has commanded us.

Our churches are all represented, which you will see by our minutes. We are glad to have brother S. H. Durand with us, to speak forth the unsearchable riches of Jesus. We have peace and harmony among ourselves, so that we can say, "Behold how good and how pleasant it is for brethren to dwell together in unity." We desire a continuance of your correspondence.

Our next session will be held with the Valley Church, Randolph County, W. Va., on Friday before the last Lord's day in August, 1877, where we hope to see your messengers, God willing.

May grace, mercy and peace abound.

J. S. CORDER, Mod.

H. CHENOWETH, Clerk.

The Old School Predestinarian Baptist Conference of Western N. Y., in session with the church at Riker's Hollow, Steuben Co., N. Y., to the associations and brethren with whom we are in correspondence, sendeth greeting.

DEARLY BELOVED IN CHRIST:—Being blessed with the privilege of once more meeting together in the flesh, to behold each others faces, and exchange the salutations of love, our souls have been made glad by the presence of your messengers, who came endowed, as we believe, with power from heaven to deliver to us a message of peace, in the name of Jesus, whom we love, and whose divine presence has been bountifully manifested to us on this blessed occasion. Few and scattered as we are, isolated from the privileges of God's house, and accounted of no value in the religious world, it encourages our hearts to receive such demonstrations of fellowship from those we believe to be the chosen of God, and who love and preach the gospel, rightly dividing the word of truth, and placing the crown of glory where it belongs, and not on the head of the creature. In short, this has been a season of exquisite enjoyment, and, as we hope, a foretaste of what is reserved in heaven for all who love Christ and look for his appearing. Words are inadequate to express the joy and consolation we have felt on this occasion; therefore we will close, with the assurance of our love and fellowship, and the expression of our desire that we may receive further communications by way of your letters and messengers.

Our next Conference is appointed to be held at this place, immediately after the close of the Chemung Association next year.

A. ST. JOHN, Mod.

H. C. OLNEY, Clerk.

MINUTES

Of the 19th annual session of the Conference of Old School Predestinarian Baptists of Western New York, held at Riker's Hollow, Steuben Co., N. Y., June 18th & 19th, 1876.

SUNDAY, June 18th.

Introductory sermon by Eld. Wm. J. Purington, of Bucks Co., Pa.

After a recess of one hour and a half, preaching by Eld. I. Hewitt, followed with remarks by Elders A. St. John and Wm. J. Purington.

Benediction by Eld. A. St. John. Adjourned to meet to-morrow at 9½ o'clock a. m.

SUNDAY, June 19th.

Received correspondence from Baltimore, Delaware, Delaware River, Warwick and Chemung Associations.

Agreed that any brother present at this meeting be our messengers to the above named Associations.

Brother P. West to write the Corresponding Letter.

Our next meeting to be held at Riker's Hollow.

A. ST. JOHN, Mod.

H. C. OLNEY, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 1, 1876.

MINISTERIAL SUPPORT.

After laboring in the ministry about sixty years, and being now ready to leave the field, knowing that the time of our departure is at hand, we will not be charged with sinister or selfish motives in what we may say on the subject of contributing to the temporal support of those who labor in word and doctrine in the churches of the saints. Yet, lest our allusion to the subject might be construed as a complaint against those with whom we have labored, we will say that we have never found cause to think ourselves neglected; but, considering how little our brethren have been profited by our labors, we have great reason to acknowledge the generous liberality of the churches and brethren among whom our lot has been cast. We have never preached on contract, or bargained to labor in the ministry for any stipulated salary; but the voluntary contributions of the churches and brethren have been liberal, ample and generous, to usward.

But we are seriously apprehensive that many ministers, far more worthy, have been too much neglected, and their usefulness much hindered by the lack of a faithful support in their labors. In many cases, we are persuaded, the fault is justly chargeable to the ministers themselves, who, in protesting against making merchandise of the gospel, have imprudently expressed themselves so as to be understood to hold it to be sinful and mercenary for the churches and ministers to adhere to the rule given in the New Testament, that those who partake of the spiritual benefits of the ministry should contribute of their carnal things to the comfort of those who minister to them in spiritual things. Some nominal ministers of very feeble, if not questionable gifts, have seemed to appeal to the cupidity of their hearers, warning them to regard all who will receive any remuneration for their labors, as hirelings, while they would be themselves regarded as devoting themselves gratuitously to the work of the ministry, without fee or reward; still, so far as our own observation has extended, this same class of self-sacrificing reformers, so wise above what is written, have always been as ready to receive a share of the temporal things contributed as any others.

The gospel, when received in the love of it, will so mortify the penurious propensities of our fleshly nature as to make christians feel liberal, and to esteem it a privilege to take joyfully the spoiling of their goods, for the comfort of those who labor for their comfort and edification in the gospel ministry, and, like the saints at Galatia, when they would, if it were possible, have plucked out their eyes and given them to the beloved apostle under whose preaching they had been so sumptuously fed on the sincere milk of the word. How often have the saints, in the fullness of their joy, expressed the liberal senti-

ments of their hearts in the words of Watts—

"All that I am and all I have
Shall be forever thine;
Whate'er my duty bids me give,
My cheerful hands resign.

Yet if I might make some reserve,
And duty did not call,
I love my God with zeal so great
That I would give him all."

And in this happy state of mind they have found it far more blessed to give than to receive.

Many who have written on this subject seem to regard their ministers as *paupers*, and what they do for them as *alms*. Is this a proper or a scriptural view? If the ministers are your servants, and you have received their faithful labor, are they not entitled to their reward? Harken to the Master's voice, instructing his ministers: "And into whatsoever house ye enter, first say, Peace be to this house. And if the Son of peace be there, your peace shall rest upon it," &c. "And in the same house remain, eating and drinking such things as they give; FOR THE LABORER IS WORTHY OF HIS HIRE."—Luke x. 5-7. He is not a pauper. He brings a written order from him by whom and for whom are all things, for all that is needful. A little calm reflection will satisfy any candid child of God that justice and equity makes you his debtor, and you defraud him of his scriptural rights if you withhold from him his due. God has made him in his ministerial calling a steward of spiritual things, which he cannot without embezzlement and dishonestly withhold from you; and the same God has made you stewards of temporal things, which you cannot be honest and withhold from him.

No bargain or contract can be made for a stipulated amount of either spiritual or carnal things by the stewards. The steward of the word does not know what amount of comfort, edification or food God may enable him to dispense; but he is to minister according to the ability that God giveth. Neither does the steward of temporal things know to what amount he is to be favored with carnal things; but as God has blessed him, he as a faithful, honest and obedient steward is to dispense according as he has been blessed. This places the ministers of Christ and the churches of Christ as stewards on an equal footing. The minister is no more a pauper than the church is. Both are to dispense their Master's goods as he directs.

We read to-day an article in an exchange paper, this passage, in regard to ministerial support: "Some would say, How shall we give—publicly? No. The Lord says, When thou givest thine alms, sound not a trumpet," &c. We would not criticise the words of "A Poor Lone Wanderer," as the writer styles himself, but we detect in his expression what we regard as a too common error among brethren. Our Lord was not speaking of that equitable duty he had enjoined on the saints to sustain the ministers of the gospel, as the giving of alms, which he commanded should be done privately, letting not the one

hand know what the other doeth; but of giving alms to the poor, that it should not be done in the austentatious way or manner of the pharisees and hypocrites. But the church should act in concert, harmoniously, in this as in all matters that concern them alike.

As the subject opens to our mind, there are many things which we would be glad to notice. We will submit the question to the candid, unbiased judgment of every saint, Is it equitable or scriptural that any one member should be burdened unequally? Suppose a church of one hundred members, more or less, are equally circumstanced as to their earthly resources, and the service of one is required to be devoted for the benefit of the whole body; is it equitable that that brother should devote his time and labor for the benefit of all, and bear the whole burden and expense alone? Is it not rather enjoined on all to bear their equal proportion of the burden and expense? Admitting the brother called to spend and be spent for your common benefit is just as able as any one of the others, and no more so, should he be taxed to bear the whole, and all the rest be released from an equal share of the cost with him? Or must we wait till he is reduced to beggary and starvation before the members who have enjoyed his labors shall be in duty bound to bear their equal share of the burden? A minister of the gospel is not exempt from his share of the financial burdens of the church. According to his ability he should bear his part, but not more than his equitable share. Neither is any other member exempt. Let the burdens be equally divided, and then they will be very light.

Let it be duly considered that the faithful minister is not only called to devote his time, while others pursue their worldly avocations to procure their support, but he is subjected generally to heavy expenses, to keep a horse, and to be ready to attend to every call, and to keep his house open for the reception of company; he has traveling expenses; he is expected to be decently clothed; and besides all this, he is not free like the other members to move away where he might better his financial circumstances, without the concurrence of the people of his charge. His family is as dear to him as those of his brethren are to them; they require to be fed, clothed and educated; and if he could live on faith, perhaps his family could not, and if he refuse to provide for them, he denies the faith, and is worse than an infidel.

If you should build a house to worship in, you would not think of imposing the whole expense of it on one brother, but you would see the propriety of equalizing the burden on all. Is it more just to impose the whole necessary expense of the ministry on one, and exempt all the others for whose special benefit his life and labor is devoted, from their equal share with him? Call him not a *pauper* because he eats at your tables the bread he has earned in doing you

service; nor call it *giving alms* when you, as stewards of your Lord's property which he has made you stewards of, hand over to him your reasonable proportion of what is required to make him and his family as well off as yourselves are, or as he would be if he, like you, were at liberty to devote his time and talents to the acquisition of the good things of this life.

We are not advocating the making merchandise of the gospel, or giving princely salaries to ministers, or encouraging them to live in idleness at the expense of their industrious brethren; that would be a departure from both the letter and spirit of the divine rule; but we would warn our brethren against an opposite extreme.

We know that God is able, and will support all whom he has called to preach the word; he can send them meat by the ravens; but woe to the church or brethren who through covetousness shall refuse to do what God in his word has clearly enjoined on them. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet; but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself."—Prov. xi. 24, 25. "But the liberal deviseth liberal things, and by liberal things shall he stand."—Isa. xxxii. 8.

"At the first meeting of the English Baptist Missionary Society, 86 years ago, only twelve ministers were present, whose united contributions were \$65. Its annual meetings are now largely attended, and its income is about \$250,000.

"The Corresponding Secretary of the Southern Baptist Home Mission Board, at its recent Convention in Montgomery, Ala., stated that during its thirty years work about a million dollars had passed through its hands, and that for every \$25 spent by it a conversion had been reported.

"The old Court House in Rappanock, Va., in which John Waller, Robert Ware, John Shackelford and James Greenwood were, in 1774, arraigned for preaching the gospel contrary to the law of the Colony, has been purchased, and is to be converted into a Baptist house of worship."

We clip the above items from the "Baptist Battle Flag," a Missionary paper published in Missouri. We see with how little sincerity or justice the new order of Baptists claim to be of the apostolic faith and order, and charge us with having departed from the practice of the Primitive Baptists. In their own publications they have to acknowledge that the origin of the most ancient institutions practiced by them, and rejected by us, can only be traced back to some period within the last hundred years. The English Baptist Missionary Society is about as old as any society of the kind to which they have appended the name *Baptist*, and is much older than any society of the kind ever patronized by the Baptists of the United States. Sunday Schools, Tract Societies, Theological Schools, and all other organized societies as auxiliaries to the Baptist Church, are of a much later date, in this country at least. Yet we are charged with departure from the original order of the Baptist Church, for refusing to

recognize and practice them. It would make no difference with us if it could be shown that Baptists had practiced them for a thousand, or even for seventeen hundred years; for that would not prove them to be scriptural. The church at Jerusalem, at and from the day of pentecost, "continued steadfastly in the apostles' doctrine and fellowship," without any auxiliary society whatever attached, and we challenge the Missionary, or any other kind of Baptists, to show that we have departed from any institution which was enjoined on the primitive disciples by the apostles of our Lord Jesus Christ.

The statement of the Corresponding Secretary of the Southern Baptist Home Mission Board, shows by what corruptible things Missionary Baptist conversions may be effected. One million dollars, passing through the hands of this board of money changers, has resulted in the conversion of two hundred and fifty thousand persons!!! It is clearly implied that a quarter of a million of souls are saved from hell and prepared for heaven, which without this outlay of dollars must have perished in their sins. What glory is due to dollars! What a change since the days of the apostles, when men were not—could not be redeemed with such corruptible things as silver and gold, and when by apostolic decision they were doomed to perish with their money who thought that the gifts of the Holy Ghost could be purchased with money. But then, perhaps the apostles never tried the experiment, or tested the saving power of a million of dollars passing through their hands.

But, cheap as these conversions have been, twenty-five dollars is much dearer than was reported in the "Christian Almanac," of about thirty years ago. Then, if we remember correctly, they reported a conversion for every eleven cents, making the cost of saving a soul a fraction less than the bounty offered for killing crows.

We hope the old Court House in Rappahannock Co., Va., in which those Old School Baptists were once imprisoned, will not be used as a house for the worship of Mammon, or for ascribing saving power to dollars.

I PETER IV. 6.

Reply to brother John C. Yates, on page 221.

In No. 4, Volume 43, of SIGNS OF THE TIMES, dated February 15, 1875, we give our views on 1 Peter iii. 19, 20, and we herewith send a copy of the same to brother Yates, as he has probably failed to receive that number.

On the other text, 1 Peter iv. 6, we will give brother Yates such light as we have, while we freely acknowledge that our understanding is very limited.

"For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

For, for *this cause*—for the same cause for which it is now preached to the children of God who are now in the flesh; for they who are now dead, Noah, Abraham, and all the Old

Testament saints, who have now ceased from sin, were once as we are now, in the flesh, and were judged according to men in the flesh. Peter does not say the gospel was preached to them that *were* dead, but it *was* preached to them that *are* dead; they were alive, and living in the flesh, or in fleshly bodies, as we are now, when the gospel was preached to them, and subject to the same infirmities that we now are, and needed the same spiritual consolations which the saints now in the flesh need. Elijah was a man subject to like passions as we are.—James v. 17. The apostles were men of like passions, while in the flesh, (Acts xiv. 15,) and were judged according to men in the flesh. David testified concerning the gracious judgments of God in dealing with his people: "He executeth righteous judgment for all that are oppressed. He made known his ways unto Moses, his acts unto the children of Israel. The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide, neither will he keep his anger forever. He hath not dealt with us after our sins, nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust."—Psalm ciii. 6-14.

Very many passages might be added to the above, to show that God's children in former times were judged according to men in the flesh while here on earth, and that the Spirit of Christ in the prophets ministered to them the consolations of the gospel, that they might live according to God; *i. e.*, according to the power of godliness, in the spirit.

Although the patriarchs and prophets and all the Old Testament saints lived under a former dispensation, yet they were born and led by the same Spirit that raised up Christ from the dead, by which he, in his prophets and special ministers, went and preached to them; for it was the same Spirit of Christ in them "which testified beforehand of his sufferings, and of the glory that should follow."—1 Peter i. 11. "For he said, Surely they are my people, children that will not lie; so he was their Savior. In all their afflictions he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old."—Isa. lxiii. 8, 9.

POEMS.

Sister Miriam J. Rhodes has published a small collection of her poems on various subjects, which she will supply to those who may order them, at twenty-five cents, which will scarcely reimburse the expense of publication. All orders for these poems must be addressed to Miss M. J. Rhodes, Hindsburg, Orleans Co., N. Y.

TO DELINQUENTS.

With our last issue we discontinued quite a number of subscribers whose subscriptions had become two years in arrears. We are compelled to adopt this course to protect ourselves from great loss in sending the paper to those who may have changed their residence or been dead for a long time, and through the negligence of the post master in not notifying us we might continue to send the paper to their address for years, and never receive any remuneration, nor the subscriber any benefit. It is not our intention in pruning our list to discontinue the names of any who may desire a continuance of their subscription, and expect shortly to be able to remit the amount due, or even a part of it; or we will, as far as we are able, continue to those who are not able to pay anything, if they will but inform us to that effect; but we do wish to avoid sending our paper for an indefinite period to persons who have long been deceased.

We also have a great many on our list whose subscription is in arrears, but not for two years, and with some it probably has not been convenient to remit, but with the majority it is only thoughtless neglect. To all such we would say, that at this season of the year our receipts fall below the running expenses of the business, and all who can conveniently forward the money due us will greatly oblige us by so doing, as there is no time of the year that it would come more acceptable.

APPEAL FOR AID.

DEAR BROTHER BEEBE & SON:—Allow me, through the columns of your valuable paper, the SIGNS OF THE TIMES, to discharge a duty that I feel I owe to my heavenly Master, and to my brethren, to make known to my brethren, the Old School Baptists, the destitute condition of our beloved brother and minister in Christ, Elder G. W. Hamm, who is our pastor at Mt. Carmel Church. He is blind, and has a family of eight, and is destitute of means to procure temporal sustenance wherewith to make them comfortable. In my opinion, if he could be assisted with means sufficient to procure sustenance for his family for the next ensuing year, and to purchase a little home for them, with 20 or 25 acres of cleared land, whereupon to settle them, in the future, with the blessing of the Lord, they would be able to make ample support. I hope the brethren east, west, north and south will be prompt in sending to his relief. All remittances will be sent to Elder G. W. Hamm, Pineville, Izard Co., Ark.

Your brother in tribulation,
WILLIS C. JONES.

(Deacon O. S. Baptist Church at Mt. Carmel, Izard Co., Ark.)

APPOINTMENTS.

Providence permitting, Elder S. H. Durand will be with the church at Burdette the first Sunday in October and Saturday preceding.

OBITUARY NOTICES.

DIED—At the residence of her brother, Wm. H. Smith, at Otisville, N. Y., Sept. 5, 1876, Miss Mahitabel Smith, aged 72 years and 17 days. Deceased was a daughter of our late brother and sister Jonathan and Olive Smith, members of the New Vernon Church. She was from early youth strongly attached in her affections to the Old School Baptists, but never publicly confessed her faith by baptism. We believe she had long entertained a hope in the Redeemer, but like many others, waited for brighter evidence of her holy calling. She has been in a feeble state of health for a long time, and but seldom enjoyed the privilege of attending the meetings of the church where her desires centered. We confidently hope she is now at rest in Jesus, where sin, sorrow, pain and death can be felt and feared no more forever.
ED.

DIED—At her late residence in Dwar's Kill, Ulster Co., N. Y., after a short illness of a few days, Mrs. Marietta Hulse, wife of William Hulse, and daughter of Joseph Conklin, late of New Vernon, N. Y., in the 53d year of her age. Our deceased sister was a highly esteemed member of the Middletown and Wallkill Old School Baptist Church. She was born Oct. 19, 1822, and fell asleep in Jesus Sept. 10, 1876, leaving a devoted husband, one son and one daughter, an aged mother, and brothers, with the church of which she was an exemplary member, and a large circle of friends and relatives to mourn their sad bereavement. On the evening she was taken sick she awoke from a sound sleep and sung the 1216th hymn—

"The day is past and gone," &c.,

which was also sung at her funeral. Her remains were brought, on Monday, the 12th, to New Vernon for interment by the side of her departed kindred, in the Cemetery of the Baptist Church, at which time and place a discourse was preached by her pastor, from Romans viii. 22, 23, to a large and solemn audience.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."
[Ed.]

Our esteemed brother, John Bloomfield, departed this life July 11, 1876. He was born in Hamilton Co., Ohio, Jan. 9, 1807, and was married to Mary Faucett Nov. 2, 1830. They lived in Butler Co., Ohio, about seven years, then moved to Illinois in the spring of 1837, and settled on the place where he died. By his first wife he had seven children, four of whom are still living. His wife Mary, died in October, 1852, and in September, 1854, he was married to Margaret J. Littlejohn, widow of Abraham Littlejohn. They have three children living.

Brother Bloomfield joined a Baptist church in Ohio in 1830, and was baptized in the Miami River, near Hamilton. He and his first wife were both members of the Baptist Church before the division, and both remained on the Old School side. He was a sound Baptist, and his house was always a home for the Old School Baptists and their friends, and he would do all in his power to make them happy. The humble writer and the deceased have been intimate friends for several years, and I can say that I have found in him a christian brother and a strong friend. But he is gone, and I feel assured he is at rest. He left a loving and kind companion, seven kind children, all well respected, with other relatives, brethren, sisters and friends, who mourn his absence and deeply feel their loss.

The writer delivered a discourse on the occasion, the third Sunday in August, from 1 Cor. xv. 22-24, to a large, attentive and deeply affected congregation.

JOHN FANSHIER.

GILBIRDSPOUT, Ill.

DIED—At his residence in Loudoun County, Va., July 11, 1876, our dear brother, Alfred Megeath, aged 66 years, 8 months and 22 days. The disease of our dear brother was rather complicated, and the physicians did not entirely agree. He has been in poor health for ten years, and for six years past a great sufferer. The last four weeks he seemed to suffer but little, until a few days before

his death, when he was taken much worse, and suffered intensely till death released him from all pain. He was a very humble and consistent member of the Old School Baptist Church at Ebenezer, Va., for six years, I think. He was truly a brother beloved in the church, a kind and affectionate husband and father, and much esteemed by all who knew him. The sorrowing wife and children have the deepest sympathies of his brethren and sisters, and dear relatives and friends, which are many. May our dear Lord in his tender mercy sustain and comfort them and give the spirit of reconciliation to his blessed will, who will be the widow's God, and a father to the fatherless. His dear wife feels the loss most of all, but she is left to mourn, not as one without hope, as we believe. She is not a member of the visible church, but is dearly beloved by all who know her among the Baptists, and we have fellowship for her experience as a child of God; but like many others, she feels too unworthy to cast in her lot among the dear saints of God. May God sanctify this death to her and her family, and also to the church, is the desire of the unworthy writer.

JOHN L. CHAMBLIN.

DIED—Aug. 13, 1876, after a short illness, **Mrs. Polly Maritta Sweet**, wife of John Sweet, and daughter of Levi and Angeline Jenkins, aged 38 years and 14 days. Sister Sweet united with the Andes Church of O. S. Baptists in April, 1874, being baptized by the unworthy writer. She was a firm believer in the doctrine of salvation by grace, and earnestly contended for the faith once delivered to the saints. She earnestly sought the peace of Zion, and bore the character, we believe, of a peacemaker. She was very patient during her sickness, and seemed to have some consciousness that she would not get well, having dreamed before her sickness that she saw her coffin, and that I stood at the head of it. It was my privilege to converse with her a short time before her death. Her mind was not as comfortable as she desired, but she seemed quite resigned to leave the event with the Lord, in whose hands we all are. She had been considered more comfortable the day she died, and but a short time before her death she sat up and ate and drank, and when conscious that she was dying, told her friends so, and spoke but a few times. Her disease was thought to be of the heart. She has left a heart-broken husband, four children, her parents, two brothers, besides numerous other relatives, with the church and sympathizing friends, to mourn their loss; yet we believe our loss is her eternal gain.

Her funeral was largely attended by relatives and friends, to pay their last respect to the departed.

ALSO,

By request of the friends I send a notice of the death of brother **William** and sister **Anna Squires**, who died at Roses Brook, Delaware Co., N. Y.

Brother Squires died May 17, 1847, aged 57 years. He, together with his wife, were baptized in early life, in the fellowship of an Old School Baptist Church then located at Meredith, Delaware Co., N. Y., and retained their devotion to the doctrine and interests of the Baptists until death released them, to sing anthems of praise at God's right hand, as we trust, for evermore.

Sister Squires died Oct. 28, 1873, aged 82 years, 11 months and 16 days. As she had been bereft of a devoted husband and lived a widowed life for a number of years, it was evinced that the Lord was her God, and through the remainder of her lonesome journey as a pilgrim, she was by her suffering "established," through tribulation that wrought patience, "strengthened" by a sufficiency of grace given, and strength equal to her day, and finally, as foretasted in her experience, and seen by the eye of her understanding, while she was at home in the body, and absent from the Lord, as she had been in the doctrine, so was she, we believe, "settled" in her eternal home, to be weary and suffer no more. As in the first instance, so additionally, children, relatives and friends were left to mourn their loss of another loved one.

J. D. HUBBELL.

By request of the bereaved husband, I send for publication the obituary of our highly esteemed sister, **Mrs. Rebecca Wright**, who departed this life at her late residence near Fairfield, Iowa, April 30, 1876. Her disease was typhoid pneumonia, of which she suffered more than two months, without murmuring. She was born April 4, 1808, joined the Regular Predestinarian Baptist Church called Spring Creek, in Cumberland Co., Ky., when in her seventeenth year, and was baptized by Eld. Isaac Denton. She was married to Jacob Wright in her twentieth year, and moved to Morgan Co., Ill., where they remained several years, and from thence they moved to Jefferson County, Iowa, and there joined the Round Prairie Church by letter, where she was highly esteemed until her death. This church held monthly meetings at brother Wright's house nearly twenty years. Their house has been, and still is, a home for the followers of Christ. She was a firm believer in the doctrine of salvation by grace alone. The writer is a witness of her, hospitality, and cheerful readiness to minister to the comfort of the saints. When her mortal remains were cold in death, she still wore a smile on her countenance. She was a kind, loving companion, affectionate mother, and a good neighbor. She has left a kind husband and eight children, with the church and numerous friends, to mourn their loss, which we firmly believe is her eternal gain. May God comfort her dear husband and sorrowing children, is the sincere desire of the humble writer.

WM. WATSON.

HILLSBORO, Henry Co., Iowa.

By request, I send the obituary of sister **Margaret Park**. She was born in North Carolina, May 12, 1780, and moved with her parents to Kentucky in the 17th year of her age. She obtained a hope in Christ in 1801, and soon after united with the Regular Baptist Church of Christ. She married Harris Rogers, and they raised several children, and her husband died, after which she married Richard Park. I cannot say how long he lived after they were married, but she moved to Johnson Co., Ind., in 1845, a widow lady, and there joined Bethel Church, of which I was a member at that time, and there her membership remained until her death, which occurred on the 5th of July, 1876, aged 96 years. I was personally acquainted with her for something like thirty years, and she was a worthy member of the church. I had frequently conversed with her in regard to her hope and interest in Jesus Christ, and from the evidence I received I believe she was a subject of grace, a child of God and an heir of heaven. She had been for some time living with her daughter, and her memory and mind seemed to be almost gone before her departure. I visited her on the day before she died, and she did not recognize me at all. Her daughter did all for her that she could, to render her comfortable, until the Lord was pleased to remove her. I was called upon to deliver a discourse on the occasion, before the corpse was removed from the house, and the subject I used will be found in 1 Cor. xv. 56, 57. The friends and relatives that were present manifested quite an interest, as the occasion was one of solemnity. May the Lord bless the surviving relatives of the deceased, for Christ's sake, is my prayer.

Yours with true regard,

A. B. NAY.

Another soldier has laid his armor by. By request of sister Sarah Elison, the sorrowing widow of the late **Joseph Elison**, it becomes our painful, and yet pleasing duty, to chronicle the death of that humble and devoted disciple of Jesus. He professed a hope in Christ at an early age, and joined the O. S. Baptists, with whom he lived, and in whose love and fellowship he died, very suddenly, on the 31st of May, 1876, aged 68 years. His disease was thought to be apoplexy. It was the privilege of the writer to enjoy a long, and intimate acquaintance with the deceased, and I feel prepared to say of a truth that his equals are few, and his superior not to be found, all things considered, as husband, father, neighbor, citizen, and as an humble, faithful member of the visible church, sound in the faith of the gospel, and energetic and

uniform in practice. He was willing to communicate, ever ready to rejoice with them that rejoiced, and to mourn with them that mourned. In his death, his bereaved family have lost their earthly head and stay, his neighborhood one of its kindest neighbors, his country one of its best citizens, and the church militant one of its most useful members. Doubtless questions like this have been suggested to the minds of many: Why is such a good man taken away? The answer is at hand, The Master had need of him. We say to one and all, "As ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God." The Lord gave, and the Lord hath taken away, and let us together from the heart say, Blessed be the name of the Lord. Let us hope that our brief, though pleasant intercourse with brother Elison, was but a type of an eternal association with him in the bosom of that love that brought our adorable Redeemer to the rescue of poor, fallen sinners, when we, too, shall be freed from sin, and rise far above all that is vain, mortal and corrupt. We tender our deepest sympathy to the disconsolate widow and dear orphan children of our lamented brother.

Your unworthy servant,

JAMES M. PAYNE.

ELKMONT, Limestone Co., Ala.

MARRIAGES.

By Eld. P. Hartwell, March 30, 1876, at the residence of the bride's father, in Lambertville, N. J., Mr. Alfred C. Gandey and Miss Sarah F. Holcombe, daughter of Dea. G. M. Holcombe, all of Lambertville.

By the same, Aug. 1, 1876, at the residence of the bride's father, near Cedar Grove, Mr. Ira Stout and Miss Anna E. Leigh, daughter of John S. Leigh, all of Princeton township.

By the same, at his residence in Hopewell, Aug. 26, 1876, Mr. Matthew L. Cooper, of Elizabeth, and Miss Rhoda L. Johnson, of Union.

By the same, at his residence in Hopewell, Sept. 1, 1876, Mr. George R. Hubbard and Mrs. Elizabeth Green, both of Pennington, N. J.

ASSOCIATIONAL.

The Western Corresponding Association of the Old School Predestinarian Baptists of Missouri has appointed to meet with Hope Church, Carroll Co., Mo., on Friday before the first Saturday in October, 1876, and continue three days. (Oct. 6th, 7th & 8th.) All who love the truth for the truth's sake are invited to attend. The place of meeting is near Wakenda Station, on the St. Louis, Kansas City and Northern Railway.

Those coming by rail from eastward will come to Wakenda, Thursday evening. Those from westward can come to the same place Friday morning in time for the meeting. At Wakenda inquire for J. M. Watson, who resides near by.

Those coming by private conveyance from the west will inquire for brother John Williamson. Those from the north and east will go to Eugene City and inquire for brother J. M. Watson. If any come from the south side of Missouri River, those from the north and south-east will cross at Miami, thence go to Eugene City. Those from the south-west can cross at Waverly, thence go to brother Williamson's or Eugene City.

R. M. THOMAS.

The Salisbury Association is appointed to be held with the church at Indiantown, in Wicomico Co., Md., to commence on Wednesday before the fourth Sunday in October, 1876.

Those coming by way of Baltimore or Philadelphia will get tickets Tuesday morning at an early hour for Pittsville, via Salisbury, and inquire for George W. Mossick, or Daniel Holloway, where they will be entertained and conveyed to the meeting.

The Juniata Association is appointed to be held with the Fairview Church, Fulton Co., Pa., to begin on Friday before the third Sunday in October, 1876, at 11 a. m.

A cordial invitation is given to all who are of like precious faith with us, especially our ministering brethren, to meet with us. Those coming on the Pennsylvania Central R. R. will stop at Mount Union, and take the cars for Three Springs, on the East Broad Top, where they will be met on Wednesday evening and conveyed to the meeting. Brethren will also be met at Bedford, Bedford Co., on the same day. Those coming on the Baltimore & Ohio R. R. will be met on Thursday at Hancock, Md.

THOMAS ROSE, Moderator.

The New Hope Primitive Baptist Association is appointed to be held with the church at Antioch, Bradley Co., Arkansas, ten miles south-west from Warren, to commence on Saturday before the third Sunday in October, 1876.

YEARLY MEETINGS.

The Old School Baptist Church of Fairfield, Mich., will hold a yearly meeting at their meeting house in Fairfield, to commence on the sixth day of October, 1876, and continue three days.

Elders John H. Biggs and Wm. Pollard are expected to attend, and we would be pleased to see Elder J. A. Johnson, and all others of our faith and order wishing to make us a visit are cordially invited, especially ministering brethren.

By order of the church,

CHARLES LIVESAY, Clerk.

Our yearly meeting at Otego, N. Y., will be held (if the Lord will) on Wednesday and Thursday, Oct. 11th & 12th, to commence at 10½ o'clock.

Teams will be at the depot on Tuesday afternoon and evening, to take the friends to places of rest.

GEO. M. FRENCH, Clerk.

A yearly meeting will be held at the Old School Baptist meeting house in Columbia, Jackson Co., Mich., commencing on Saturday before the third Sunday in October.

All who come by rail will come on the Detroit & Hillsdale Road, from the east or west, and stop at Woodstock Station, half a mile south of the meeting house.

We invite all who love our Lord Jesus Christ to come and see us.

W. S. CARPENTER, Clerk.

Our yearly meeting at London Tract, according to previous arrangement, will commence on Saturday before the third Sunday in October, and we extend a cordial invitation to our ministering brethren and friends to meet with us.

Those coming by the Philadelphia & Baltimore R. R. from the east, will take the cars at Market Street, Wilmington Depot, for Landenburg, on the Wilmington & Western R. R., where they will be met by the friends at one o'clock on Friday. Those coming from the west will be met at Newark on Saturday morning about 9½ o'clock.

JAMES McDOWELL.

The Lexington O. S. Baptist Church have appointed a yearly meeting to be held at their meeting house on the second Saturday and Sunday in October, 1876, and invite a general attendance of brethren from abroad, especially our ministering brethren.

The Schoharie O. S. Baptist Church have appointed a yearly meeting to be held with them on Saturday and Sunday, Oct. 14 & 15, 1876. Ministers and brethren generally of our order are cordially invited to attend.

The Baptist Church of Olive & Hurley, in Ulster Co., N. Y., will hold a yearly meeting at their meeting house in Olive, on the first Wednesday and Thursday in November, 1876. We give a general invitation to the brethren of our faith and order, especially our ministering brethren, to attend.

Those who come from the east by railway will be met at the Olive Branch Station, on arrival of train that leaves Kingston at 3:55 p. m., and those from the West at Shokan, on the arrival of the Delaware & Ulster train on Tuesday preceding the meeting.

A. BOGART, Clerk.

MONIES RECEIVED FOR "THE EDITORIALS."

SECOND VOLUME.

Mrs E Mayhew Pa 1 50, Isaac McCarty Iowa 2 30, D D Mouser Ohio 2 30.—Total \$6 10.

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P B Heckard Ore 1 50, Ella J Ferguson Ohio 2 50, W H Kerrick Iowa 1 50, Isaac McCarty Iowa 1 50, Mrs P A Harding N Y 1 50, Joseph Burgess Ky 4, Mrs A P Grover Ky 2 50, Mrs A P Walker Ky 2 50, John M Theobald Ky 1 50, Silas Jones Ky 1 50, M W Casida Cal 4, David C Hix N Y 1 50, E M Faulkner N Y 1 50, Eld L P Cole N Y 1 50, Mrs Jennie Parsons Md 1 50.—Total \$30 50.

RECEIPTS.

Table listing receipts from various states including New York, Maine, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, District of Columbia, Alabama, Georgia, Texas, Arkansas, Tennessee, Louisiana, Mississippi, North Carolina, Ohio, Michigan, Wisconsin, Indiana, Illinois, Missouri, Kansas, Oregon, California, Iowa, Kentucky, and Ontario.

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- Elder Gilbert Beebe, Middletown, N. Y.
Elder P. Hartwell, Hopewell, N. J.
Elder Wm. J. Purington, Southampton, Pa.
Elder S. H. Durand, Herrick, Pa.
Elder F. A. Chick, Reisterstown, Md.
A. S. Cook, Princeton, N. J.
Elijah Leigh, Princeton, N. J.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 44. MIDDLETOWN, N. Y., OCTOBER 15, 1876. NO. 20.

CORRESPONDENCE.

LONE CEDAR, Ky., July 4, 1876.

I am requested by a friend to give my views on the following scripture: "Therefore it is of faith, that it might be by grace, to the end the promise might be sure to all the seed: not to that only of the law, but to that also which is of the faith of Abraham, who is the father of us all."—Rom. iv. 16.

Herein is embraced the whole scheme of redemption, and God's glorious purpose and plan of salvation of all his seed, or people, both of Jew and Gentile, given by the Father to his Son Jesus Christ, in covenant from everlasting, or ever time had its beginning. Standing secure in wisdom, purpose and design, while as yet there was none of them. Called a seed that should serve him, that in time should be developed into a generation, a royal priesthood, a holy nation. And as the apostle was writing this letter to Jewish and Gentile believers at Rome, he was very particular, in order to remove the prejudices and preferences that Jews claimed over Gentiles, and to prove to them that in nature they all were upon a level. And although the Jew had had advantage over the Gentile, in the law, and having the oracles of God, yet it gave them no preference in a gospel sense. In the third chapter is clearly brought to view the solemn fact that all have sinned, and come short of the glory of God; that there is none that doeth good—not one; that both Jew and Gentile are all by nature the children of wrath, all alike under the law of sin and death, and that by the law no flesh shall be justified: for by the law is the knowledge of sin. Hence the promise of eternal life, or of salvation, or entering into the kingdom of God, in a spiritual sense, was not predicated upon law, or conditions, in part or whole upon law, or works performed, or that might be performed, by the creature; but upon the immutability of the oath and counsel, wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath. For the promise that he should be the heir of the world, was not made to Abraham or to his seed through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect. That is, if they that believe in conditional election, conditional salvation, and conditional predestination, to make

sure the promise of eternal life, by works to be performed by the creature, then faith is void, and the oath and promise of God to all his seed is of none effect. But, contrariwise, it is of faith, even the righteousness of God, which is by faith of Jesus Christ, unto all and upon all that believe; for there is no difference—no difference by nature, no difference in person. All have sinned, both Jew and Gentile. All are in Adam, by whose disobedience sin entered into the world, and death by sin, and so death has passed upon all men, for that all have sinned. And as all things are in the hands of the great God and Sovereign of the creation, so it hath pleased him to have mercy on whom he will have mercy; to love Jacob, and to hate Esau; to choose Moses to lead his chosen people out of Egypt; to select Abraham to represent his chosen people and his spiritual seed; that seed that should serve him, that he would form for himself, that should show forth his praise. Therefore the promise of eternal life, and of the land of Canaan, (the gospel church) and of the sufferings of Christ for them, and in their stead, and the glory that should follow, was not made to Abraham as the father of the faithful, nor to his seed, through the law; but it is of faith, that it might be by grace, to the end that the promise might be sure to all the seed. And remember, that if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. Now, God made promise unto Abraham when he was old, that Sarah should bear a son in her old age, contrary to the ordinary course of nature. And Abraham believed God, because the promise was of faith, or divine testimony, even the faith of the righteousness of God. Therefore the fulfillment of that promise was by grace, or divine favor, bestowed upon Abraham and Sarah freely of God, to the end that a son was born, even Isaac, the promised heir. And the apostle, in contrasting the law and the gospel, the covenant of works and the covenant of grace, says, As Isaac was, so are we, the children of promise. Not upon the principle of law, or works to be performed by the creature, but upon the sure mercies of David, even the righteousness of God by faith, by oath, predicated upon the immutability of his counsel and oath; that by two immutable things, wherein it is impossible for God to lie. Therefore the fulfillment of his promise made to Joseph, that Mary should bring forth a son, and the command that "Thou shalt call his name Jesus, for

he shall save his people from their sins," were not made upon conditions or uncertainties, but in fact. Hence Jesus stood as the Savior of his people from their sins, before he was made of a woman, made under the law. And all of those, both Jews and Gentiles, stood as lost, and under the law, and the curse of the law, while as yet there was none of them. And in this sense Jesus stood as a lamb slain from the foundation of the world, by virtue of whose blood the prisoners were sent forth out of the pit, so that all the chosen of God in Christ Jesus were justified by faith, having the witness or evidence of the Holy Spirit, by which they could look forward to Jesus as the great offering for sin, who should by one offering perfect forever them that are sanctified, and by faith embraced the promise. Therefore it is of faith, that it might be by grace. Now faith is the substance of things hoped for, the evidence of things not seen. Faith is the gift of God. Jesus is its author and finisher. Divine evidence that the poor sinner is saved by grace. Grace is favor bestowed upon one that is unworthy, and in whom there is no merit. Hence it is of God that we receive faith; a substance, a reality; not a shadow, but divine evidence. To the end that the promise of eternal life might be sure to all the seed. "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands. He shall see of the travail of his soul, and be satisfied." Now if the salvation of sinners depends upon works to be done by them, or if the heirship of God's people is based upon principles of law, then faith is made void, and the promise of none effect. Therefore it is of faith, (the promise is) it is of God, that it might be by grace, by divine favor, all of God, through Christ, to the end that the promise of eternal salvation, eternal life, and the everlasting possession of the gospel kingdom, should be sure to all the seed. "All that the Father giveth me shall come to me; and him that cometh unto me I will in no wise cast out." Isaiah says, in speaking of the sufferings of Christ, and of the glory that should follow, "By his knowledge he shall justify many; for he shall bear their iniquities. In all their afflictions he was afflicted, and the angel of his presence saved them. In his love and in his pity he redeemed them, and he bare them and carried them all the days of old." "For by grace are ye saved, through faith,

[for it is of faith, that it might be by grace] and that not of yourselves, it is the gift of God. Not of works," for then the promise would fail, or be uncertain; for God had chosen his people in Christ before the foundation of the world, and predestinated that they should be holy and without blame before him in love. And grace being given them in Christ before the world began, in due time they are quickened, who were dead in sins, and made to hear the voice of the Son of God, and live. Called with a holy calling, not according to their works, but according to his own purpose and grace, which was given them in Christ Jesus before the world began, but is made manifest by the appearing of our Lord Jesus Christ, who hath abolished death, and brought life and immortality to light through the gospel. Jesus is the author of our faith. That faith that purifies the heart is nothing more or less than the Spirit of Christ. And hence it is the Spirit that quickens, and gives this faith, a divine substance, or evidence, producing trust and confidence in God. Belief now springs up in the heart, as an effect of faith. Hope lays hold of Jesus as my Savior. Old things now pass away; behold, all things are new. And all things are of God, who hath reconciled us to himself by Jesus Christ. "Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever." And this Word was made flesh, and dwelt among us; and this Word was God. And as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will. Herein is the promise made sure to all the seed. Christ is the Anointed of the Father. In his humanity, the seed of the woman; in his Divinity, the holy seed, even the eternal life of all the promised seed, given him by the Father before the world began, who in time are made partakers of the divine nature, through the operation of the Holy Spirit. For if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. Not the fleshly seed of Abraham, but the spiritual seed of Christ, represented in Abraham, by the faith that he possessed, in and of God. And upon this evidence he believed in God, and it was accounted to him for righteousness, even the righteousness of God by faith. Therefore it is of faith, that it might be by grace, to the end the promise might be sure to all the seed. Now, they are not all Israel that are of Israel; neither because they are the seed of Abraham are

they all children; but in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed. Hence Isaac is a true figure of Jesus Christ, and the seed of eternal life in him, to be in time communicated by the Spirit to all his body, the church, and every member in particular. For ye are all the children of God, by faith in Jesus Christ, the seminal head and representative of all his spiritual family. Therefore if any man be in Christ, he is a new creature. Born of God, not of flesh, nor of blood, nor of the will of man, but of God, according to promise; not according to works, or conditions, but according to the new and everlasting covenant, which was ordered in all things and sure. For it is of faith, that it might be by grace, that God has said, "I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more." Not to that only which is of the law, (the Jews) but to the other sheep which are not of this fold, even his people among the Gentile world. Therefore it is of faith—it is the testimony of the Spirit of God, that cannot lie—that it might be by grace, to the end the promise should be sure to all the seed. For in the Lord all Israel shall be saved with an everlasting salvation.

W. A. BOWDEN.

SMYRNA, Cobb Co., Ga., August 22, 1876.

DEAR BROTHER BEEBE:—Having closed the business part of my letter, with much timidity I venture to address you, hoping I may be directed by the Spirit of God. I feel unworthy to assume to myself assurance to call you brother, or to address one who has stood so long and unshaken in the faith of the blessed Son of God, and who has defended the same in such an able manner as God has enabled you to do.

I have been a reader of the SIGNS OF THE TIMES, as near as I can recollect, nearly or quite forty years, and the principles, faith and doctrine, so far as I am able to judge, are the same now as they were forty years ago; holding forth Jesus Christ as the only name under heaven, given among men, whereby we must be saved, and excluding all law righteousness, and the efforts of men to save souls. I have read many precious letters and editorials, that have caused my poor heart to leap for joy, and many a silent tear to trickle down my face because of joy. Although mountains, valleys, and many miles intervene between the dear children of God, although they are scattered east, west, north and south, they all speak one and the same thing, that is, salvation by grace, and grace alone; salvation is of the Lord. So said Jonah, and so say all the redeemed of the Lord, because they are all taught of one Spirit. "All thy children shall be taught of the Lord, and great shall be the peace of thy children." And it is a great peace when the dear children of God are in

love and union one with another. O how should we all strive to keep the unity of the Spirit in the bond of peace, and let love be without dissimulation; abhor that which is evil, and cleave to that which is good. I believe in the predestination and foreknowledge of God; and I believe that the SIGNS OF THE TIMES were ordained of God before the world began, and that such a paper should be published as a medium, by which that blessed peace, union and christian love that we all should strive to perpetuate by watching over the Zion of God, for good and not for evil. The God that Israel worships is the God that created the heavens and the earth, and all things that in them is; all things were made by him, and without him was not anything made that was made; and he will be glorified by all his works. He says, "I am the Lord, that is my name; and my glory will I not give to another, nor my praise to graven images." God has not created anything without a wise purpose; he worketh all things after the counsel of his own will; he cannot be frustrated or disappointed in any way whatever, by men nor devils; therefore he will do all his pleasure. Viewing the end and final winding up of all Adam's family, and this ball of earth, from the beginning, yea, before this world was spoken into existence, his love and purpose was settled and fixed upon his chosen people, the church, which is in Christ Jesus, the only blessed Son of God the Father, who loved his church with an everlasting love; therefore with loving kindness he hath drawn them. And upon this everlasting, unchangeable and eternal love, the glorious everlasting covenant is predicated, settled, stands forever sure to all the heirs, in which their eternal salvation is made sure and secure forever. "For by one offering he (Christ Jesus) hath perfected forever them that are sanctified;" by offering himself on the tree of the cross. He was delivered for our offenses, and raised again for our justification. "Who his own self bare our sins in his own body on the tree, that we being dead to sin, should live unto righteousness; by whose stripes ye were healed." Not that the children of God or heirs of salvation will be healed after they begin to try to live up to the law, or pray a great deal, looking to the law for righteousness, for Christ is the end of the law for righteousness to every one that believeth. He is the end of the law to all who have received him as their Savior by a revelation and the teachings of the Holy Ghost, those who have been enabled by faith to believe in him as their Savior, individually and personally. Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God has prepared for them that love him. But God hath revealed them unto us by his Spirit. When this revelation is made by the Holy Ghost to a poor sinner, he feels that the justice of the righteous law of God would cut him off forever, and he cannot see how God can re-

main just, holy and unchangeable as he is, and his holy law the same, and yet save such a vile, condemned sinner as he is. But when the poor sinner can by faith view how the blessed Lamb of God was nailed to the fatal tree of the cross, and there bled, suffered and died for his sins, then, and not until then, can he view the glorious plan of salvation through Jesus Christ, the Mediator between God and man. Then the poor heart and soul are filled with joy and peace that is inexpressible and full of glory, singing praises to God for this glorious plan of salvation, which was hid in wisdom before the world began. It is the only plan that could suit my case. This poor sinner, who is now writing, has had a little hope ever since May, 1835, for which I would not take ten thousand such poor worlds as this in exchange. Yet, although I have had this little hope for forty-one years, I yet have my doubts and fears that I am not born again, and feel that if I am a child at all, I am the most unworthy of all. Nevertheless, although I feel my unworthiness, I can say, There is a people called Primitive Baptists, that I do love above all others. I believe there is a supernatural love with the household of faith that the world of mankind in nature knows nothing about. I feel this blessed evening that I can from my soul and heart adopt the language of Ruth to Naomi, "Entreat me not to leave thee, or to return from following after thee," &c. "Thy people shall be my people, and thy God my God." So I can say of the Primitive Baptists, I want to live with them, and suffer with them all the reproaches and persecutions that may be heaped upon them falsely for Christ's sake.

By request of our much esteemed and beloved brother, Wm. M. Mitchell, of Opelika, Ala., and for the sake of the beloved brethren north, with whom brother Mitchell has been preaching, I write these few lines. Through the kind providence of God he was thrown in with us at Maloney's Spring Church, in Cobb Co., Ga., on his way home, and preached on Saturday and Sunday. His discourses were short, but very much to the edification of the brethren, many of whom expressed that they believed that God in his infinite mercy and love sent him there to attend that meeting. From the short but pleasant conversation with brother Mitchell, I was led to believe that he was going on his way home rejoicing, and praising God for his great care and kind protection during his visit to the dear children in the northern states, and for the great liberty that God had blessed him with to preach the everlasting gospel of the Son of God.

Beloved brother Beebe, although I have been a reader of your precious paper for many years, and have received many comforts from reading the same, this is the first time that I have ever written to you on any occasion; not, however, from want of will or desire, but from lack of competency. And may God the Father, of whom we all receive every good

and perfect gift, continue his blessings to you in your declining days, and give you a spirit of resignation to his will at all times, and give you grace, patience and faith, and direct you by his unerring Spirit, is the sincere desire of my heart.

You will dispose of the above imperfect scribble as you may think best for the glory of God and the peace of Zion. I feel that I am chained down in prison, but feel to thank and praise God for a spirit of resignation to his will, and for the manifest presence of his Spirit with me for the last six or eight weeks.

Yours in much trouble,

ROBERT DANIELL.

CONSTABLEVILLE, N. Y., Sept. 19, 1876.

EDITORS:—I am not an Old School Baptist, but I recognize in its full extent the principle which they profess to maintain, namely, that the bible is our only authority in points of doctrine. Therefore I am compelled to hold most firmly with you to the doctrine of total depravity, as the fundamental doctrine of christianity. I must hold that justification is wholly of faith, and that salvation is wholly of grace. I must also hold with Paul that the christian is entirely freed from the whole Jewish law, and is no longer under the law, but under grace. But when I come to the subject of the atonement, I must confess my utter inability to find the doctrine of a limited atonement taught in the bible. How do you reconcile John i. 29, iii. 17, vi. 51, Rom. v. 18, 2 Cor. v. 19, 1 Tim. ii. 6, iv. 10, Heb. ii. 9, 1 John ii. 2, with the doctrine of a limited atonement? Will you please answer in your paper, and oblige an humble seeker for the truth?

M. J. MARTIN.

(Editorial reply on page 238.)

EXTRACT.

I only wish that I could live more in the enjoyment of these two rich and unspeakable blessings—salvation and sanctification. But we shall always find it to be a fight of faith, a struggle against the power of temptation and corruption, a conflict between the spirit and the flesh, and one in which by strength no man can prevail; for the weak take the prey, and the race is not to the swift, nor the battle to the strong.—PHILPOT.

APPOINTMENTS.

Providence permitting, Eld. S. H. Durand will be in Albany, N. Y., on Friday before the fifth Sunday in October, (the 27th) on his way to Utica, and will preach at the house of brother Herman Wolf, No. 9 Plain Street Continued, at 7½ o'clock p. m., and at Utica, N. Y., on the fifth Sunday.

DEAR BROTHER BEEBE:—Please publish in the SIGNS OF THE TIMES that Eld. Balas Bundy will preach at Burdette on the fourth Sunday in October, 1876.

HENRY AYERS.

CIRCULAR LETTERS.

The Licking Association of Particular Baptists, now in session with the Church at Bryans, Fayette County, Ky., to the churches composing her organization, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.

BELOVED BRETHREN:—For more than half a century the Licking Association has had an organized existence, composed of separate or distinct branches of the one true Vine, or one body, represented in the divine oracle as the church, purchased by the blood of Christ, which is the ground and pillar of the truth. During this series of years it has been your custom to meet in an associate capacity to hear of each other's welfare, and to hear from and greet our brethren of other like branches of the same faith and order, and which is the outgrowth of the same true Vine, bearing the same kind of fruit. It has also been the custom of the association to address a Circular Letter to the churches, calling their solemn attention and most earnest consideration to some of the fundamental principles of the doctrine of God our Savior, as presented in the scriptures of the Old and New Testaments, as given by inspiration of God, to characters who spake and wrote as they were moved by his Spirit, to record the only authorized and infallible rule for the faith and practice of the saints in all ages of the world. And whenever it is the will of the Head of the church that this comforting and soul-invigorating doctrine shall be set forth in harmony with the general tenor of the divine oracle, and as evinced in the lives and experiences of the saints, our meeting and Circular Address are not in vain. There is nothing so well calculated to stir the highest emotions of gratitude and admiration to God, or to excite the praises of his saints, as to point out their true character to their own understanding; and for this purpose we have selected a portion of the record as testified to by the apostle John, in which the heirs of immortal glory are represented as spotless, righteous and holy as God himself, and from which we desire to offer a few thoughts for your prayerful consideration.

It is found in 1 John iii. 9, and reads as follows: "Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God." If this scripture stood disconnected, with other portions of testimony left upon record by the Holy Ghost, how hopeless would be the condition of every son and daughter of Adam, for the great apostle to the Gentiles declares that he has proved that both Jew and Gentile are all under sin. As it is written, There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God; they are all gone out of the way, they have together become unprofitable; there is none that doeth good, no, not

one. Another inspired writer says, "If we say we have not sinned we make him a liar, and his word is not in us." Again, "If we say that we have no sin we deceive ourselves, and the truth is not in us." Now, brethren, can any of us, as the sons or daughters of Adam, say that we have no sin, and say of a truth that we cannot sin? If so, we (as the children of Adam) are born of God; otherwise, (as the children of Adam) we are not, but are yet in the likeness of our fallen and depraved father, against whom the irrevokable sentence of death has passed, and which sentence must and is being administered to every one of Adam's posterity. And were it not for the coming of the second Adam, who is a quickening Spirit, we would be without hope, for it is the Spirit that quickeneth, the flesh profiteth nothing; for all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever. It is by this ever-enduring word that the children of God are born of an incorruptible seed, over which the power of darkness has no control to contaminate or adulterate, for it is a seed in itself, bearing fruit of its kind, as figuratively set forth in the creation. And though tares be sown in the same field, and suffered to grow up together, as represented in the parable, the husbandman knows exactly how to manage, that the wheat be not destroyed. "For he whose fan is in his hand will thoroughly purge his floor; he will gather his wheat into his garner, but the chaff he will burn with unquenchable fire." No sooner is this seed sown and quickened into life, than its effects are seen, felt and realized. There is a holy principle brought in contact with that which is unholy, and now is manifest the complex character of the chosen one of God, black, but comely; black, because all over sin-defiled; comely, because born of God, and he doth not commit sin, because his seed remaineth in him, and he cannot sin, because he is born of God. It was in view of this that David declared in Psa. cxix. 50, "This is my comfort in my affliction, for thy word hath quickened me." We here approach a tender point, "But to the law and to the testimony." Could David claim that it was his flesh, or anything that was born of Adam, that had been quickened? No; for the same Spirit that brought this word as a comfort in his afflictions, declared on another occasion, by the mouth of him that spake as never man spake, "It is the Spirit that quickeneth; the flesh profiteth nothing." Hence an apostle has said, and so it is written, "The first man Adam was made a living soul; the last Adam a quickening Spirit. Howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual?" But be it said for your comfort, brethren, that as we have borne the image of the earthly, we shall also bear the image of the heavenly. For if the

Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. We here get a glimpse of that mystery that the apostle shows, that everything that is mortal or natural is not changed or quickened till death is swallowed up of victory. Now we know, brethren, that flesh and blood, with everything that pertains to the first or natural man, is corrupt, else it could not die. We know also that it is declared that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption.

We would here inquire, What is it that has made us and keeps us corrupt, and subjects us to the wages of sin, which is death? Another pertinent question, If any thing or any part of this natural man, of which the apostle here speaks, were already quickened or born of God, would it be corrupt? could it sin? or could he die? "For whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God." And Jesus said, "Whosoever liveth, and believeth in me, shall never die." Does this natural man live, and believe in Jesus? If he does, he can never die. But blessed be God, Christians are "taught of God," that in them, that is, in their flesh, dwell no good thing, and they groan to be delivered, waiting for the adoption of this corruptible, when it shall be changed, fashioned, and made like unto him whose image they shall yet bear. Then, and not till then, will they be satisfied with themselves. David expresses the language of their hearts when he says, "I shall be satisfied when I awake with thy likeness." This discriminating doctrine leads us to designate the one that is born of God as the new man, which after God is created in righteousness and true holiness; the other, the old man, which is corrupt, according to the deceitful lusts, having a carnal mind that is (not was) enmity against God, not subject to his law, neither indeed can be. The very man that made David cry out in his distress, "Deliver my soul, O Lord, from lying lips, and from a deceitful tongue. My soul hath long dwelt with him that hateth peace." Here is a conflict of opposing elements; the distressed saint groaning to be delivered from the body of death, cries out to God in plaintive song,

"Encompassed with clouds of distress,
And tempted all hope to resign,
I pant for the light of thy face,
That I in thy beauty may shine.

Disheartened with waiting so long,
I sink at thy feet with my load;
All plaintive I pour out my song,
And stretch forth my hands unto God.

"Shine, Lord, and my terror shall cease;
The blood of atonement apply,
And lead me to Jesus for peace—
The Rock that is higher than I.

Speak, Savior, for sweet is thy voice,
Thy presence is fair to behold;
I thirst for thy Spirit, with cries
And groanings that cannot be told."

And the conflict thus wages, but makes evident the fact that such a

character is called of God, for in their own experience they trace the trials and conflicts of the saints in other ages, and take home with comfort and consolation that "Whatever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." But where would be our hope if it were true, as some contend, that it is the natural man, the first man, or the old man, that is already regenerated, quickened, born again, or born of God? for we yet find him in the flesh, yet in the image of his father, yet mortal, yet corrupt, and the subject of corruption. Hence the idea that regeneration, quickening, or the new birth, (neither of which terms are synonymous,) is a reproduction of our earthly nature, (experienced in this life,) destroys all hope, for we yet can and do sin. But blessed be God the Father, we have not so learned Christ, but have hope that we have learned that to be quickened and born of God is to have developed in us the power of immortality and eternal life, that was given us in Christ before the foundation of the world. This we believe to be a birth of the Spirit, and is spirit, not natural, the Spirit of Christ, and that mystery which is Christ in you the hope of glory. And if any man have not the Spirit of Christ, he is none of his. "And if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." For by the power of that endless or eternal life of the Head, shall every member of his body, the church, triumph over death, which is the wages of sin. This mortal shall then put on immortality, and this corruptible shall put on incorruption. These vile, natural, sinning and sinful bodies, that are born of the flesh, shall be changed, and fashioned like unto his own glorious body. Brethren, "It doth not yet appear what we shall be; but when we see him, we shall be like him, for we shall see him as he is." Then round the great white throne of his glory, robed in spotless white,

"Shall the saints of all ages in harmony meet,
Their Savior and brethren transported to greet;
While the anthems of rapture unceasingly roll,
And the smile of the Lord be the feast of the soul."

THOS. P. DUDLEY, Mod.

J. W. ROYSTER, Clerk.

J. DUDLEY, Ass't Clerk.

THE CHRISTIAN WARFARE.

To the churches composing the Licking Association of Particular Baptists, their messengers wish grace, mercy and peace multiplied.

DEARLY BELOVED BRETHREN AND SISTERS:—It occurs to us that we could not select a more appropriate subject, (because none possesses more intrinsic merit,) for our present annual address, than the ORIGIN, NATURE, AND EFFECTS of that war-

fare which so painfully disturbs the peace and quiet of the children of the regeneration.

It is confidently believed, that much embarrassment and many doubts and fears with regard to their interest in a Savior's shed blood, have resulted from misconception of this important subject. How often does the troubled saint exclaim,

"If I love, why am I thus?
Why this dull and lifeless frame?
Hardly, sure, can they be worse,
Who have never heard his name."

That the warfare invariably follows regeneration, or being "born again," is not, we believe, controverted by any experimental christian. But whilst some of us maintain that the warfare results from a conflict of elements within, others, and perhaps the larger number, contend that, in regeneration, the man is *changed from the love of sin to the love of holiness*.

We inquire, by what power the *supposed change* is effected? The answer is, by the Spirit of God. Moses informs us, "He is the rock, *his work is perfect*."—Deut. xxxii. 4. Now we ask, if indeed, in regeneration, the man is *changed from the love of sin to the love of holiness*, and this change is *perfect*, does it not necessarily follow, that he will be as *wholly and entirely devoted to holiness subsequently, as he had been to sin antecedently to regeneration*? If, as is contended by many, the *enmity of the heart is slain*, in regeneration, whence arises the opposition to the dispensations of God's providence? Irreconciliation to his will?—and whence the exclamation, "*O wretched man that I am! who shall deliver me from the body of this death*?"—Rom. vii. 25. That the christian is a compound being, is a truth so fully taught in his history, as given in the holy scriptures, that we wonder it should be controverted by any who have tasted "the Lord is gracious." But though our *outward man* perish, yet the *inward man* is renewed day by day."—2d Cor. iv. 16. "For I delight in the law of God after the *inward man*."—Rom. vii. 22. "Knowing this that our *old man* is crucified with him."—Rom. vi. 5. "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. iv. 22-24. "Lie not one to another, seeing that ye have put off the *old man* with his deeds; and put on the *new man*, which is renewed in knowledge after the image of him that created him."—Col. iii. 9, 10. "Therefore if any man be in Christ, he is a *new creature*."—2 Cor. v. 17. "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a *new creature*."—Gal. vi. 15. Whence these various distinctions between the OLD and the NEW MAN, if indeed there are not TWO MEN? If man is only *changed* in regeneration? If the language, that "*man is changed*," were appropriate, there would be but ONE MAN; his feelings and affections having been

changed, there would be no *conflict*, and hence *no warfare*! We presume that none will contend that the OLD is the NEW MAN, or that the *new* is the *old man*. This would be to confound language and make it unintelligible.

We affectionately ask brethren to consider that, the matter of *making christians*, is no where, in the scriptures, represented as *re-formation*, but as a *creation*. Hence it is said, "But be ye glad and rejoice forever in that which *I create*, for, behold, *I create Jerusalem* a rejoicing, and *her people* a joy. And I will rejoice in Jerusalem, and joy in *my people*: and the voice of weeping shall no more be heard in her, nor the voice of crying."—"For they are the *seed of the blessed of the Lord, and their offspring with them*."—Isa. lxxv. 18-23. None, we presume, will deny, that the last quotation has exclusive reference to Gal. iv. 26, "But Jerusalem which is above is free, which is the mother of us all." "But now thus saith the Lord that *created thee*, O Jacob, and he that *formed thee*, O Israel, Fear not, for I have redeemed thee; I have called thee by thy name; thou art mine."—"Fear not, for I am with thee; I will bring *thy seed* from the east, and *gather thee* from the west: I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name; for I have created him for my glory, I have formed him, yea, I have made him."—Isaiah xliii. 1, 5, 6, 7. "How long wilt thou go about, O thou *backsliding daughter*? For the Lord hath created a new thing in the earth: a woman shall compass a man."—Jer. xxxi. 22. "For we are *his workmanship, created in Christ Jesus* unto good works, which God hath before ordained that we should walk in them."—Eph. ii. 10. "Create in me a clean heart, O, God, and renew a right spirit within me."—Psa. li. 10. But why need we multiply proofs on the point, when they are set forth so palpably in the scriptures, and realized in the christian experience?

The bible furnishes the following history of the *natural family*: "So God created man in his own image: in the image of God created he him; male and female created he them."—Genesis i. 27. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."—Gen. ii. 17. "Male and female created he them, and blessed them, and called their name Adam, in the day when they were created."—Gen. v. 2. Hence we learn that all "living souls" were created in, and simultaneously with, their natural progenitor. They all descend from him by ordinary or natural generation. They necessarily partake of his nature, and subsist upon the same elements upon which he subsisted. The breath of life communicated to man, whence he became a living soul, constituted him a rational, intelligent, responsible being—the subject of law and earthly enjoyments—capable of subsisting upon the productions of

the earth, but incapable of other and higher enjoyments. Deprive him of the soul, mind, or reasoning faculties, and what would distinguish him from the brute? Deprive him of life, and he would be like other dead matter. In the absence of soul or body, he would have been incapable of filling up his destiny upon earth. "And the Lord God took *the man*, and put him into the garden of Eden, to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." (The life which Adam had could be forfeited by transgression.) "And the Lord God said, It is not good that man should be alone: I will make him an help-meet for him." "And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh thereof. And the rib which the Lord had taken from man made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh."—Gen. ii. 15, 16, 17, 18, 21, 22, 23, 24.

Now, we ask, if the woman had been different in nature and disposition, if she had been incapable of earthly enjoyments, of subsisting upon earthly productions, of breathing a natural atmosphere, in a word, had her susceptibilities been entirely different from Adam's, would she have been a "help meet" for Adam? But she was *part of him*, possessed the same nature, and was, consequently, an "help meet." Here, too, we see the declaration, "Male and female created he them, and blessed them, and called their name Adam," carried out. "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, cursed is the ground for thy sake: in sorrow shalt thou eat of it all the days of thy life: thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. And Adam called his wife's name Eve, because she was the mother of all living."—Gen. iii. 17, 18, 19, 20. Did God address a rational, intelligent being, in the last quotation? And was he capable of realizing the curse pronounced? The characteristics of this family are strikingly marked in the scriptures. "And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his own image, and called his name Seth."—Gen. v. 3. "Behold I was shapen in iniquity, and in sin did my mother conceive me."—Psa. ii. 5. "The wicked are estranged from the womb; they go astray as soon as

they are born, speaking lies."—Psalm lviii. 3. "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—Rom. v. 12.

From the preceding facts and arguments, it is manifest that the family of the "first Adam" is not capable of rendering acceptable service to God. But the antagonistic nature and principles of the *two families*, (the *natural* and the *spiritual*) out of which grows the *warfare*, is made still more manifest by the contrast introduced by an apostle. "And so it is written, The *first man, Adam*, was made a *living soul*; the *last Adam* was made a *quickening Spirit*. Howbeit, that was not first which is *spiritual*, but that which is *natural*; and *afterward* that which is *spiritual*. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, *that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption*."—1 Cor. xv. 45 to 50, inclusive.

Is it not evident, then, that all "living souls" were created in, and simultaneously with, the "first man, Adam?" And they all being born of him, necessarily partake of his nature, "and he called their name Adam?" And that all "*quickened spirits*" were created in, and simultaneously with, the "last Adam"—that they all being born of him, "born of God," as necessarily partake of his nature! That all living souls no more necessarily descend from the first Adam, than all quickened spirits necessarily descend from the last Adam. That the seed of the "first man, Adam," *disclose his nature*, and the seed of the "last Adam" make manifest his nature. The children of the "first Adam" are born of the flesh, and are earthy in all their feelings and affections. The children of the "last Adam" are born of the Spirit, and are necessarily heavenly, or spiritual, in their feelings and affections. The children of the first are born *for earth*; of the last Adam, are born *for heaven*. Those of the "first" are born of *corruptible*; those of the "last Adam," of *incorruptible seed*. The first necessarily partake of human; the last, of the divine nature. The antagonistic principles attached to the two men, necessarily result in the *warfare*.

If all living souls were not vitally united to the first Adam, how could they be directly and *fatally* effected by the first transgression? How could the original act of transgression be considered *their act*? "And so death passed upon all men, for that all have sinned." There is none righteous, no, not one."—Rom. iii. 10. If quickened spirits were not *vitally united to the "last Adam"*, how could his mediatorial work effect them, in their deliverance from the wrath to come? "This is the name whereby he

shall be called, The Lord our Righteousness."—Jer. xxiii. 6. The transgression of the "first man, Adam," involved all his family in guilt and ruin. The mediatorial work of the "last Adam" met all the claims of the law, and satisfied divine justice in behalf of the chosen seed. But as the transgression of the "first man, Adam," did not disqualify his family for heaven, neither did the obedience and death of the "last Adam" impart to his chosen seed a qualification for the enjoyment of heaven. The earth being the natural abode of the first Adam's family, they are necessarily born of the flesh, in order to its enjoyment. Heaven being the ultimate abode of saints, they are necessarily born of the Spirit, in order to its enjoyment. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—John iii. 5. Here we are presented with two distinct births of two distinct elements, which necessarily produce two distinct beings; the first, of the flesh, producing beings incapable, and the second, of the Spirit, producing beings capable of entering into the kingdom of God. The first producing simple, the second compound beings. The first having but one, the second two natures.

Of those born of the flesh it is said, "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then, they that are in the flesh cannot please God." Of those born of the Spirit, "But ye are not in the flesh, but in the Spirit, if so be the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his."—Rom. viii. 7, 8, 9. "All men have not faith." "But without faith it is impossible to please him." Faith is a "fruit of the Spirit,"—the gift of God to the "new creature."

The development of the natural family has been progressing for near six thousand years, and yet the last one born, like the first, gives proof, demonstrative proof, of the source whence he sprang. The spiritual family has been developing with, and since the days of Abel, and each one, "born of the Spirit," gives evidence of the source whence he sprang. "I delight in the law of God after the inward man." No contingency can prevent the entire development of each, the natural and spiritual family; and we are warranted to believe that the last who shall be developed, of each, shall be like the first of that family, whence he sprang.

The sturdy oak of the forest, with all its roots, its huge trunk, every limb, every twig, yea, and every leaf, which has been, is now being, and shall be developed, were once enclosed in a small acorn, whence they all sprang, are all of the same nature,—each a part of the whole. Had not the acorn been providentially committed to the ground, whence it underwent decomposition and germination, there had been no development. So with the corn of wheat. "Verily, verily, I say unto you, except a corn of wheat fall into the ground and

die, it abideth alone; but if it die, it bringeth forth much fruit. He that loveth his life [his natural life] shall lose it; and he that hateth his life in this world, shall keep it unto life eternal."—John xii. 24, 25. Adam the first could no more produce a spiritual being, than the thorn could produce grapes, or the thistle figs.

We learn from the bible that the Husband was composed of two whole and distinct natures—divine and human. The human composed no part of the divine, nor yet did the divine compose any part of his human nature. Now examine the figure. If the bride is not composed of two whole and distinct natures, or if the human composes any part of the divine, or the divine composes any part of the human nature, in her, can she be "an help meet" for him? Unless she partake of the same distinct natures, can she enjoy him, or he her, in this world, or in that which is to come? But we find the "two men" sustained upon radically different elements. The earth, which is the mother of the "old," now, as formerly, feeds the "old man." The "new" is fed upon that "bread which cometh down from heaven." "If any man eat of this bread, he shall live forever; and the bread that I will give him is my flesh, which I will give for the life of the world." "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you."—John vi. 51, 53.

The creation and development of those destined to inhabit both the natural and spiritual world, are distinct propositions. Hence the psalmist, personating Christ, says, "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lower parts of the earth: thine eyes did see my substance, being yet unperfect, and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them."—Psa. cxxxix. 15, 16. "For we are members of his body, of his flesh, and of his bones."—Eph. v. 30. Creation was instantaneous. Formation is progressive. Though we were created simultaneously with, and lay dormant, with the "first Adam," for thousands of years, yet the time arrived, the purpose of God is carried out, and we were born of the flesh—elemented alone for a natural state of being—susceptible alone of fleshly enjoyments—adapted to a natural world—capable alone of being sustained upon earthly food, and possessed alone of natural life. All of this family "bear the image of the earthly Adam." This includes Adam the first and all his natural seed. "And he called their name Adam." We should not forget that Adam the first is said to be "the figure of him that was to come." What, then, do we learn from the figure? That the bride and all the spiritual children were created in, and simultaneously with, "the last Adam." That they are of the same nature with him, and being born of the Spirit, they are possessed of eternal life, which qualifies them for a knowledge of "the

only true God, and Jesus Christ whom thou hast sent."—John xvii. 3. Antecedently to this birth, and the imparting to them this life, (which it is the province of their spiritual Father to impart—John xvii. 2) they are entirely ignorant of the true God and Jesus Christ whom he hath sent. "The fool hath said in his heart, There is no God." "No man can say that Jesus is the Lord, but by the Holy Ghost."—1 Cor. xii. 3.

Although all the spiritual seed were "chosen in Christ Jesus before the foundation of the world," and had grace given them in Christ Jesus before the world began, and were sanctified by God the Father and preserved in Jesus Christ, though they were hidden in their spiritual Father as the first Adam's children were in their natural father for a long series of years, yet the times come when they are born of the Spirit—when the "hidden ones" are made known to each other. When their hearts being fashioned alike, the "Sun of Righteousness" "shines in their hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ."—2 Cor. iv. 6. As the light of the sun, the great luminary of day, shines upon the sons and daughters of the natural world, so the "Sun of Righteousness" affords light to the spiritual world. "I will say to the north, Give up, and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name, for I have created him for my glory, I have formed him; yea, I have made him."—Isa. xliii. 6, 7. Here, again, we see the figure carried out. All the family of the "first Adam," created in him, are called by his name,— "even every one that is called by my name." Here we have two distinct families, propagated by two distinct heads, each deriving the nature of his progenitor, and each looking to his appropriate elements for sustenance. The first, mortal beings, sustained upon corrupted elements; the second, immortal, sustained upon uncorrupted elements. The first, earthly; the second, heavenly beings. We ask, Is not the "old man" sustained upon the same identical elements, subsequently, upon which he was fed and sustained antecedently to regeneration? Can those elements sustain the "new man?" Do we not partake of earthly food until our soul is satisfied, without imparting a particle of nourishment to the "new man?" Does not the "new man," sitting under the droppings of the sanctuary, feed sumptuously on the provisions of the gospel, without imparting a particle of food to the "old man?" "Feed the church of God, which he hath purchased with his own blood."—Acts xx. 28. "Feed my lambs, feed my sheep." Being "born of the flesh," we are born into a natural state of consciousness, capable of investigating natural subjects, of participating in natural enjoyments, sustained upon natural elements, so long as we retain, and until we yield up, that natural life which we re-

ceived in our natural head, "Adam the first." Being "born of the Spirit," "born of God," we are made partakers of the divine nature, are susceptible of spiritual instruction, of investigating spiritual subjects, of participating in spiritual enjoyments, sustained upon spiritual elements; nor can the being thus born cease to be. "I give unto them eternal life; and they shall never perish."—John x. 20. "Because I live, ye shall live also."—John xiv. 19. "When Christ, who is our life, shall appear, then shall we also appear with him in glory."—Col. iii. 4. Hence we see that the death of the "old man" cannot destroy the life of the "new man."

The law was violated, and the curse incurred by man in the flesh. The law was magnified and made honorable, and the curse removed from his chosen seed, (who sinned in their Adamic or natural relation,) by "God manifest in the flesh." "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels, but he took on him the seed of Abraham."—Heb. ii. 14-16. The whole humanity of the Lord Jesus, both soul and body, were involved in transgression. "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands."—Isa. liii. 10. "Now is my soul troubled." "My soul is exceeding sorrowful, even unto death." "Who his own self bear our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed."—1 Peter ii. 24. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit."—1 Peter iii. 18.

We have said christians are compound beings, by which we mean there are "two men"—two whole and distinct natures, inhabiting the same tenement. The "old man, which is corrupt according to the deceitful lusts," whose genealogy we trace back to the "first Adam," who was made a "living soul," and who discloses the corrupt nature of the fountain from whence he sprang. Adam "begat a son in his own likeness, after his own image"—an enemy to holiness, a hater of God. The "new man," which after God is created in righteousness and true holiness, and who exemplifies the declaration, "If the root be holy, so are the branches." "And they shall call them, The holy people, The redeemed of the Lord; and thou shalt be called, Sought out, A city not forsaken."—Isa. lxii. 12. "Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like

him, for we shall see him as he is."—1 John iii. 2. Will he appear with two whole and distinct natures? If he shall so appear, shall we be like him, unless we, too, have two whole and distinct natures?

Hence it is seen that the two men derive their nature and disposition from two distinct sources. Each has a life peculiar to himself, yet common to his species. The first, natural; the second, spiritual life. The first is a corporeal; the second, an incorporeal being. The first, an earthly; the second, a heavenly being. "As is the heavenly, such are they also that are heavenly." "As he is, so are we in this world."

Nothing pure or holy attaches to the "old man." "But even their mind and conscience are defiled."—Titus i. 15. Nothing impure or unholy attaches to the "new man." "Unto the pure all things are pure."—Titus i. 15. "Blessed are the pure in heart, for they shall see God."—Matt. v. 8. It is contended by some, yea, many professors of religion, that the soul is regenerated. We confess we know but little about the soul; but we inquire, What is it that renders man a rational, intelligent, responsible being? What is it that exercises volition for the body? "When lust hath conceived, it bringeth forth sin, and sin, when it is finished, bringeth forth death."—James i. 15. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart."—Gen. vi. 5, 6. If the soul were regenerated, would it not be as wholly devoted to God, subsequently, as it had been to sin, antecedently to regeneration? If it be the soul that exercises volition for the body, and that soul is "born of God," and consequently "cannot sin," how are we to account for the wicked actions of David, of Peter, and thousands of other christians, even down to the present day? But is it contended that the same soul exercises wicked volition for the "old man," and holy volition for the "new man?" If so, is not the soul divided against itself? Others tell us it is the mind which exercises volition for the body. We have heretofore proved that "their mind and conscience are defiled;" and Paul informs us, "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."—Rom. viii. 7. Hence we see that the influence of this mind will lead the body to rebel continually against God. Such is the practice of the "old man." It cannot be this mind which exercises volition for the "new man," because "he cannot sin." The same mind cannot influence each, the "old" and the "new man," because their works are radically different from each other; and if it influenced both, there would be no warfare.

We conclude that the "old man" is carnally minded, and thus shows that he is in a state of death. The

"new man," being "spiritually minded," is possessed of "life and peace." It is quite evident that when the apostle speaks of the "carnal mind," he refers to the mind of the "old man," which is "not subject to the law of God;" and equally evident that when he says, "so then with the mind I myself serve the law of God," he refers to the mind of the "new man." "But we have the mind of Christ."—1 Cor. ii. 16. Adam the first imparts his mind, which is carnal, to the old Adamic man, who descended from him; Christ imparts his mind to his spiritual children, and hence the conflict, the warfare. "For I delight in the law of God after the inward man. (Certainly not after the outward man.) But I see another law in my members, (are those members without an intelligent principle?) warring against the law of my mind, (not the carnal mind,) and bringing me into captivity to the law of sin, which is in my members. O wretched man that I am! (surely sin does not render the 'old man' wretched; it is his element) who shall deliver me from the body of this death?" this "old man," whose deeds are evil—deeds of death. "For I know that in me, that is, in my flesh, dwelleth no good thing. (Is the soul deposited in the flesh?) For to will is present with me; but how to perform that which is good I find not."—Rom. vii. 18, 22-25. How are we to explain the following seeming contradiction, or paradox? "If we (christians) say we have no sin we deceive ourselves, and the truth is not in us."—1 John i. 8. The same apostle tells us, "Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God."—1 John iii. 9. The "old man," or "outward man," sins daily, (and the christian most feelingly acknowledges it,) and thus proves that he is not born of God. The "new man" is filled with holy desires, he "delights in the law of God," complains of the "old man with his deeds," longs to be delivered from the bondage of corruption, into the glorious liberty of the children of God, (Rom viii. 21) and cries with the psalmist, "I shall be satisfied when I awake with thy likeness."—Psalm xvii. 15. Thus does he prove his birth to be heavenly.

The truth is, dear brethren, the "old man" is precisely what he has ever been since the fall, in nature and disposition. The "strong man armed" is only bound, not killed. His heart is yet "enmity against God," he is doomed to death; and then deliverance to the "new man," who cries, "O Lord, I am oppressed, undertake for me," will have come. But, we are asked, what becomes of man when death shall have done his office? We answer, "The dust returns to its dust again, and the spirit to God, who gave it." But what becomes of the soul? When we shall be informed where the soul of the Lord Jesus was, between the time of his crucifixion and resurrection, we may undertake to answer this question. Of one thing, however, we are

certain; that is, that neither soul nor body of the redeemed can go to hell, because both are purchased with the Redeemer's blood. "The redemption of their soul is precious, and it ceaseth forever."—Psa. xlix. 8. "Waiting for the adoption, to wit, the redemption of our body." "After that ye believed, ye were sealed with that holy spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory."—Eph. ii. 43, 44. Mark, both soul and body are included in the purchase.

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."—1 Thess. v. 23. The whole "old man" is destined to undergo a mysterious and glorious change, by which he shall be assimilated into the likeness of the humanity of the Lord Jesus, and be prepared for that thrilling occasion, when the glories of eternity shall burst upon his ravished sight, and the heavenly family shall exclaim, "Come, Lord Jesus, come quickly."

But we are asked, When and how are the "old" and the "new man" to be united, and how will they appear? We answer, "Now we see through a glass darkly;" but when we shall learn how the soul and body of the "Redeemer," "Husband," and "Friend," now appears, and how they are gloriously united to his divinity, then, and not till then, may we undertake to say more in regard to the future state of the soul and body, and the "new man" composing the "Bride, the Lamb's wife." It is sufficient for the present for her to know, that when he shall appear, we shall be like him, for we shall see him as he is.—1 John iii. 2. Until which event shall roll on, the wise man describes her thus, "What will you see in the Shulamite? As it were a company of two armies."—Song vi. 13.

It is vain to tell us that the flesh, independently of an intelligent principle, call it soul, mind, or what you may, will rebel against God. Some brethren conclude that the warfare is to be explained by "mind and matter." Have they forgotten that it requires both to constitute an intelligent, responsible being? We have shown that "even their mind and conscience are defiled;" that "the carnal mind is enmity against God." Matter would be incapable of vice or virtue, in the absence of mind. Nor are those more successful, who attempt to explain the warfare by the different colors in the rainbow. Have they forgotten that those colors harmonize, and that it is the entire want of harmony between the "old" and the "new man," which necessarily produces the warfare? Have they forgotten the declaration, "For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world?"—1 John ii. 16. If the "old man" is born of God, he cannot sin, and there would be no warfare. But is this true? Let the christian's experience answer. "For

that which I do I allow not: for what I would, that do I not; but what I hate, that do I."—Rom. vii. 15.

In conclusion, we submit to your serious and prayerful consideration the foregoing pages, hoping that God may bless us with an understanding of the truth, and dispose us to reduce it into practice; that he may "guide us by his counsel, and afterwards receive us to glory," is our prayer for the Redeemer's sake. Amen.

A CONDENSED HISTORY OF THE CORRESPONDENCE OF THE LICKING ASSOCIATION, FROM 1810 TO 1850, INCLUSIVE.

TO THE LICKING ASSOCIATION OF PARTICULAR BAPTISTS—VERY DEAR BRETHREN IN CHRIST:—Believing that I am in possession of some information which will not be uninteresting to many members of your body, and which, in the near future, may be found profitable, in vindicating the truth of history, a part of which cannot be obtained from any other source, especially as the actors have mostly passed into another state of being, I feel it to be a duty incumbent on me, as I do not expect to remain with you long, to communicate it to you.

I am advised that the General Association of Baptists have resolved to publish a history of the denomination in Kentucky, and for that purpose have appointed a committee to collect materials. I have been interviewed by several of that committee, and conclude that the information I gave was rather distasteful, as they made no memorandum, nor asked of me the facts on paper.

I am fully convinced that we need not look for a truthful history of our people from that quarter, especially if we consult Benedict's History, or regard the slanders reported of us by some of their ministers. One reported, in the northern part of the state, that I was teaching a bible class every Sunday. Another, that I regretted that I had not organized Sabbath Schools in each of the churches of my charge. And yet another, that I was appointed one of a committee to examine candidates for the ministry, by the board of Trustees of Georgetown College. The latter report I publicly exposed from the pulpit in Georgetown. So far as I am individually concerned, it matters little what they say of me. It is not difficult to understand their object, namely, to hold the association responsible for the slanders reported of her ministry.

In the year 1642, several congregations of *Particular Baptists*, in England and Wales, published the London Confession of faith. In the year 1743, one hundred and one years afterward, The Philadelphia Baptist Association republished the London Baptist Confession of Faith, and changed the name. Why the change of name, or why the Philadelphia Association substituted the name Regular for "Particular," we are at a loss to understand, as the latter seems to us more appropriate in pre-

senting the doctrine of *special, saving grace*, while the name "Regular" does not mark distinctly the difference between the "Particular" and "General" Baptists of England, or "Regular" and "Separate" Baptists of our own country. When we now look for the "ancient landmarks" which distinguished the Baptists of our time, they are rarely found outside of the "Particular" or *real "Old School"* Baptists. The "Separate," "General Union" and "Missionary" Baptists seem *properly* to be merged into the name *Arminian*. The one hold salvation to be wholly of God, and by sovereign, unfrustrable grace. The other, that salvation is the result, more or less, of the act of the creature. For the latter we have no christian fellowship. "What fellowship hath righteousness with unrighteousness? Or what communion hath light with darkness? Or what hath he that believeth to do with an infidel? Or what agreement hath the temple of God with idols? Or what concord hath Christ with Belial?"

At the very outset, bad faith was manifested on the part of the majority of Elkhorn Association. In the year 1810 the majority met in Association at Clear Creek, in Woodford County. The minority met at Bryans. The majority sent a committee to see if a reconciliation could not be brought about between the parties. After much being said, the minority informed the committee that the original difficulties (the disorders of the majority, which caused the separation) had not been removed, and new ones had arisen with regard to doctrine, they holding in their connection preachers and members who did not believe and preach the doctrine of the Philadelphia Baptist Confession of Faith. They, the minority, considered it most for the happiness of both that they should remain in separate bodies. The committee from the majority then proposed that both should give up the name Elkhorn, as retaining the name would create confusion with corresponding Associations. To this proposition objection was made, as it was believed they sought an advantage of the minority. The committee protested, saying, if the minority would give up the name, they, the committee, would urge the majority to give it up also. After a good deal being said, the minority agreed to be known as Licking Association. The committee immediately showed their want of good faith, saying, "You have acknowledged us to be the Elkhorn Association; we invite you to return and take your seats with us;" which was, of course, rejected promptly.

Immediately after the separation, Licking adopted the following resolution: "Churches that believe as we do, can correspond with us; but those that do not, cannot."

Very soon after the separation, Long Run, Franklin, North Bend, Concord, Sulphur Fork, Bracken and Union Associations, and the First Baptist Church of Philadelphia, were received into correspondence according to the above rule.

In the year 1819, Elkhorn Association applied by letter and messengers for correspondence. Licking agreed to send in return a letter and messengers, with a view to set before Elkhorn the difficulties existing between the two bodies, with the new difficulties with regard to doctrine; but Elkhorn showing no disposition to remove the difficulties, Licking rejected their application for correspondence.

The same year, Old Tates Creek and South District Associations applied for correspondence with Licking. Inquiry being made for the faith of each, and their messengers answering, "We are not authorized to give their faith, but to ask correspondence on the terms of the General Union," Licking replied, "We cannot correspond on those terms, having nothing to do with them," but directed a letter to be written, and a messenger to bear it, setting forth our faith, concurrence with which is indispensable to union and correspondence with us. This gave a quietus.

In the year 1825, Long Run and Franklin Associations, both of which corresponded with each Licking and Elkhorn, appointed committees to meet and confer with committees to be appointed by the two latter Associations, on the subject of corresponding with each other. The four committees met in general committee, in 1826, and after spending two days agreed on terms; not, however, satisfactory to a minority of the Licking committee. The correspondence was of short duration. The late Alexander Campbell, who is understood to have been originally a Scotch Presbyterian, became a convert to immersion as the bible mode of baptism, and joined the Red Stone Baptist Association, in Pennsylvania, and wrote a Circular Letter for that association, on the doctrine of Predestination and Election, which was considered an able and orthodox production. He soon after had a debate with a Presbyterian preacher by the name of Walker, of Ohio, another with W. L. McCalla, of Kentucky, also a Presbyterian, another with Nathan L. Rice, of the same denomination, and yet another with Bishop Purcell, of Cincinnati, on the subject of Baptism, which gave him great notoriety. These debates were published. He came to Kentucky flushed with his victories, and engaged in preaching what they called the doctrine of the Reformation, and made proselytes of three churches entire, of the Elkhorn Association, and four of the committee from Elkhorn who participated in the general committee on the subject of correspondence, in 1826. He, Campbell, shook Elkhorn, and most of what was called "United Baptist" Associations, to their centre, leading off larger or smaller numbers, causing them to join the Reformation, generally called Campbellism. Mr. Campbell had an interview with the late Barton W. Stone, the Arian, in which their differences were reconciled, and an amalgamation of Arians and Arminians

came together, and formed the first so-called churches of the Reformation in Kentucky. It is due to truth to say that Mr. Campbell proselyted *one old, superannuated preacher* of Licking Association, and he was the *only one* Licking, composed then of about thirty churches, lost by the Reformation, and that was considered gain by her.

I should have mentioned before, that in 1820 Licking Association adopted the name "Particular Baptist," as being more appropriate in setting forth her position, as she believed in personal election in Christ, particular redemption by Christ, and the effectual work of the Spirit, in bringing the "vessels of mercy which he had afore prepared unto glory," into the enjoyment of the inheritance. And I add, her declaration of faith was originally adopted by several congregations in England and Wales, of Particular Baptists, in 1643, and reproduced by the Philadelphia Baptist Association in the year 1742.

In the year 1830, when the late Alexander Campbell had made, and was still making many proselytes in the associations in correspondence with her, Licking, in her Corresponding Letter, declared that she had no fellowship for the system of John Glas and Robert Sandeman, of a former century, which was being reproduced by Alexander Campbell, and that she had no more fellowship for Andrew Fuller's system, if he believed in general atonement and special application, as his advocates say he did.

In the year 1834, Licking Association declared non-fellowship for Missionary, Bible, Tract and Temperance Societies, and Sabbath and Theological Schools, as religious institutions, as they are utterly without divine authority.

In the year 1836, Elkhorn Association, becoming sore at being reminded of her pledge to correct departures from the terms of correspondence in her body, as was supposed, in her Corresponding Letter presented several specific charges against Licking, of departure from the terms of correspondence. Licking promptly replied, throwing back the charges, and proving by "thus saith the Lord" that the departure was with Elkhorn. The letter from Licking was referred to a committee, of which the late Doct. Noel was Chairman. When the report from that committee was called for, Doct. Noel arose and said, "Corresponding Letters are not the appropriate medium for discussing doctrinal subjects—rather the pulpit or the press. You have charged Licking with departing from the terms of correspondence. Licking has thrown back your charges, and proved from the scriptures that you are the guilty party. Your committee recommend you to make acknowledgements to Licking for erroneously charging her with departure." An aged minister of Elkhorn arose, a good deal excited, and remarked, "Brother Moderator, I am not prepared to stand this; for a mere *stripling* to come here and charge these

old, gray-headed brethren with slander. I am not prepared to bear it." I replied, "It is true, brother Moderator, that I am but a stripling; but a stripling of forty-five years is not a very young stripling. You complain of us that we will not commune with your churches and brethren generally. While we know that some of your ministers preach general atonement and special application, others preach *in part purity*, and others, *final apostasy*, or falling from grace, can you expect us to commune with such a heterogeneous mass? We have asked of you to redeem your pledge by correcting these errors." I asked for the reading of the terms of correspondence. The Moderator replied, "The association is equally divided, and I decide against reading." An aged and highly respected member of the body arose and said, "Brother Moderator, what does this mean? We want light, sir. Do you want us to take a leap in the dark? We want light, and brother Dudley has a right to demand the reading of the terms of correspondence, and I demand it for him." The terms were read, and after much more being said, a minister of that association addressed the Moderator, saying, "The union between Licking and Elkhorn is nothing more than a union on paper, and the fact is, we do not believe the doctrine maintained by the Licking Association, and I move that the correspondence be dropped." The question was taken, and resulted 22 for, and 20 against the motion. Thus did Elkhorn stultify herself by repudiating her own Constitution.

One of her ministers boasted that all of his Sunday School scholars had joined the church. They were from six to twelve years old.

The same year, 1836, Long Run Association being grieved, as is supposed, with the want of respect for their brother Fuller, and her "idols of gold and of silver," on the part of Licking, presented several specific charges against Licking, in her Corresponding Letter, of departure from the terms of correspondence. Licking replied promptly, and with reference to each charge gave chapter and verse from the divine word, to convict that assailant of departure, and proved her own replication. The letter from Licking was referred to a committee of six Elders, and one private brother. When the committee met, one took their letter making the charge, another took the response of Licking, and another the bible. The first charge was read, then the response, then the texts referred to in proof. The Chairman put the question, Has Licking sustained her replication? Six yeas, one nay. They then proceeded after the same manner with each charge and replication, with the same result. Finally the vote was taken on the whole, when the committee decided by a vote of six for, and one against, that Licking had sustained her replies. My information with regard to the above proceedings in committee, is derived from two of their committee, who very soon after left the associa-

tion. When the report of the committee was called for, one of its members arose and moved that the correspondence with Licking be dropped. Another member of the committee proposed to amend the motion, by adding, "without discussion." The Moderator urged discussion, when the member who opposed arose and said, "Licking Association denies being in the General Union, and brother Dudley is as willing to go into the discussion as we are." I arose and reminded them that the correspondence with Licking was not based on the terms of union, but upon our confession of faith, and theirs was the same. I saw very clearly that they intended avoiding discussion. One of their Elders warned them, saying, "If you determine to go into the discussion, you may prepare yourselves to stay here two weeks, as it will take us one week to urge our objections to the doctrine of Licking Association, and brother Dudley another week to reply." Each association has the same confession of faith. After a good deal more being said, the vote was taken, and the correspondence dropped. Thus did Loug Run, like her sister, Elkhorn, stultify herself by repudiating her own Constitution. A leading minister of that association asserted from the pulpit, "The church of Jesus Christ is a Missionary Society, a Bible Society, a Temperance Society." I asked him, "Does money secure membership to Infidel, Jew, Mahomedan, or the worst characters in the land? Does it not secure membership in those societies by those names, which men have established? Where is your authority for your assertion? Certainly not in the bible."

About this time the correspondence with Franklin, Union, North Bend, Sulphur Fork, Concord, Bracken, and the Baptist Associations, and the First Baptist Church in Philadelphia, was discontinued. We suppose "they went out from us because they were not of us."

Salem, Mount Pleasant, Tates Creek, Red River and Kectocon Associations had been received into correspondence, and the correspondence proceeded with a good degree of harmony, until about the year 1847, when some restlessness began to manifest itself in our own association. I had been requested to prepare a Circular for the association of 1846. I wrote two, and on a tour of preaching, terminating at the association, being at the house of a beloved brother, now no more on earth, he remarked, "You were requested to prepare a Circular for the association. Have you done so?" I replied, "I have written two." He then said, "Have you any objection to our hearing them read?" I replied, "None whatever. I have no secrets from brethren." I proceeded to read first the Circular on Personality in the Godhead, after which I read the Circular on the Christian Warfare, including the Eternal Spiritual Oneness of Christ and the Church. Immediately on concluding the reading, all who heard it insisted I should pre-

sent the last one read. I proceeded on my tour next morning. On reaching the association, the brother to whom I have alluded came to me and said, "I lodged last night with two of our preachers, with whom we had a long conversation in relation to the Circular on the Warfare. They will oppose it." Then said I, "I will not offer it, as I do not wish to produce division among our brethren."

At the association of 1847 a Circular, prepared by a member who had been appointed for that purpose, was presented, read, and committed to the committee of arrangement. When the committee met, they examined and canvassed the teachings of the Circular for a considerable time, without agreeing to recommend its adoption. Being about to adjourn, brother Beebe, who was present by invitation, remarked, "I have seen a Circular, that I should be gratified for the association to adopt and print." One of the committee asked, "Where is it, brother Beebe?" He replied, hesitatingly, "I have seen it." Another member asked, "Where is it?" After a good deal of hesitation he remarked, "I saw it in possession of brother Dudley." Several of the members appealed to me for it. I told them, "I have not the letter." To which they said, "You know where it is." I told them that, "If here, it is with my papers in the possession of the Clerk of the association." Application was made to the Clerk, who produced the letter. The committee, after hearing it read, agreed to offer it in substitution of the Circular referred to them. The Circular was read but once in the association. When read, an Elder rose and said, in substance, "I do not know that I understand it—there are some things too deep for me; but if the association thinks proper to adopt it, I will go with the majority." Another minister rose and made remarks to the same effect. I immediately interposed, saying, "While I have no misgiving as regards the truth of the doctrine taught, yet I will not knowingly burden my brethren; if there is a burden to be borne, let me bear it." My objection superceded a vote, as unanimity was required to pass or adopt the letter. The letter was then recommitted to a select committee, including the two brethren who had spoken. The select committee retired, and after considerable time spent without agreeing, they recommended the reprinting of the Circular of 1839, which was concurred in.

Soon after the association I was called on to know what strange doctrine was this I had put forth in the Circular on the Warfare? I read the letter to them, and now say, I have no recollection of one of them attempting to controvert the teachings of the Circular; on the contrary, I believe they universally assented to it as true. Time passed on, and not a word of objection was raised against it during the session of 1848. Misrepresentations, some, the most extravagant and silly, frequently came to my ears, with regard to its teach-

ings, until I said to a brother, whom I had very highly esteemed, "If you all don't quit misrepresenting the Circular, I will print it." He replied, "If you do, you will split the association." I rejoined, "I do not wish to incur the expense of printing, but I am tired of misrepresentation." In the early part of the year 1849, I had one thousand copies of the Circular printed in pamphlet form, and distributed. Some six months or more after our association of 1849 came off, and yet not one voice was publicly raised against the Circular. Still some private buzzing was heard. During the winter of 1849-50, my brother, James Dudley, who was extensively known among the Baptists, both in and out of Kentucky, feeling concerned for the peace and happiness of Zion, sent an affectionate Circular to each of the churches of the association, inviting them to send messengers to meet at Bryans in March, 1850, and endeavor to find whether there is a *real*, or only an *imaginary* difference among us. The conference met, composed of messengers from a majority of the churches, and more than two thirds of the membership. After the issuance and distribution of brother James Dudley's Circular, several disaffected members met, and probably with the aid of two ministers from abroad, concocted one among the most extraordinary, revolutionary and unchristian documents I have ever known to emanate from a professedly religious body, called the "Joint Manifesto of the Churches of Stony Point and Friendship," in which they denounced the Circular on the Christian Warfare as the worst kind of heresy, without ever attempting to convince its author of error in the premises, and declared non-fellowship for three sister churches, and all who believed as they did, without either directly or indirectly informing those churches that they had anything against them. They had their manifesto printed, and displayed a zeal worthy of a better cause, in spreading their poison through society. They went to work, and succeeded for a time, by their misrepresentations, to get several of the associations in correspondence with Licking to suspend their correspondence; but when Mt. Pleasant and Salem Associations learned the truth of the matter, they came back with acknowledgements, and obtained a renewal of their correspondence with Licking. Letters were written to Dr. Watson and others, of Tennessee, who belonged to Stonyriver Association, which corresponded with Red River Association, representing the Dudley heresy, as they called it, and saying I denied the doctrine of the new birth and experimental religion, and through the influence of those preachers, who were popular, procured a suspension of the correspondence between Red River and Licking. I visited the Red River Association a few years after, where I was invited to preach on three successive days; and had the satisfaction of knowing from personal observation, and information received

from members of the body, that *my heresy*, as it was called, was joyfully received by a very large congregation. Indeed, members of that body were not slow in pronouncing the authors of the report that I was a heretic, slanderers. I omitted to say, the churches which published the Manifesto were notified to attend the conference, where the truth of several things they asserted would be publicly controverted. But feeling, no doubt, their utter inability to make good the charges they had made, they shrank from the responsibility they had incurred. "He that doeth evil, hateth the light." I have reason to know that in the case of Tates Creek Association, advantage was taken of the absence of the most influential member of the body, when the question of suspending the correspondence with Licking was taken and carried, to the distress of many members of the body; and some of those have said they feel no interest in attending the association, since the correspondence was suspended.

With regard to Kectocon Association, I was informed by letter that a minister from the west, who had, with me, attended four associations in Kentucky, and several intermediate meetings, and heard the doctrine of the Circular on the Warfare freely discussed, without intimating anything but full concurrence, attended the Old School Corresponding Meeting, where he made an attack on the letter and its author, grossly misrepresenting both; and was promptly answered, to his discomfiture, by a brother who was personally cognizant of the facts. He proceeded to Kectocon, where he renewed the attack, in which he was aided by the Moderator of that association, who said he had received a letter from Elder ———, of this vicinity, charging that I denied the doctrine of the new birth, had changed my invitation to the communion, excluding all who believed in the regeneration of the soul, and that I had caused the church of Bryans to declare non-fellowship for all who believed in the regeneration of the soul. The same brother who had replied at the Old School Meeting again arose, and satisfied every member of the association (as the author of my information believed) that the grossest injustice was done me on every point in controversy, except my invitation to the communion; on this point he felt assured that, if I had changed my invitation to the communion, I had some good reason for it. Learning that Kectocon was affiliating, and perhaps corresponding with a disorderly body called Twin Creek Association, in this state, Licking immediately dropped correspondence with her.

Being now relieved from all discordant materials, Licking has for the last five and twenty years enjoyed the most perfect peace, union, love and warm christian fellowship in her own body, and with the beloved saints of her correspondence, without one ripple to mar her enjoyment.

It affords me none, not the least

pleasure, to expose the disorders of those professing to be the people of God, many of whom I have loved in bygone days, sincerely, in the truth, and as I believed, for the truth's sake. But they have raised the issue, and require us to abandon the truth of God if we retain their fellowship. The price is more than we dare pay. We cannot consent to be false to our own convictions of the truth of God, or the obligations we owe our dear Savior, who has hitherto borne us up under all our trials, temptations and sorrows. My motto in writing the foregoing pages, in this, the eighty-fifth year of my age, and fifty-sixth of my ministry, "Nothing extenuate, neither lay down aught in malice."

The church at Bryans declared, by resolution recorded on her church book, that the charges made against me at Ketocton and Red River Associations, heretofore alluded to, are untrue.

The foregoing statement will be found to corroborate what is contained in the printed minutes of the Licking Association, with reference to obtaining correspondence with her, and the manner of getting out of that correspondence by several associations.

This history has been written without reference to printed or manuscript documents, but I feel entirely confident that my memory has not been at fault in the details. The history of the Circular on the Christian Warfare presents some singular facts. If its teachings are so easily refuted, as some contend, how is it that, when it has caused so much private criticism within the last six and twenty years, there has been only one learned minister of the Baptist order who has taken it up publicly, and from the pulpit attempted to controvert its teachings? The late Dr. D. R. Campbell, president of Georgetown College, and professor in its Theological department, and a minister of Elkhorn Association, took it up before his congregation at the Great Crossing, and after spending some time in commenting on it, gave notice that he would, on a subsequent day, renew his criticism. Immediately on leaving the pulpit he was met by a brother, who said, "I presume you alluded to brother Dudley." To which the doctor replied, "I did." The brother remarked, "You have greatly misrepresented brother Dudley, and he will reply." The brother very soon informed me of what had taken place. I requested him to apply to Doctor Campbell for the manuscript he had used, as an act of justice, the attack having been made in my absence, and to notify him that I intended to reply. The brother attended his renewed attack, and at the close again asked for the manuscript, and requested Dr. Campbell to give public notice to his congregation that, on the fourth Sunday in August then succeeding, I would reply at our meeting-house in Georgetown, and especially desired that he, with his congregation, should be present. On the day before the reply I received from him, through a friend, a synopsis of his

two discourses, of twenty-two pages of large letter paper, with a request that I would return the synopsis immediately after the reply. After looking over it, and discovering great want of bible knowledge, of the connection and import of the scripture he used, and antagonism between him and the divine writers, I determined not to return the synopsis, without retaining a certified copy, lest I should be charged with misrepresenting him. They had employed a stenographer to report my reply, which occupied fifty-nine pages of cap paper, and consumed about three hours in its delivery. The stenographer sent his report to me for correction, and I very soon found so many blunders and mistakes, frequently transposing the parties, that I found it would be necessary to write it, which I would not consent to do, but sent him word if he would come to my house I would assist him in making the corrections. This he failed to do. A number of my brethren immediately urged me to write out my reply, which had been extemporaneous. I was too much prostrated by the effort to attempt to write it out for some days. When Dr. Campbell heard that brethren had prevailed on me to write it out from memory, he expressed to a friend a desire to see it. That friend applied to me for the manuscript, saying he had promised Dr. Campbell that he should see it. I declined, telling the brother it would be indelicate in me to give my report, when they had employed a stenographer. After some days the brother came to me, and said they had discharged their stenographer, and that I must now allow him to comply with his promise. I handed the manuscript to him, and he to Dr. Campbell, who kept it two or three months and returned it. Never afterward did I hear one word from Dr. Campbell on the subject.

In the year 1866 or '67, I attended the Red River Association, where I met the late Dr. Fain, of Nashville, Tenn., one of the late editors of the *Baptist Watchman*, and especial friend of the late Dr. John M. Watson, who followed me on the stand on Sunday. When I closed, and turned to a seat, I found him very much excited, and soon found the cause. He had progressed with his discourse but a few moments, when he said, very excitedly, "Yes, yes, a few years ago you pronounced what you have heard the worst kind of heresy; but now you swallow it down greedily, greedily, greedily." He made a feeble effort at controverting some things I had preached. On the following day I replied fully, and do not think I ever saw a more restless man under preaching. I never heard afterwards of his renewing the attack. The violent denunciations of me, and of the faith I maintained, of course made me anxious to know if it could be successfully controverted. I visited the Scioto and Muskingum Associations, Ohio, in the year 1852, where I was a stranger in the flesh, but where the denunciation, "heretic," had preceded me, and where I was invited to preach

several times, and had unmistakable evidence that the so called heresy was cordially received as bible truth. In the year 1855 I crossed the mountains and attended the Baltimore, Delaware, Delaware River and Warwick Associations, where I found many of the same sort of heretics, and extended my tour to the Dominion of Canada, finding still some of the same sort. I visited Indiana, Illinois, and had a long tour of some hundreds of miles in Missouri, in 1860, where I preached some twenty times, to generally large and attentive congregations, who received the truth gladly. So that I became fully and thoroughly satisfied that we are "contending for the faith which was once delivered to the saints."

Yours to serve in the gospel,
THOS. P. DUDLEY.

AUGUST 29, 1876.

P. S.—It will be seen from the foregoing pages that Licking Association has steadily maintained the doctrine of her Confession of faith. She would seem to have solved the problem which, in the estimation of many, is insoluble, viz., "Can a community live together in peace and harmony, and abide by 'universal suffrage?'" For the last twenty-six years she has met in her anniversary meetings, composed of from forty to fifty messengers, and has decided every question put to a vote by unanimity, except the place of her next conference; nor do I know of one individual in her membership who dissents from one article of her faith.

The following churches which held membership with her have been dissolved, viz.: Versailles, South Elkhorn, Town Fork, Gilgal, Friendship, Rockbridge, Mill Creek, Fox Creek, Frankfort, Cynthiana, Tates Creek, Brushy Fork. The following churches have withholden correspondence from us: "They went out from us, because they were not of us," as we suppose; viz.: Stony Point, Poplar Grove, White Oak, Richland Creek, Williamstown, Rays Fork, Fork Lick, Raven Creek, Twin Creek. It is quite certain that we are happier as a body without than we were with them. "Can two walk together unless they be agreed?" T. P. D.

Resolved, That the editors of the SIGNS OF THE TIMES be requested to publish the following resolution adopted by this association at her session of 1875, with reference to the complete file of Minutes of this body, presented by our brother T. P. Dudley, viz:

Whereas our dear and venerable brother and Moderator has given to this association a complete file of Minutes from the organization of the Elkhorn Association to the present time, therefore, resolved, that we return an expression of our gratitude to him for the careful solicitude for our future welfare which has caused him to undertake and perform this labor in our behalf, and in behalf of the truth as it is in Jesus: and we desire to return thanks to the God of our salvation, that he has directed him in this work, and has sustained him under all his

labors and trials in the gospel ministry for so many years, and to express our desire, if it be the will of God, that he may yet be left with us for many years, though we know we have not good ground to hope for this, on account of the greatly advanced age he has already attained. Also, resolved, that as an association we have unanimously stood firmly in the doctrine that our beloved brother has preached to us since the beginning of his ministry, holding it to be the doctrine taught in the bible, and in the experience of the Lord's people; and we do now express our full and hearty indorsement of that preaching, as according to the scriptures of truth. And we also state that he has never sought to enforce his views of doctrine upon this association, but has faithfully preached the truth, and has left the association freely to express her own sentiments. Also, resolved, that we ask brother Dudley to keep these documents in his own possession while he shall be spared to us, and that after his decease they be deposited with the Clerk of this association.

THOS. P. DUDLEY, Mod.
J. W. ROYSTER, Clerk.
J. DUDLEY, Ass't Clerk.

CORRESPONDING LETTERS.

The Licking Association of Particular Baptists, in session with the church at Bryans, Fayette Co., Ky., Sept. 8th, 9th & 10th, 1876; to our sister associations and corresponding meetings with whom she corresponds, sendeth love in the Lord.

BELOVED BRETHREN:—Through the goodness and mercy of our God it has again been our high and joyous privilege to assemble together. Our hearts have been made glad by the receipt of your messengers and messages of love, and as we have been permitted to drink in the sweet notes of the glorious gospel trumpet, which has been throughout our whole meeting without a discordant sound, and so full of rich comfort and edification, we have realized how truly he holds his stars in his own right hand, and we have felt to exclaim with one of old, "Happy art thou, O Israel! Who is like unto thee, O people saved by the Lord?" Surely this people with whom we correspond are a part of the Jerusalem which thine eyes shall see a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes shall be removed, nor one of the cords thereof be broken. How goodly are thy tents, O Jacob, and thy tabernacles, O Israel.

The letters from the churches, while they report no great increase in numbers, give evidence of a people who continue steadfast in the apostles' doctrine, and are built upon no other foundation than Christ Jesus the Lord.

Our next association, providence permitting, will be held with the church at Mt. Carmel, Clark Co., Ky., beginning on Friday before the second Saturday in September, 1877, where we hope to meet your messengers and messages of love.

THO. P. DUDLEY, Mod.
J. W. ROYSTER, Clerk.
J. DUDLEY, Ass't Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 15, 1876.

REPLY TO M. J. MARTIN,
ON PAGE 230.

It seems to us remarkable that our friend should entertain clear views of the doctrine of salvation wholly of grace, and yet fail to find any limitation to the atonement made by the "Great High Priest of our profession." If the atonement is unlimited, it must extend to devils as well as to all totally depraved men. If it does not include and save all depraved beings, then it is limited to those to whom it is savingly applied. Atonement signifies reconciliation, a perfect satisfaction made for transgressors of the law of God. The atonements made by the Levitical priesthood for the sins of the people were limited to the tribes of Israel whose names were presented before the mercy-seat on the breastplate of the officiating high priest, and for them exclusively. But as they were only ceremonial, they were but the shadow of the great atonement which was to be made by the Great High Priest, who holds his priesthood, not by the law of a carnal (or fleshly) commandment, but by the power of an endless life. "The Holy Ghost thus signifying that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing, which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the flesh. Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come a High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building, neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us."—Heb. ix. 8-12. And who are meant by *us*? In chapter ii. 1, the profession and priesthood of Christ is thus defined: "Wherefore, *holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.*" Here, then, the *us* for whom eternal redemption is obtained by the offering of our High Priest, through the eternal Spirit, is limited to holy brethren, who are partakers of the heavenly calling. "For whom he did foreknow, them he also did predestinate to be conformed to the image of his Son. Moreover, whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified."—Rom. viii. 29, 30. Thus the promise is sure to all the seed. "For the promise is unto you, and to your children, and to all that are afar off; even as many as the Lord our God shall call."—Acts ii. 39. The inspired writer continues, Heb. ix. 13, 14, "For if the blood of bulls and goats, and the

ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God? And for this cause he is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions which were under the first testament, *they which are called* might receive the promise of eternal inheritance." "For by one offering he hath perfected forever them that are sanctified."—Heb. x. 14. The carnal tribes of Israel were sanctified, or set apart, from all the Gentile world, under the Old Testament, as being exclusively embraced in the Levitical priesthood, and so typifying the spiritual Israel, which are "sanctified by God the Father, and preserved in Christ Jesus and called."—Jude i. 1. Sanctified (set apart) to be a "chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light."—1 Peter ii. 9. Thus in every testimony in the scriptures the priesthood of Christ is described as a chosen, sanctified, set apart, saved and called people, "redeemed out of every kindred, and tongue, and people, and nation."—Rev. v. 9.

Our correspondent, professing to be *an humble seeker for the truth*, asks us to reconcile, or rather to inform him how we reconcile, the doctrine of a limited atonement with the several passages of scripture to which he has referred.

Having carefully examined these several passages, we confess we find nothing to reconcile; so far as we can see, they do not in any wise conflict with what we hold to be the bible doctrine of the special, efficacious atonement made by our Lord Jesus Christ as the great High Priest of our profession, for all his chosen generation and royal priesthood, and for them exclusively.

The first text named is John i. 29. The part intended reads, "Behold the Lamb of God, which taketh away the sins of the world." From whom has the Lamb of God, or doth he take away the sins of the world? The sins of his people are sins of this world; and the angelic messenger from heaven said, "And thou shalt call his name JESUS, for he shall save his people from their sins." But has he taken the sins of the world away from the world, and purged the world from all sin by his atonement? This same John testifieth to the saints, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, (the Lamb of God,) cleanseth us from all sin."—1 John i. 7. Again, "And we know that we are of God, and the whole world lieth in wickedness."—1 John v. 19. Thus we see that John did not teach that Christ by his atonement had removed all sin from the world, or that he had by his blood

cleansed the world from sin; for then the whole world would not still lie in wickedness. But he has saved his people, which are in the world, from the sin of the world, as the same John records the words of Christ, "I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me," &c. "I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine."—John xvii. 6, 9. "I have given them thy word, and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil, (or the sin of the world.) They are not of the world, even as I am not of the world. As thou hast sent me into the world, even so have I sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone; but for them also which shall believe on me through their word, that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."—John xvii. 14-21.

The next text in order, on which our friend wants light, is John iii. 17: "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." The very next verse explains the sense in which John in this text speaks of the world, as including both believers and unbelievers, Jews and Gentiles. It was not necessary that Christ should come, in order to condemn the world, for all who were without faith in him, all that believe not, are condemned already; that is, they were already condemned before he came into the world by taking on him the seed of Abraham. But the love and purpose of God to the world was to this extent, and not beyond, "that whosoever believeth in him should not perish, but have everlasting life." It was for the salvation of all unto whom it is given to believe on him, and not for the condemnation of the ungodly that Christ came; for they were condemned already, and the wrath of God was already abiding on them. "He that believeth on him is not condemned;" for his faith being the gift of God and fruit of the Spirit, demonstrates his standing in Christ, and justification through the redemption that is in Christ Jesus; for Jesus himself testifieth, "Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."—John v. 24. "But he that believeth not shall be damned."—Mark xvi. 16.

The next text in order is John vi. 51: "I am the living bread, which came down from heaven; if any man eat this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world." How any sane man can

read this sixth chapter of John, and fail to perceive the discriminating grace of God in the salvation of his chosen people, and the exclusive application of the atonement to God's peculiar people, is hard to comprehend. "All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." "No man can come unto me except the Father which hath sent me draw him; and I will raise him up at the last day." "Verily, verily I say unto you, He that believeth on me hath everlasting life."—John vi. 37-40, 44, 47. Believing is not a proffer or condition on which life may be obtained; for none can truly believe except those who have everlasting life. It is not a means of obtaining, but an evidence of the possession of everlasting life, and of security from condemnation, and assurance that he that believeth is passed from death unto life, and shall be raised up at the last day; consequently that he has experimentally received the atonement, and is reconciled by it to God. The word *world*, in this, as in many other passages, means Gentiles as well as Jews; for these words were spoken to the Jews, who supposed that none but Jews were to be saved.

The next text which puzzles our "humble seeker for the truth" is Rom. v. 18: "Therefore, as by the offense of one, judgment came upon all men to condemnation, even so by the righteousness one, (or as in the margin, by one righteousness,) the free gift came upon all men unto justification of life." In the fourteenth verse of this chapter we are told that Adam is the figure of him that was to come; and that his transgression, by which condemnation has come upon all his posterity, is a *similitude*. A similitude is, according to Webster, a simile, likeness, resemblance, or comparison. And as Adam is the figure of Christ, the transgression of Adam, in its involving every one of all his posterity in condemnation, is illustrative of the imputed righteousness of Christ, the second or anti-typical Adam, for the justification of all, or every one of that spiritual posterity that shall be counted to him for a generation.—Psa. xxii. 30. The two Adams; the one a natural man, the other a spiritual man; one of the earth, earthy, the other is the Lord from heaven; one a living soul, the other is a quickening Spirit. Now in the similitude of Adam's transgression, in which he is the figure of him that was to come, just as all the posterity of Adam are condemned by his one offense, even so all the chosen generation and royal priesthood of Christ are justified by

the one righteousness of him, who of God is made unto them wisdom, and righteousness, and sanctification, and redemption; and as not one of the sons or daughters of the earthly Adam are exempted from the condemnation of his transgression, so not one of all the sons or daughters of the Lord Almighty can fail to be justified to eternal life by the one righteousness of our Lord Jesus Christ.

The next text at which our correspondent stumbles, in regard to the atonement, is 2 Cor. v. 19: "To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." In this text and its connection the apostle shows the church redeemed by Christ out of the world, as the spiritual body of Christ; dead with him in his crucifixion, and risen with him in newness of his resurrection life and immortality, in which we know no man after the flesh, even as we know Christ no more after the flesh. Each member is in this newness of resurrection life in Christ Jesus, and not reckoned in the flesh, which is now dead with Christ by his circumcision, dead to the law by his body, and raised up with him in newness of life, in which all things are of God, who hath reconciled us to himself by Jesus Christ, and committed to his holy apostles the word of reconciliation. To wit, that God was in Christ—a Christ without the indwelling of all the fullness of the Godhead could not have reconciled us to him. This reconciliation, then, is the work of God, and all that we are, as in Christ Jesus, is of God, and not of the earthly Adam—laying on Christ the iniquity of all his members, and exacting at his hand, as our Mediatorial Head and Priest, a perfect satisfaction; thus reconciling all his people, Jews and Gentiles, unto God. "For we that are in this tabernacle do groan, being burdened"—this tabernacle which is to be dissolved; not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." Now he that hath wrought us for the self same thing is God, who also hath given us the earnest of the Spirit. Therefore we are always confident, knowing that while we are at home in the body, we are absent from the Lord. (For we walk by faith, not by sight.) We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

We pass to the next text that obscures the vision of our friend, 1 Tim. ii. 6: "Who gave himself a ransom for all, to be testified in due time." We had supposed that our friend had thought the passages he had cited already testified that Christ gave himself a ransom for all mankind without distinction; but this text is in his way. From this it appears that all for whom Christ gave himself a ransom are yet to be made manifest; and it cannot be anticipated or known who of all the sinful race of Adam are ransomed, until the time shall be due, when they shall be called of

God, quickened by his Spirit, and made manifest as the children and heirs of God. We can discover nothing in this, or in any other text in the bible, that is to our mind discordant with the doctrine of a special atonement for the church of God exclusively.

But 1 Tim. iv. 10 is in our correspondent's way. "For therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, specially of those that believe." There is a providential salvation which extends to all the inhabitants of the world. God sends his rain upon the just and the unjust, and causes the seed-time and harvest to succeed each other, to give seed to the sower and bread to the eater; and thus the long-suffering of God is displayed in sustaining all the families of the earth. But there is, according to this text, a special salvation to believers, as we have shown in our comments on John vi. 47, which special salvation secures to them that believe everlasting life. All this we believe proceeds from the living God, and we are subjected to labor and reproach because we ascribe salvation to the living, and not to an imaginary god, who, like the dumb idols of the pagans, have no vitality in them.

Heb. ii. 9.—"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man." In this connection Christ is set forth as the anti-type of the first or earthly Adam, made a little lower than the angels, and placed in dominion over the animal creation, as the figure of him that was to come. But now in his fallen state we see not all things in subjection to him. But we see Jesus, the anti-type, in his humiliation, in the form of a servant, made lower than the angels for the suffering of death, that he by the grace of God should taste death for every man; and we see him also risen from the dead, and exalted far above all principalities and powers, and all things are put under him; all power in heaven and in earth is vested in him, power over all flesh, that he should give eternal life to as many as the Father hath given him. And to accomplish this salvation, he tasted death for every one of them. He is set forth in the context as the first born among many brethren. God said in Psalm lxxxix., "I will make him, my first born, higher than the kings of the earth." As the first born, he presides over many brethren, for every one of whom he tasted death. Again, he is the Captain of our salvation. Every captain represents a definite number of men, over which he holds command. For every one of these men he tasted death, by the grace of God. As our High Priest, bearing the names of all for whom he has made atonement, he tasted death for every one of them. Observe, these men for whom Jesus tasted death were all sons, who by his death and sufferings were to be brought to glory. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the

Captain of their salvation perfect through sufferings."

The next and last text to be considered is 1 John ii. 2. "And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." He who is the Advocate with the Father, the extent of whose advocacy and intercession is expressed in these remarkable words, "I pray not for the world, but for them which thou hast given me out of the world."—John xvii. 9. He is the propitiation of the children, of whom John says, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him," &c. These were called from the Jews, and had received the love of God in their hearts, by which they knew that they were of God, and had experimentally passed from death unto life, and realized this change through the propitiatory offering by which Christ their Advocate had forever perfected them that are sanctified. And not only is he the propitiation for their sins,—that is, for the sins of those who were called from among the Jews, but also for all whom he had redeemed from the whole world, including all that the Father has given him, which includes those other sheep which were not of the Jewish fold, which also he must bring, that there shall be but one fold and one Shepherd.—John x. 16.

In this text, as in many others, the Jews and Gentiles are called the whole world. And as in all the world (Jews and Gentiles) there is no other propitiation, or Advocate with the Father, he is the propitiation for the whole world, in the restricted sense in which the words are used. If the words, *whole world*, in the text, be unrestricted, then we would have in this epistle no less than two whole worlds. All that are sons, Jews or Gentiles, are called the whole world in our text, precisely as all who are left in their sins, Jews and Gentiles, are called the *whole world*. Compare this text with 1 John v. 19, and we see that the words clearly, in one case, refer to all the redeemed people of God, whom Jesus has saved from their sins; and in the other, to all the inhabitants of the world who are left in their sins. In the broadest signification of the words, *whole world*, when not restricted, includes the earth, the seas, the birds, beasts and fishes, as well as men. Cavilers are compelled to restrict the sense in which the words are used, in both cases, or they would have two distinct whole worlds, which would be at least one more than they want.

There went out a decree from Cesar Augustus that the whole world should be taxed.—Luke ii. 1. But that decree applied only to the Roman Empire and its Provinces. "What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him, and the Romans will come and take away our place and nation."—John xi. 27, 28. We could refer to many examples in the scriptures in which the words *all men*, *the world*, and *the whole world*, are used in a restricted sense; but with humble seekers after truth, a play upon words will avail but little; the more serious inquiry is, Am I vitally interested in the propitiation effected by the peace-speaking blood of Christ? Is he my Advocate with the Father? Has his blood cleansed me from sin? Arminians and Universalists may criticise and cavil, but they can never overthrow the truth of God. Truth is made no stronger by human indorsement, nor can it be weakened by the infidelity of men.

OBITUARY NOTICES.

DIED—At Monticello, N. Y., on Friday, the 6th inst., after a short illness of whooping-cough and measles, **Warren F.**, infant son of George M. and Cornie F. Beebe, aged 1 year and 6 months.

A sad shooting affair occurred in Ellenville, Ulster Co., N. Y., about 7 o'clock a. m. on Saturday, Sept. 30th, by which **Lemuel Parkinson**, a son of our dear brother John Parkinson, was almost instantly killed. It appears that a shooting party consisting of the deceased, his brother, and two others, started from that village, but had not gone far when it was discovered that there was no tobacco in the party. One of the party handed his gun to the deceased, and started back. On rejoining the party, his gun was restored to him, and he started on a few feet in front of the party. Almost immediately the barrels of his gun became detached from the stock, and fell on the sidewalk. The barrels struck directly on the caps, exploding both of them almost instantaneously, and their contents lodged in the body of the deceased. A physician was immediately sent for, who reached the scene in about eight minutes, just in time to see him breathe his last.

The deceased had never made a profession of religion, but was highly respected by the community, and dearly beloved by all his friends. He was in his 36th year, and leaves a heart-broken wife and three small children, with his deeply afflicted father and others, to mourn the sad bereavement. May our God sustain and comfort them, and reconcile them to his will in all things.

The funeral services were held at his late residence on Sunday afternoon, the house being crowded, and large numbers compelled to stand outside. The remains were taken to Washingtonville, Orange County, for interment. J.

The Lord giveth, and the Lord taketh away; blessed be the name of the Lord. It has pleased God to call from time our dear mother, **Polly Blevens**, at the age of 77 years, 2 months and 2 days. She was born June 22, 1799, and died Aug. 24, 1876. She professed a hope in Christ in 1823, but never united with the church till 1842. She called my wife and a neighbor to her bedside, and told them she was rejoicing and praising God all the night before. She often spoke of the joys that were for her in glory, and gave us the greatest testimony ever heard of. Her disease was intermittent bilious fever. She was a devoted christian, a loving mother and a good neighbor. I have lost a kind mother, but she has gained a glittering crown of glory.

Sleep, mother, sleep! May the sitting sun gild
The grave that enshrines thee, bright flowers
adorn;

May the heart with such kindness and joy
once filled,
Rise gladly, rejoicing on eternity's shore.

May the smile that once dwelt on thy red,
ruby lips,
So mild and seraphic, still be fresh on my
mind;
And thy voice's rich cadence, so gentle and
deep,
Have left their sweet echoes of music behind.

A keepsake, a relic, received from thy hand,
Will be prized as a token in tenderness given.
Is thy voice heard no more in this wide, happy
land,
With the elect in Zion?—may we hear it in
heaven.

Sleep, mother! May the bright flowers bloom
Over thy grave, in memory of thee,
And thy virtues be monuments over thy
tomb,

And this monument ever bear witness of thee.
Your brother in sorrow and trouble,

W. R. BLEVENS.

LAHAI, Bates Co., Mo.

YEARLY MEETINGS.

The Baptist Church of Olive & Hurley, in Ulster Co., N. Y., will hold a yearly meeting at their meeting house in Olive, on the first Wednesday and Thursday in November, 1876. We give a general invitation to the brethren of our faith and order, especially our ministering brethren, to attend.

Those who come from the east by railway will be met at the Olive Branch Station, on arrival of train that leaves Kingston at 3:55 p. m., and those from the West at Shokan, on the arrival of the Delaware & Ulster train on Tuesday preceding the meeting.

A. BOGART, Clerk.

ASSOCIATIONAL.

The Salisbury Association is appointed to be held with the church at Indiantown, in Wicomico Co., Md., to commence on Wednesday before the fourth Sunday in October, 1876.

Those coming by way of Baltimore or Philadelphia will get tickets Tuesday morning at an early hour for Pittsville, via Salisbury, and inquire for George W. Mossick, or Daniel Holloway, where they will be entertained and conveyed to the meeting.

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DEVOTED TO THE

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IS PUBLISHED

THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE & SON,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 44. MIDDLETOWN, N. Y., NOVEMBER 1, 1876. NO. 21.

POETRY.

Written for the "Signs of the Times."

CHRIST IN YOU THE HOPE OF GLORY.

Affectionately dedicated to the household of faith.

Deep, deep within my inmost heart
A treasure rich lies hid;
Unceasing hope it doth impart,
And dark despair forbid.

When thirst assails my feverish lip,
A cooling draught it gives;
When stumbling-blocks my footsteps trip,
It whispers, Jesus lives.

When hunger makes me almost faint,
And fear Death's darksome face,
My treasure then doth sweetly paint
God's never-failing grace.

When foes arise and say to me,
"Thou art no child of God,"
To this rich treasure quick I flee,
And humbly kiss the rod.

I rise again and struggle on,
Nor faint beside the way,
And say to Satan, Get thee gone,
I see the coming day.

O Satan, thou canst never win
My soul from him I love!
Before God did this earth begin,
My life was hid above.

How do I know? I'll tell thee why:
His blessed word says so;
The Spirit doth that word apply,
To cheer me here below.

This treasure sweet my eyes unseal,
(With sleep they're sometimes dim)
For God doth to my faith reveal
The treasures hid in him.

O brightest treasure, rich and rare,
Ever abide in me!
And, O thou fairest of the fair,
Let me abide in thee!

M. S. D.

TALLAHASSEE, Fla. Sept. 4, 1876.

WELCOME.

Welcome, sweet Prince of Peace!
A thousand welcomes thine!
My joys divine increase,
For my Beloved's mine.
How poor are earthly joys to this,
Jesus is mine, and I am his!

How few they seem to be
Who seek the Lord to know,
Who long his face to see,
And walk with him below;
Who do the dear Redeemer love,
And hope to see him soon above!

How vain is all beside,
When once compared with this!
My Jesus crucified,
The sustenance is of bliss.
My love and joy by faith increase,
The more I know the Prince of Peace.

Come, blessed Comforter,
And show me things to come;
More grace on me confer,
And lead me safely home,
Unto my Father's house above,
The mansion of eternal love.

A. H.

May 14, 1876.

Gospel Standard.

CORRESPONDENCE.

HERRICK, Bradford Co., Pa., Sept. 27, 1876.

DEAR BROTHER BEEBE:—I have just returned home after an absence of about six weeks, during which I have visited five associations, viz.: the Corresponding Meeting of Virginia, held in Loudoun County; the Tygart's Valley River Association, held in Barbour Co., W. Va.; the Redstone, held in Washington Co., Pa.; the Licking, held near Lexington, Ky.; and the Indian Creek, held in Franklin Co., Ind.; and also several churches. I wish now to say to the dear friends and brethren with whom I have met, and who have manifested such great kindness towards me, that my way has been prospered; the meetings have all been pleasant; I have enjoyed the company and communications of the brethren very much, and have had some very precious melting seasons of refreshing from (I think) the presence of the Lord; have been favored with a good degree of liberty in trying to tell the blessed news of salvation by grace, and also liberty in hearing the joyful sound when proclaimed by my brethren in the ministry; and have been returned by the kind care of a merciful God to my home, which I left under most trying circumstances on account of serious illness in our family, and found all better than when I left. I wish to be thankful to the dear Lord for his goodness to me, and to all the poor. When I left upon this journey the impression to go was so strong that I could not give it up, although circumstances appeared to combine against my going, which made me feel that the hand of the Lord was in it; and now I think I see clearly that it was, though it is a wonder of wonders to me that the Lord should send such a one as I am, and own me for his servant.

Many of the brethren now, as heretofore, have asked me to write an account of my journey; but I do not seem to have a gift that way, and hesitate about taking up the space in the SIGNS in trying to describe literal journeys, of which I take a good many. To speak of all the events that have been interesting to me, and mention the names of those whom I love in the truth, and have especial cause to remember for acts and words of kindness and encouragement, would occupy too much space, and I would not know how to select. I sometimes feel a desire to describe all the particulars of my spiritual journey; though at other times I have many doubts about my being on such a journey.

There appeared to be an unusual degree of solemnity in the meetings of those associations which I attended in the spring. The preaching appeared to me to be generally with unusual earnestness, love and power, and to be attended with much power to the children of God. How much less liable we are to be deceived in a preacher when we judge of his gift by the spiritual power with which the word is accompanied to our souls, rather than by the effect upon the natural mind, in which there is nothing to distinguish the natural and spiritual hearer. In regard to myself, I experienced a great degree of solemnity much of the time during those meetings, especially while listening to the preaching of the glorious gospel, and sometimes while trying to speak myself; but I had not that degree of comfort and assurance that I do sometimes, and have since had; for I had felt for a good while in an unusual degree a sense of my vileness of nature, and my great unworthiness of any favor at the hands of a holy and just God. Neither was I satisfied with the preaching I tried to do, nor contented to feel little. But quite a number of times I saw the way of salvation for sinners so clearly, and with such power, that I forgot my poverty and littleness in contemplating the glory of that salvation as applied to my own case, and that of all the poor and helpless. And some striking testimonies I have since received to the power of God's word, even when proclaimed by the least of his servants, have given me great comfort and an humble thankfulness to God. During those meetings I felt that the Lord was about to revive his work in some parts of the land, at least, if not through all the borders of Zion; and that impression is still upon my mind, more firmly fixed by some new and precious evidences I have seen.

At the June meeting in Ekfrid, Canada, I felt much depressed in mind, but had two especial seasons of melting of heart before God; one while listening to the relation of an experience that came with much power to my soul, and one while listening to the sermon of brother Wm. L. Beebe, on Monday morning, from the words, "And I will cause you to pass under the rod, and I will bring you into the bond of the covenant."—Ex. xx. 37, 38. The Lord wrought in him mightily at that time, to the strengthening and upbuilding of the brethren in the truth. We desire to praise the name of the Lord for his tokens of love, for they all come from him; but we cannot but feel espe-

cially drawn to the servant who brings the comforting message. I have attended the quarterly meeting at that place in June for nine years in succession, and have much reason to remember it pleasantly on account of favors from the Lord received there, and expressions of kindness and sweet fellowship from the lovers of the truth; which I have also to acknowledge from the churches and brethren wherever I have been privileged to visit. Few of the meetings there have been pleasanter and more largely attended than this last one, and I could not ask for better preaching than the most of what was heard there.

There have been many precious things connected with my meetings with the churches which I try to serve, and my visits with the brethren in various places during the summer, as well as during my last journey, of which I would love to speak. I will send with this a letter received from sister C. E. Reed, of Wayne, N. Y., on my return from the precious meeting at Burdette, at which she and her husband were baptized, that I would like to have published in the SIGNS. She has written some account of her experience and baptism, which is published in the number for Sept. 1st, but that will not take the place of this little song of praise, which will find a sweet response in many a heart. Such breathings from a soul enjoying the fullness of the dear Savior's love are very precious to me, and I know they are such as the readers of the SIGNS love to read. When I send a letter of any of my correspondents for publication, it is selected from many that would also be very comforting to the brethren. Within two or three months I have been made to wonder and rejoice in receiving letters from a number of the Lord's children, telling of most wonderful seasons of rejoicing from the presence of the Lord, and relating special and peculiar experiences of his power and love, which makes me feel that the Lord is reviving his work in the midst of the years. O that solemn experience of heavenly love, that holy peace and serenity of soul, when we are raised in the spirit of our minds not only above earthly cares and sorrows, but above earthly desires and pleasures, so that we have nothing in our minds to mar the sacred peace and unspeakable comfort in which we abide. My soul has known this blessed condition, though but seldom and not long at a time. Truly the Lord hath done great things for us, whereof we are glad.

The weather was very favorable at

all of the meetings and associations which I have lately attended, there being only two rainy days, and on those days the rain was so arranged as not to seriously interfere with the meeting out of doors. The Tygart's Valley River Association is composed of nine churches, mainly in a prosperous condition, though not very large, and has fourteen ordained ministers, I believe. There has been an effort from without to disturb this association, and break the fellowship between her and the Old School Baptists of our correspondence, with whom her members were but slightly acquainted except through the SIGNS OF THE TIMES. But this unchristian effort has signally failed. That fellowship it was desired by some should be broken, "is with the Father, and with his Son Jesus Christ," and therefore was strong enough to resist the attacks of the enemy. So far as I could see perfect harmony prevailed in all the business of the association, and the brethren all appeared to me to dwell together in unity, and to most earnestly endeavor to keep the unity of the Spirit in the bond of peace. There is a great deal of interest manifested in hearing the truth by the people. The effort to disturb and break fellowship was somewhat more successful in the Redstone Association, but she now stands clear from those who cause divisions, a few of her members having been led away, some ten or fifteen, I believe. It is hoped that some of them will return to the church. The meeting this year was very pleasant, there being no discord such as disturbed the meeting two years ago when I visited it for the first time. Elder Adah Winnett, the only minister in the association, has been preaching for over thirty years among these churches, still serving the church where he first preached, and where he was born; which is in a very healthy and flourishing condition. This meeting was the Centennial meeting of this association. The celebrated Alexander Campbell, founder of the denomination called Campbellites, or Disciples, was formerly a member of this association. Looking over the record book of the association, in which all the proceedings and Circular Letters have been copied, I saw some Circular Letters written by Elder Campbell, which were very good; one in 1817, upon a subject connected with predestination.

The Corresponding Meeting of Virginia, and the Licking Association, of Kentucky, it has been my privilege to attend often for the past ten or eleven years, and it is indeed to me a privilege most highly prized, and which becomes more precious year by year, as the many dear christian friends that I meet become nearer and dearer, if possible, by longer acquaintance, and by the cherished memory of those hallowed seasons when we have sat together in heavenly places in Christ. At the former I believe it has always been my privilege to be in company with you; and on each visit I have seen a few of those who heard you when you first

visited there, probably forty years ago, before any one claiming to be an Old Baptist raised the cry of heresy against you, and find them eager to hear you still, and not conscious of any change in the doctrine you preach from what you preached in the beginning of your ministry. By the way, from what I can see I conclude that the spirit of opposition to the Old School Baptists in that part of the country has been so bitter as to defeat its bitter designs, manifesting by that bitter malignancy that it was not the Spirit of Christ, so that many an honest christian who was led away for a time by the sweeping charge of heresy, sees the spirit from which that charge proceeds and turns from it. I have always felt that I could safely judge which was the right side in any controversy upon religious subjects by noting where this spirit of bitter animosity is. For the Spirit of Christ is gentle and meek; and when the love of God fills the heart, and settled, sincere convictions of truth are in the mind, we shall hear no railing accusations even against the enemies of the truth.

At the Corresponding Meeting I always remember Elder Trott, who was truly a father in Israel. How glad I would be to see a part of his writings published in book form. Those that would be of general interest to the saints, and profitable, such as he would be willing should be republished, would form a good sized volume. I cannot but remember also Elders Leachman and Purington, whom I so esteemed and loved in the truth, and who so kindly accepted me as a most intimate friend and correspondent. They cannot be forgotten, nor the effect of their ministry cease, while the generation that heard them remains. Elders Furr and Smoot remained in the association when brother Purington died, and now brother Badger has been called to the care of the churches, or some of them, that were left by him; and I feel a full and thankful assurance that the Lord called him there, and that he will abundantly sustain and bless him in his labors of love.

At the Licking Association Elder Thomas P. Dudley preached the introductory sermon, from Ezek. xlv. 5-8. Although in his eighty-fifth year, he spoke with great clearness, force and rapidity for about an hour, and in a way that must have brought to the minds of the older brethren a remembrance of the early days of his ministry, setting forth in clear array many of the "ordinances of the house of the Lord, and the laws thereof; and marking well the entering in of the house, with every going forth of the sanctuary," and showing who "had not kept the charge of God's holy things." When I see that dear old servant of God who has labored faithfully for so many years, and hear him preach, I do not wonder at the devoted love of his brethren and children in the gospel; but I do wonder how any one can feel enmity against him who professes to be a Primitive Baptist. May the Lord

fill his soul with comfort the remaining days of his pilgrimage.

This is the second time I have visited the Indian Creek Association, and both visits have been pleasant, and I hope profitable, and I believe they were predestinated. But if they had not been pleasant I should still have to believe that they were predestinated; and do not know what comfort I could have if I thought there was anything which the Lord had not predestinated. I did not meet any one at that association who disputed the doctrine of absolute predestination, that whatsoever comes to pass was embraced in the eternal purpose of God, but I learned that there are those who do not believe this among our brethren in that part of the west. And indeed I am acquainted with three or four excellent brethren who are afraid that if they believe that doctrine they will make God the author of sin. I therefore asked my brethren there when any of them found anything or any event, evil or good, which was not embraced in the eternal purpose of him who worketh ALL THINGS after the counsel of his own will, to let me know what it is. This association is composed of churches and brethren who are clear in the truth, and not likely to be led away by false doctrine, however insidiously it is sought to be enforced upon them. Those who are speculative and argumentative are liable to waver; but those who are spiritually minded, much exercised by afflictions of soul, temptations, doubts and fears, which cause them to have frequent errands to the throne of grace, who look to the Lord as their teacher, and are not satisfied except they feel his love in their hearts, and assurances from him that they are right, these are apt to be found firm and unwavering in the truth. They have great tenderness of conscience, but I do not think they suffer much from a fear that they make God the author of sin, when he makes them rejoice in believing that he works all things after the counsel of his own will. For then they see that sin is a transgression of the law, and that he cannot be the author of sin whose own will is his only law. Whatever he does must be right in him, and all we have to do is to receive what he says of himself, without trying to understand it, for how can a babe understand? and seeking for no reason why he does as he does, except that furnished by our dear Savior in his humility, "Even so, Father, for so it seemed good in thy sight."

I am glad to see in the last SIGNS your exposition of the figure in Solomon's Song, iii. 9, 10, of the chariot which Solomon made. Since your sermon at Vaughan Hill upon that subject I had intended to ask you to write upon it. You have not written the sermon, for that you could not do, but the main part of the subject is embraced, and to me it is very interesting. I must also say that the editorial upon the subject of regeneration and adoption, in reviewing the letter of our esteemed sister Phillips,

was so clear that I felt as though all must see it as the correct scriptural view. If the scriptures which you brought forward were not correctly placed in your article, then I certainly cannot tell what they do mean. I take pleasure in acknowledging myself greatly instructed by that article, though it expresses no views but what I held before, so far as I understood them, and I think, from my acquaintance with sister Phillips by correspondence, that she will acknowledge your position is well sustained by scripture.

I have been pleasantly at home with the brethren wherever it has been my privilege to be entertained by them, and when in the assembly of the saints I have felt that there was my home; and yet my journey has left me wearied in body and mind, and I am glad and thankful to be again in my earthly home, which has been my home all my life, and which I expect will be until the Lord takes me to our glorious home above. We are creatures of a day, of an hour, and in our best estate by nature are altogether vanity, and know nothing at all; and yet we are heirs of immortality by the grace of God through Jesus Christ our Lord, and have an anointing from the Holy One, and know all things. To the dear, glorious Lord be all praise and honor and glory, world without end.

SILAS H. DURAND.

WAYNE, N. Y., August 1, 1876.

DEAR BROTHER IN CHRIST:—Although it has been but a short time since I parted with you, I have a desire to write to you, that you may rejoice with me. When you raised me from the watery grave, and my feet were placed upon that Rock, I felt that it was Christ, and I felt to rejoice in him. I never saw such a beauty in baptism before, and truly the Lord has made me go on my way rejoicing. When we left for home my soul was so full of love to God that I seemed to forget where I was, and we were at home in so short a time that I wondered. We found our little family all well, for which I felt to thank God. Soon after we arrived at home it began to rain, and such heavenly music! O how sweet! Every drop seemed to be praising God. Dear brother, I seemed so filled with his love that it appeared as though the earth could not hold me. I could not sleep. And still I feel the same. Surely he maketh my cup to run over. Think you that Lazarus rejoiced when Christ raised him from the dead? And he had lain but four days in the tomb. You know when he came forth he was bound hand and foot with grave clothes, and a napkin wound about his face. But Jesus said, "Loose him, and let him go." O how sweet! "Loose him, and let him go!" Could I be loosed from this earth, and soar away to the mansions my Father has prepared for me, how sweet it would be. I long to depart and be with Christ; yet I am willing to wait his time. I have no will of my own. I never felt such love before.

"O for such love let rocks and hills
Their lasting silence break."

I have such heavenly joy, so unspeakable and full of glory, that I cannot sleep; I cannot work; I do not want to eat; I have nothing to ask for; this earthen vessel can hold no more. Where is the soul that would not rejoice that had lain in hell for ten long years, and then to have some kind hand to lift them out, and to clothe them with a new garment, one that is pure and clean, whiter than snow? Praise the Lord, O my soul, and all that is within me, bless his holy name, for his mercy endureth forever and ever. Dear brother, rejoice with me. If you were not so far away I would like to come and tell you what a feast I am having. Please write me a few words. Give my love to your family, whom I have never seen, yet love. My sheet is full, and yet there is more that I want to say.

Your sister in Christ,

C. E. REED.

WILLIAMSTOWN, N. C., Sept. 3, 1876.

ELDER G. BEEBE & SON—DEAR BRETHREN IN THE LORD:—I often feel a disposition to write to you, but such an abiding sense of my littleness rests upon me it causes me to draw back. Could I but express the tender love and regard I have for the little flock of Jesus, scattered as they are through our wide extended country, reproached and little thought of, had I the gift to communicate as I wish, I might give some little idea of the strength of my attachment for them, and the cause of God and the truth. I do not feel worthy to call them my brethren and sisters, yet I feel the kindred tie which brings them near, and it often thrills my heart with joy, and swells it with humble gratitude to my blessed Lord and Savior; and when every other evidence seems to have taken its flight that I have been born again, this one blessed testimony revives my drooping spirit, "We know that we have passed from death unto life because we love the brethren." My heart is made greatly to rejoice and adore our glorious Redeemer when reading the many precious communications from my kindred in Christ, and a sweet melting of soul overtakes me, which makes me feel humble, and lifts up my heart a little amid the trials of this wilderness land. And look unto the Rock from whence all these pure streams gush forth. They are little rivulets, but they flow from the great fountain, the river of life; and as these little streams go forth, they run gently, and find their way into the heart of every poor, way-worn pilgrim who is found thirsting for the water of life. I am led to wonder at the richness of the communications, and the way God is leading his dear people. He fertilizes the plain of their hearts, and makes them bold and faithful witnesses for him and his cause in this day of boasted light, which is darkness; and this will ever be, until his people are all gathered home. A growth of grace is seen, a heavenly teaching, which makes the pupil wise unto eternal salvation, and

enables him to testify of that life which will never die. A spirit of understanding is given, to enter into the gospel field, and there dig and search for hidden treasures, both new and old. The rich treasures of God's word, the gospel of his grace, will continue to be explored through all time, by his Spirit teaching and leading into all truth those who are thus guided; and when eternity shall roll away time, then the wonders of this mighty scheme of redemption will be unfolded in all its grandeur and beauty to all the redeemed family of God, a multitude which no man will be able to number, gathered and chosen out of all nations, tongues and kindreds from under the whole heavens. Methinks that eternity will roll on, roll on, and those redeemed by blood will be no nearer the bottom of this boundless sea of love than when they were first launched into it, as it is without bottom or shore. And yet thousands and tens of thousands say there is no mystery in godliness. God's plan of redemption was laid in ancient settlement of eternity before the world or man was brought into existence. And is there no mystery in the great and mighty scheme of redemption to save lost and ruined man? Can finite minds comprehend it? Is there no revelation needed from God to be given to poor, lost, darkened man? Yes, it is needed; and he will never know to the saving of his soul from eternal death, without this mighty revelation by the quickening power of the Holy Spirit, which revealeth all things, yea, the deep things of God. The salvation of Jesus is exceeding precious to all those who have felt its power to save and cleanse from sin, and deliver from the condemnation of God's holy and just law which was resting upon them. All such realize it to be a finished salvation.

My dear brother, I am lost in thought. The things of God's kingdom are so mysterious, great and glorious that my pen falters, and I know not how to touch them; yet with my whole heart and soul do I believe what God hath said in his blessed word, and although unable to comprehend, it is enough that our Father knows. I rejoice that my dear brethren and sisters are enabled to bear such able testimony for God and his truth, and may they be encouraged to continue to improve the talent which has been committed to them, and in all humility seek to glorify their blessed Lord and Master. I could mention many a dear one whose letters have comforted my poor soul in distress. I wish I could tell you how precious this salvation of Jesus is to my poor soul; it is just suited to my lost, helpless condition. You know it cannot be told—only hinted at. Forty-eight years last March I followed my blessed Redeemer down into the liquid grave, being little over twelve years of age. I have never regretted it, only that I have followed him so far off. The little hope that I then rested on is my hope still. I have to go back there, and it is Jesus in the fullness of his

redemption and power to save. I have no other hope; I am just as helpless as ever; if Jesus fails me, I am gone and lost forever.

My trials, temptations and conflicts with the world, the flesh and Satan have been many. My wicked, proud heart cannot be told. I have experienced some of the struggle and afflictions of this mortal life, and as I am still tossed upon the ocean of time, my little bark feels and realizes the raging of the billows as they rise and fall, and at times they are exceedingly rough, and the waves beat vehemently against this tottering bark, and I am often fearful it will sink; but all of a sudden there will be a great calm, and the raging waves will cease and glide smoothly on. O how sweet and blessed to look upward and feel that our Father is at the helm, and will do all things well. I can testify that in my deepest afflictions, sorest trials and darkest hours I have realized the greatest joy and consolation, trusting in God my Savior. I desire, therefore, still to trust him, and not be afraid, hoping the storms of life will soon be over, and I shall reach my long-sought rest. O that the remnant of my days might be spent to his praise. I feel that I have lived almost entirely in vain. All earthly things are but vanity. The greatness and glory of men fadeth, and soon passeth away. Riches the moth doth corrupt, and kings and emperors fall, and kingdoms tumble to atoms; but the kingdom of God standeth sure and abideth forever. The laws and statutes of her King are ever the same; justice and truth are the habitations of his throne. O may all of Zion's children ever look to God, who taketh care of his people in all ages and climes, and will most assuredly bring them all safe home to glory.

"There saints of all ages in harmony meet,
Their Savior and brethren transported to greet."

I desire and pant for this glorious rest; I am weary of self and sin; a few more meetings and partings on earth and all will be o'er.

How delighted, dear brother, I would be to meet you once more, and hear the glad tidings of salvation fall from your lips, and with you meet those dear, precious brethren and sisters with whom in former years I have been permitted to take sweet counsel, and walk to the house of God in company. But those days are past, and we are humbly looking forward to that blessed meeting above, where all will be love, and sin and sorrow will have forever fled. We have many faithful brethren and sisters in our old north state, some bold defenders of the cause of God and truth. God, whose promises are faithfulness and truth to his people, is raising up faithful watchmen, and placing them upon the walls of Zion. Some of these are young, faithful and bold, and we believe the Holy Spirit will rest upon them. The city of our God is defended by his own almighty arm, and the gates of hell shall never prevail against her.

God, my dear brother, has spared

you a long time, and made you a bold and valiant soldier in his cause; but according to the course of nature you will soon have to lay your armor by, and be called to enter the joy of your Lord. But we can but hope and pray that you may be spared a long time yet upon the walls of Zion, to cry aloud and spare not; but when it shall be his will to call you home, we trust your mantle will fall on some faithful soldier. Your labors have been abundantly blessed by him who has called you. May your declining years be attended with great calmness, and your last moments triumphantly glorious in the great Captain of your salvation. I trust it may be so in the providence of our God that you may visit us in North Carolina before your sun shall set.

I trust, brother Beebe, you will cast the mantle of charity over this long letter, as it will be yours when it falls into your hands. I feel safe there to leave it, with much love to your dear family and the faithful in Christ. This leaves my family in usual health.

Your humble sister in gospel bonds,
M. M. HASSELL.

UTICA, N. Y., Sept. 18, 1876.

ELD. G. BEEBE AND SON—DEAR BRETHREN:—As the time has come to renew my subscription to the SIGNS OF THE TIMES, and as I cannot do without it, I inclose two dollars for the next year.

With your permission, and if you approve, I will offer a few thoughts upon John xxi. 15. "So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs." The clause I wish to explain, if I can, is this: "Lovest thou me more than these?" The German translation is more clear on this point, and reads thus: "Lovest thou me more than these *love me*? Some seem to think that Christ here had reference to the fishes, of which they had been partaking; but this could not have been the Lord's meaning. Had not Peter left all and followed him?—Matt. iv. 20, & xix. 27. And should he now, after that trial of his soul in the high priest's palace, in that memorable night, love a few fishes more than his Master? No; this cannot be. But the Lord must have meant, whether Peter loved him more than the other disciples did, as the one version plainly indicates. And now let us turn and see why the Lord put the question to Peter. We will examine Mark xiv. 29. "But Peter said unto him, Although all [meaning all the other disciples] shall be offended, yet will not I." Then comes Peter's sad experience in that night of darkness, and after the resurrection of the Savior, when they were out in the ship, fishing. Jesus stood on the shore, and manifested himself unto them. And Peter, when John said unto him, "It is the Lord," cast himself into the water, to reach his Master first. Surely he loved

his Master more than the fishes, or the things of this world.

Christ put the above question to Peter thrice, and Peter was grieved. Ah! I have no doubt but that Peter felt the true import of the Lord's meaning. It made him sad to reflect that he, who had avowed that if all should be offended, yet would not he, should have been the very one to deny the Lord. But at the same time there was comfort in the reproof, "Feed my sheep and lambs." And we read in Luke xxii. 31, 32, "Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren." This conversion being identical with the regeneration in Matt. xix. 28, which, in the German, reads thus: "That ye which have followed me, in that regeneration, at which time the Son of Man shall sit upon the throne of his glory, ye shall also sit upon twelve thrones," &c. This conversion, or regeneration, referring to the time of Pentecost.

As it is difficult for me to write in English, I will bring my letter to a close.

Yours in hope,
J. M. BOES.

"And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."—1 John v. 11, 12.

"Forasmuch then as the children are partakers of flesh and blood, he [Jesus] also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil, and deliver them who through fear of death were all their lifetime subject to bondage."—Heb. ii. 14, 15.

BELOVED EDITORS:—My attention has lately been called to the above texts, and they are of deep interest to "the children," and have long interested me; therefore, as I am confined to the house from a lingering typhoid fever, I will try to write upon these scriptures, for your readers, if you please.

The first text contains "the record that God gave of his Son," and consists of eternal life as the gift of God to his people, this life is in his Son, who is the life, and he that hath the Son hath life, but he that hath not the Son of God hath not life. All this is very definite and clear. It shows that the us, to whom God has given eternal life, were without life in themselves, or dead, until he gave them life, and that in receiving life they have received the Son of God, in whom only they have immortality or eternal life, yea, and all spiritual blessings. Therefore the eternal life, and sonship and heirship of every child of God, and heir of salvation, is in the beloved and only begotten Son of God; and Jesus, as the first-born from the dead among many brethren, is the resurrection and the life of every heir of promise. "For it pleased the Father that in him should all fullness dwell."—Col. i. 19. "And of his fullness have all we received, and grace for grace."—John i. 16. Consequently, whatever natu-

ral and moral and religious attainments any one may reach and grasp, yet if he has not the Son of God, or if Christ does not live in him, the hope of glory, and if he does not live by the faith of the Son of God, he hath not life, but is dead. "Now if any man have not the Spirit of Christ, he is none of his." "For as many as are led by the Spirit of God, they are the sons of God."—Romans viii. 9, 14. No others are the sons of God; neither can they, by all their reformation or religious works, make themselves the sons and heirs of God. For, "Except a man be born again he cannot see the kingdom of God."—John iii. 3. And this spiritual or divine birth is "not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John i. 13. Born again. Born of God. Such, and no others, are the children of God, to whom he hath given eternal life—in his Son.

Now, these are the children that are partakers of flesh and blood, for whose sake Jesus came, and for whose sins he died, that he might deliver them "from this present evil world, according to the will of God and our Father."—Gal. i. 4. "The children are [not were] partakers of flesh and blood." This shows that, when born of God, the children of God and brethren of Christ are *partakers of flesh and blood*, and therefore identified therewith, as those who are born again, or as the subjects of two births, the one of the flesh, the other of the Spirit. In the development of the children and heirs of the kingdom of God, both these births are indispensable; for "the children ARE partakers of flesh and blood," and also "partakers of the Holy Ghost."—Heb. vi. 4. Therefore in every child of God there is, as a very part of himself, or as constituent elements, *two natures*, namely, a body which is dead because of sin, and a spirit which is life because of righteousness, or the sin, death and mortality of Adam, the creature of God, and the righteousness, life and immortality of Christ, the Son of God.—Rom. viii., 1 Cor. xv. This is clearly contained in the texts at the head of this letter, and in many other scriptures; and it is also confirmed by the Holy Spirit's teaching in the experience of every child of God. And we can no more separate the child of God from the birth of the flesh, than from the birth of the Spirit, nor truly say that the spirit is any more *himself*, than the flesh is *himself*, for he is alike identified with both, as himself. "So then with the *mind* I MYSELF serve the law of God; but with my *flesh* the law of sin."—Rom. vii. 25.

Surely the oracles of God do fully and clearly teach that the people and children of God are made the subjects and partakers of these two births, (of the flesh and of the Spirit) and of their products and consequences; and that, in their birth of the flesh, they are members of Adam, and partakers in and with him of his disobedience, condemnation and death; and that, in their birth of the Spirit,

they are members of Christ, and partakers in and with him of his obedience, justification unto life, and resurrection from the dead. And certainly, too, this, on the one hand, has been the confession, trouble and sorrow of God's people in all time; and, on the other hand, their faith, peace and joy. For as one with Adam in their flesh, they look down to the grave, and mourn: while, as one with the risen Jesus in their spirit, they by faith and hope look up to heaven, and rejoice.

The text declares both the cause and purpose for which Christ came in the flesh, and died: Forasmuch as the children are partakers of flesh and blood, he took part, or partook of the same, that through death he might destroy the devil and death, and deliver them therefrom. "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people."—Hebrews ii. 17. Two prominent facts are here presented concerning the children of God, the brethren of Jesus: first, that as partakers of flesh and blood they are sinners, condemned and perishing, and needing redemption and eternal life; secondly, for this cause, Jesus, the Son of God, and their Brother and High Priest, was made flesh, and in all things made like them, and for them died, to atone for their sins, and save them from death. The cloudless noonday sun is not more clear than it is here shown that the son of God became incarnate because his brethren are incarnate, and he likewise as they are, to redeem and glorify them in their flesh, from the sins and corruptions of their flesh, and that his sufferings, death and atonement for sin in his and their flesh, together with his eternal redemption, in his triumphant resurrection from the grave, and justification unto eternal life, was and is specially and exclusively for the children of God.

Yet the children of God, as born of the Spirit, and as in Christ, are incorruptible and complete; but as born of the flesh, and as in Adam, they are corruptible and mortal, and must yet be adopted, redeemed and changed, in the resurrection of the bodies of God's children, which are the members of Christ, (1 Cor. vi. 15) when mortality shall be swallowed up of life, and death shall be swallowed up in victory. And then the kingdom of God will truly have come in power and great glory, and all the redeemed, who were predestinated unto the adoption of children, will be perfectly conformed to the image of God's dear Son, in spirit, soul and body, and their glorious DELIVERER, who died for them and rose again, will present them faultless before the presence of God the Father's glory, with exceeding joy, and say, Behold I and the children which God hath given me.—Heb. ii. 13. "Neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection."—Luke xx. 36.

Still waiting for the adoption, and groaning to be delivered from the bondage of corruption, and hoping to attain unto the resurrection of the dead, and to enter into eternal life,
Your brother to serve,
D. BARTLEY.

SEPTEMBER 23, 1876.

DINSMORE, Shelby Co., Ohio, Jan. 2, 1876.

DEAR ELDER BEEBE:—Again I resume my pen to renew my subscription for the SIGNS OF THE TIMES. They contain all the preaching I get, and I cannot well do without them. O where are the fishermen? Have we no Peters to fish out and hunt for the scattered flock in this part of the wilderness? I feel like one forsaken. I think it would do me good to grasp the hand of a dear brother or sister once more. I am a poor, weak, sinful creature, and do not feel worthy of their notice, yet I long to mingle with the saints.

Dear Elder, you are older than I, but I feel that I am nearing the shore of eternity, as also you must feel; and O how different our thoughts and feelings to what they were a few years ago. I try to call to mind my past life, and I see nothing that would commend me to my heavenly Father, but much to condemn me; therefore I feel sure that if I am permitted to reach those blessed mansions that the Savior told his apostles he was going to prepare, it will be all of his goodness and mercy; for I feel that I am unclean and full of sin, from first to last. Deceitful is my heart, guilt presses down my burdened soul; but Jesus can the waves control, and bid my fears depart.

I will just say that I would love to have one of Elder J. F. Johnson's books, for I think much of his writings, and also one of your "Editorials;" but I cannot promise anything at present.

Dear brother, if it is not too much trouble, you may give this poor scribble a place in your paper, that if any of the Primitive Baptists come this way they may stop with us.

REBECCA M. CRAFT.

DELAPLANE, Va., Sept. 3, 1876.

ELDER G. BEEBE & SON—DEAR BRETHREN:—I feel an inclination to-day, being alone, to write a few lines to the scattered saints, through our family paper, with your entire permission, to tell them something about the delightful time we have had at our Corresponding Meeting in August. It was indeed a refreshing season to all lovers of the truth, a season long to be remembered by all such. The ministers of Christ came to us "according to the glorious gospel of the blessed God, which was committed to their trust," and determined not to know anything among us save Jesus Christ and him crucified. Their speech and preaching was "not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God," as says the beloved apostle. Not one discordant note was heard, the trumpet giving the same certain

sound which the gospel brings; consequently peace and harmony prevailed, which caused the hearts of the saints to rejoice with joy unspeakable. Our dear brother and father in the gospel, Elder Beebe, was looking well and very cheerful—looks as though he may be spared to us yet many years, to proclaim to us the unsearchable riches of Christ, in that faithful, comforting and instructive manner he has done for so many years. He is kind and tender-hearted to his brethren, but uncompromising in the truth. This the people of God love. I do not believe the matter of the preaching was ever more glorious to me than on this occasion. I will say, as brother Durand said on the stand, while preaching an able and very comforting discourse, I cannot tell it; it is beyond my mind and pen to speak of it as I desire. High as the heavens are raised above the ground we tread, so far the riches of his grace exceed our highest thoughts.

Brother Beebe, I was forcibly reminded of some remarks made by my dear old mother in the flesh, Mrs. Sarah P. Kercheval, whom you knew personally, while you were preaching on the stand. In the year 1838 I received a letter from her, saying, "Dear children, if you have the hearing ear and understanding heart, [I was not then a Baptist] I wish you could have been here at our last meeting. We had great preaching. Brother Beebe's text on Sunday was in Deuteronomy xxxii. 1, 2, 'Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distill as the dew; as the small rain upon the tender herb, and as the showers upon the grass.'" She said she felt the words spoken by the mouth of the prophet Isaiah, "Let the inhabitants of the rock sing, let them shout from the top of the mountains." She could scarcely hold her peace. But, as you remarked in one of your excellent editorials, those who shout the loudest, make the least noise. This I believe; for the joy is unspeakable and full of glory.

I will relate a little incident, if you will excuse me. While this great feast was being spread before them, a flock of geese came to the door of the meeting house, and all know what a noise they make when excited; but my mother said she did not hear their sound, her mind being so enraptured with the subject that she was not disturbed. I only mention this to show the effect of the truth on God's dear children, when their hearts are opened to receive it, as in the case of Lydia. This was after the division at Black Rock, when those who loved the truth were separated from all the delusions and false doctrines of that day. Elder Beebe was then pastor of the Upper Broad Run Church, Virginia. That church, with many others, had been long troubled with a mixed gospel, which they could not receive, and the first sermon he preached to them, my mother said to a sister sitting by her,

"Elihu has come. We have long had miserable comforters. This is the gospel of the Son of God, which our hearts have longed for." Life and light were given, and they were built up in the faith of the gospel. "It pleased God by the foolishness of preaching to save them that believe." The preaching of the cross is foolishness to those who have not been brought to love it. Dear brethren and sisters, I hope I know this by personal experience. Well do I remember the time when I was dead to all these things; but I trust the grace of God that bringeth salvation has been made known to me, the chief of sinners. Pardon me for speaking of my mother; it will come up. She was a faithful defender of the truth, but has long since gone to that blessed inheritance which we believe was in reserve for her. I have heard her contend so earnestly for the truth with her pastor, before the division, and he would say to her, "If I believed as you do, I would take my fill of sin." "O," said she, "that is my trouble, because I cannot cease from sin; it is mixed with all I do. I cannot do the things I would. There is a continual warfare going on, which makes me cry out, O wretched one that I am! Who shall deliver me?" The people of God are the same in all ages; their experience is essentially the same, because they have the same Teacher, who spake as never man spake. "The voice of the Lord is powerful, the voice of the Lord is full of majesty." "The Lord reigneth; he is clothed with majesty: the Lord is clothed with strength." "He is before all things, and by him all things consist." He is the Rock upon which the church is built. He is the strong tower into which the righteous run and are safe. "For it pleased the Father that in him all fullness should dwell. And having made peace through the blood of his cross, by him to reconcile all things unto himself, whether they be things in earth, or things in heaven. And you that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled." Dear brethren, this is the only way we can be brought nigh, by the blood of the everlasting covenant, which was ordered in all things and sure. I am sometimes lifted up, in view of this glorious hope. But when I am left to view my great depravity and rebellion, my utter helplessness to cease from sin, I groan, being burdened; my mind being overspread with great darkness, which causes doubts and fears to arise to a great extent, and I begin to inquire, Is this hope indeed mine? Can it be possible that such a poor, wayward creature is a subject of grace. Sorrow endureth for the night, when all the beasts of the forest come forth to tempt and discomfort the poor, needy, weary pilgrim, who desires a better country. But when the morning comes, the sun appears, giving us some ray of light which we thought was all gone, and then we are made to realize that what the Lord appoints is best, al-

though we murmur at it. He knows what his dependent little children need, before they ask, and he keeps them as the apple of his eye, where it is safest and best for them to abide. O what a glorious reflection, he has power over all flesh, and will accomplish all his decrees. The salvation of his people is full and complete. Our adorable Redeemer cried, "It is finished," when he gave up the ghost. His own arm brought salvation. As our dear brother Badger said, in one of his excellent sermons, while treating upon this subject, "No Arminian there to help him." He comes to us regularly, in the fullness of the gospel, and we do desire to praise the Most High for such a good gift among us. He preaches just what we love to hear—discriminating grace. May the Lord sustain him in his labor of love.

Dear brethren, these imperfect lines I have written, because I could not very well help it; but if you think it is best to withhold them, please do so, and I shall be perfectly satisfied. With love to all the scattered saints,
EDNA A. FERGUSON.

P. S.—Dear brethren Beebe:—In looking over what I have written, I see so much lacking, and see where I could have placed it in better form, but I wrote it just as things presented themselves to my mind, and cannot copy it; so you will please excuse all amiss, and if you can, throw the mantle of charity over an old, imperfect little one, whose ability is very small to present the truth as it should be; but I feel an humble desire, I hope, to bear testimony to the truth as it is in Jesus. I feel to say, if not deceived, "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." For the fashion of the world has all passed away, with all the delusions that men have invented, and which shall sink to rise no more. My desire is to be led more and more into the truth; the same truth of which the Savior spake to his disciples, "Ye shall know the truth, and the truth shall make you free."

E. A. F.

SCRAPS.

"Let me die the death of the righteous, and let my last end be like unto his." This language is frequently quoted as expressive of the sincere desire of the christian in relation to the close of his earthly pilgrimage. It is also often used as a text on funeral occasions, and is then applied in the same sense. But it is to be apprehended that those who give it such an application do not take into consideration that it was the language of a man who was an enemy to Israel, the chosen people of God, and that he was employed by one who wished to destroy that people, to curse them, that they might be devoted to destruction. It is true that the God of Israel restrained the wicked prophet, and not only prevented him from carrying out his unholy design, but compelled him repeatedly to bless the people whom he vain would have cursed. God also

gave him such a view of the safety and happy condition of his people, that he felt desirous of sharing their blessed death. But the wish is a purely selfish one, and far short of the desire of the true christian. A wicked and ungodly man may entertain this desire as sincerely as Baalim did, and continue living in sin, and in the practice of unrighteousness, even as Baalim, who, the apostle Peter informs us, loved the wages of unrighteousness. But the language of the believer is expressed by the psalmist, "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." The desire of the christian is to live the life of the righteous, so that he may say, when viewing his departure at hand, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give to me in that day; and not to me only, but also unto all them that love his appearing." It is perhaps proper to add that, so far from having his selfish wish gratified. Baalim was slain by the sword in battle, with the enemies of Israel fighting against the chosen people of God.—Numbers xxxi. 8.

"The genuine groaning of the contrite heart carries its eloquence before the throne of God." This sentiment, uttered by the late Elder Thomas Hill, in a sermon preached by him when on a visit at Warwick, is as true as it is felicitous in expression. The self-righteous pharisee, inflated with the idea of his own goodness, could boldly stand up and boast of the many good works he had performed, and looked with scorn on the poor publican who, with a broken and contrite heart, could only groan, "God, be merciful to me, a sinner." But a more eloquent and effectual prayer never entered into the ear of the Lord of Sabaoth, and the poor, humble petitioner was justified in the sight of a pure and holy God, while the proud pharisee and his pompous prayer were rejected.

"The effectual fervent prayer of a righteous man availeth much."—James v. 16. Such a prayer is always indited by the Spirit of God. The righteous man is ever conscious of his imperfections and infirmities, and ever realizes that the Spirit only can teach him to pray in a manner acceptable to God. Paul says, "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us, with groanings which cannot be uttered." The apostle James describes the prayer, its object and results, which is not of the faith of the operation of the Spirit of God. "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." But the prayer of faith is offered in "the confidence we have in God, that if we ask anything according to his will, he heareth us. And if we know that he hear us, whatsoever we ask, we know that we have the petition that we desired of him."—James v. 15, 16.

W. L. B.

OCCOQUAN, Va., Sept. 27, 1876.

DEAR BROTHER BEEBE:—Having for a considerable time had a strong desire to visit the brethren of the Licking Association, of Kentucky, whom I had learned to love for the truth's sake, I left my home on Saturday before the fourth Sunday in August, for the purpose, by divine permission, of attending the recent session of that Association, and of visiting other places. I spent the fourth Sunday in August pleasantly with the brethren in Baltimore, Washington and Alexandria. The cities, as you are aware, are within a short distance of each other, and I visited all three upon the fourth Sunday, commencing at Baltimore. The Lord, I trust, has a remnant "according to the election of grace" at each place, preserved there by his protecting care, and unlimited power, amidst the religious errors and delusions which sweep as a mighty pestilence over the land, burying the people in the terrible darkness of heathen idolatry, the horrible bondage of sin and death. I left Alexandria early Monday morning for Washington, leaving the latter city at 8:10 o'clock the same morning, arriving in about three hours at Kearneysville, Jefferson Co., West Va., where I left the cars, in order to fill appointments with the Mill Creek Church. This church, a member of the Virginia Corresponding Meeting, is situated in the midst of enemies of the truth, and of people who apparently care nothing for the preaching of the Word. But few come to the solemn feasts of Zion here; yet the Lord, I trust, has gathered a remnant from the numbers around, enough to preserve alive a witness to his truth, and who stand together, contending earnestly for the "faith which was once delivered unto the saints." While I was here, a "Temperance Camp Meeting" (I think they called it) was in progress, and while at the residence of Mr. Turner, and witnessing the number of people who were passing by in attendance upon this meeting, I was forcibly reminded of the following lines:

"Broad is the road that leads to death,
And thousands walk together there."

I had two pleasant meetings with the brethren and friends of this church, one at Mr. Turner's and the second at Mr. Thompson's. I met with brother E. C. Trussell, of the Ebenezer Church, Va., who was with me at both meetings, and whose presence added to the pleasure of my visit. Wednesday morning I parted from Mr. David Thompson and his kind and agreeable family, and took the cars at Martinsburg, for Indianapolis. During our attendance upon the spring associations, Eld. J. G. Sawin, of Illinois, learning of my desire to visit Kentucky this year, extended to me a kind and cordial invitation to visit the Conn's Creek Association in Indiana, of which he is a member. I finally yielded to the kind and pressing invitation of Eld. Sawin and concluded by divine permission to attend the Conn's Creek Association, in connection with the Licking.

My trip from Martinsburg to Indianapolis was not disturbed by anything of an unusual character, that I now remember of, with the exception of an agreeable surprise in meeting Eld. A. B. Francis, who got on the cars at Parkersburg, West Va., on his way to the Mt. Pleasant Association. I had not met with Eld. Francis since June, and we enjoyed a pleasant interview until Thursday morning, when we parted at Cincinnati. I continued on to Indianapolis, where I arrived about 11 o'clock, and was pleased to meet with Elder J. G. Sawin, and brother Newton Owings, from his neighborhood. We remained at Indianapolis several hours, then took the cars for Edinburg, Johnson Co., Ind., near where Eld. Sawin's mother and brothers reside. Arriving at Edinburg, we were soon at the residence of sister Sawin, where I spent Thursday night, (before the first Sunday in Sept.) and met with brethren who were on their way to the Conn's Creek Association, which was to begin, by divine permission, Friday morning. My visit to this Association was quite pleasant. We traveled about twenty miles Friday morning, to the place where the Association was in session, arriving there while they were reading the letters from the several churches composing the same. I met here with Elders J. A. Johnson and Harvey Wright, brethren with whom I had a previous acquaintance. For three days I enjoyed a pleasant interview with these brethren in the (to me) distant west, and while among them the words of the Savior came to my mind, "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven."—Matt. viii. 11. I thought I saw before me a living witness in the fulfillment of these words, and spoke from them during the meeting.

I met with the following Elders in attendance upon this meeting: J. G. Jackson, T. Martin, J. A. Johnson, J. G. Sawin, P. K. Parr, Harvey Wright, Isaac Sawin, P. W. Sawin, M. Moorehouse, B. M. Zion, D. S. Robinson, A. B. Nay, D. Candle, T. J. Jones, J. Meade; and the following licentiates: Geo. Riggs, J. F. Weaver, W. N. Tharp, A. Everson, S. T. Riggs. I was sorry to learn that Elder David Bartley, who is a member of this association, was sick and unable to attend, consequently I did not meet with him. After the close of the association Sunday I returned to sister Sawin's, where we had meeting Sunday evening, and the following evening at the residence of her son Marion, Tuesday at brother Morgan Jackson's, about eight miles distant, and Wednesday again at sister Sawin's. The three days spent in this neighborhood passed swiftly by. The Lord has highly blessed sister Sawin and her family. She has seven children living, all of whom are members, and three out of the seven are preachers—Elders John G., P. W. and Isaac Sawin. The first of the three, Eld. J. G. Sawin, is well known

and beloved in the east. I was favored with the privilege, during the session of the Conn's Creek Association, at the house of brother Ragsdale, of listening to all three of these brothers preach, one after another, all proclaiming the glorious doctrine of salvation through the crucified and risen Redeemer. Sister Sawin has lost six children, three of them at the time of their death being members, the remaining three died in infancy. Her husband is dead; he was also, I think, a member. I parted from this estimable family Thursday morning, and took the cars at Edinburg, Ind., for Louisville, Ky., and thence to Lexington. While at Louisville, and on my way to Lexington, I anxiously scanned the passengers, eagerly searching to ascertain whether there were any Old School Baptists among them. I had about given up the idea of finding any, when, I think, at a place called Christiansburg, about fifty miles from Louisville, two men got on the cars. I at once concluded that they must belong to the class for whom I was seeking, and upon addressing them was highly pleased to find that they were brethren—Elders Humston and Demaree, from the Mt. Pleasant, and on their way to the Licking Association. This was one of the most pleasant incidents of my trip. At Lexington, in company with a number of others, I was kindly entertained by brother James Dudley, and on Friday morning conveyed to the meeting house of the Bryans Church, where the Licking Association held its annual session. The following preaching brethren were present at this association: T. P. Dudley, J. F. Johnson, S. H. Durand, J. M. Theobald, J. T. Moore, A. B. Francis, N. A. Humston, W. Housel, S. F. Jones, J. H. Wallingford and J. M. Demaree. Elder Dudley preached the introductory sermon, from Ezek. xlv. 5-9. I enjoyed my visit to this association very much, in listening to the preaching, beholding the sweet fellowship existing among, and in forming an acquaintance with the dear brethren composing the same, and in receiving tokens of, and witnessing their kindness and love to the people of God. I think that we realized, while here, the sweet comfort, the rapturous joy, which flow from a living realization of the truth of the words, "Behold how good and how pleasant it is for brethren to dwell together in unity." O how amiable! how lovely it is! to behold a band of brethren walking together in the unity of the Spirit and in the bond of peace. Brethren whose cheerful hearts unite, and who stand together, shoulder to shoulder, heart to heart, contending earnestly for the faith. How doleful is the contrast! a church rent with internal strife, whose members are found murmuring, grumbling, disputing and quarreling, disgracing and degrading *themselves*, in the eyes of the world, and of their brethren, a spectacle of reproach before all people.

But to return, the first night of the Licking Association I spent with the

venerable Moderator, Eld. T. P. Dudley, whose interesting and instructive conversation and kindness I hope I shall never forget. Elder Dudley is over eighty years of age, has been many years in the ministry, during which he has been called to pass through many trials. But the Lord, I believe, has, and I hope will continue to sustain and strengthen him through the infirmities of old age, and all the labors of the way, to the crown of endless life.

It would perhaps protract my letter to a greater length than is proper, were I to recite the many interesting incidents of this meeting. I met with a lady in Lexington who was baptized seventy years ago, in Prince Wm. Co., Va., in the fellowship of the Occoquan Church, where my membership now is. I have hardly language to express the satisfaction and joy which I experienced in meeting with the brethren of this association. Having quite a desire to visit Eld. J. F. Johnson, and the churches of his pastoral care, after the close of the association, in company with Elder Johnson and a number of brethren, we traveled about twenty miles, to the neighborhood of his home, and the day following, (Monday after the second Sunday) in company with Elder Johnson and wife, I came to their home in Lawrenceburg, which is the county seat of Anderson County, Ky. I spent a week with Elder Johnson, visiting three of the churches under his pastoral care, viz: Little Flock, Salt River and Goshen, enjoying a pleasant interview with the brethren and congregations of these churches. I had an opportunity for considerable conversation with Elder Johnson, which was pleasant and agreeable to me, and also the privilege of hearing him preach once. Elder Johnson is near seventy-six years of age, but retains his health and strength to a remarkable extent. The Lord has blessed him. May that blessing continue in the evening of life, to the perfect light of the cloudless and eternal day.

I left the residence of brother Farmer, not far from Lawrenceburg, Tuesday after the third Sunday, came to Frankfort, thence to Cincinnati, via the B. & O. Road, to Washington, D. C., arriving at Washington Thursday morning, and returned in safety to my home the same morning, after an absence of nearly a month.

I saw one fact plainly demonstrated during this trip—the people of God are one people. They may differ in local customs, but in experience they are one. They are not confined to the narrow limits of any particular section or nationality. But in every age and nation, north, south, east and west, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." I am glad to see the intercourse existing between brethren in different sections of our country. I trust that it may ripen and develop more and more as

time passes by. Differences between brethren may, and do, sometimes, arise; but when the clear shining of God's love is felt within, flowing from heart to heart, it will most assuredly remove all minor things. May he build us up in his most holy faith, cause us to walk together in his doctrine, in the order of his house, and that we may endeavor "to keep the unity of the Spirit in the bond of peace."

"With equal love our spirits flame,
The same our joy, our song the same."

With kind remembrance to the many brethren among whom I have recently traveled, and, I trust, sincerely and earnestly desiring the welfare of the flock in every place, I remain,

Yours in gospel fellowship,
WM. M. SMOOT.

DAVISVILLE, Bucks Co., Pa., Sept. 26, 1876.

MY DEAR AND VENERABLE BROTHER:—I have read your editorials published in Sept. 1st and 15th, current volume of the SIGNS, concerning Regeneration and Adoption, in reply to the views of sister R. Anna Phillips, of Georgia, with deep interest and much satisfaction, and am truly glad that, in the providence of God, you have been led to so fully comment upon those two important subjects. After reading your remarks carefully, (and I hope prayerfully) I referred to what I had written and was published in the SIGNS, Vol. 36, and Nos. 3, 6 and 7, upon the same text of scripture; and although my remarks were written and published eight years ago, I discover no difference in the sentiment, which to me is a matter of great satisfaction.

It has appeared to me, for a number of years past, that some of our dear brethren in the ministry have manifested a sort of "shyness," concerning the Atonement, the Regeneration and the Adoption; and when others have been dwelling upon those cardinal principles of the gospel, a sort of restlessness, in some cases, has been apparent; but to me, as an individual, they lie at the very foundation of my hope of eternal bliss beyond this sin-accursed world. I love to hear brethren dwell upon the various branches of truth, such as baptism, the duties of the children of God, the trials they have to endure, the love of God to them—expound the parables, (if it be not a forced interpretation) and many other things that I might mention; but I also am anxious, at times, to ascertain how my brethren understand the atonement made by our Lord Jesus Christ, for his people; for it is one thing to say that it is finished, and quite another to understand *how* it is finished; also, with regard to the regeneration of the church, by the resurrection of Christ from the dead; for if the church has not been regenerated, then there is a visible organization of the church, in her various branches, here upon the earth, and she still under the law; but I dare not foster such a thought, for it would have no warrant in the New Testament to sustain it. Allow me to say that

your remarks concerning the "comma" after the words, "ye that have followed me," is of great importance, though the careless reader might not notice it; for "in the regeneration" is an "adjunct," and should be separated by a comma before and after the words; *because* the word *when* shows *positively* that the regeneration, of which Christ spake, had not yet taken place; for the important words, "in the regeneration," are an adjunct of *shall sit*, instead of *have followed*. But I will say nothing more upon the subject, except earnestly to entreat the lovers of truth to carefully read your recent editorials on those awfully sublime subjects; for your remarks are sustained, not by a metaphysical disquisition, but by the infallible testimony of the scriptures.

Affectionately yours,
WILLIAM J. PURINGTON.

SMITHBORO, N. Y., July 25, 1876.

BROTHER BEEBE:—I have long desired to write for publication through the SIGNS some of my exercises through life.

At an early age I had serious thoughts on the subject of death and eternity. My father died when I was about eight years old, and I was then placed under the care of my grandparents; they were Presbyterians. They sent me to Sunday School and to the bible class, where I soon felt that I was doing God service. I verily believed that I had power to secure my salvation by doing good works, and my nature was pleased with the belief that I had that power. It was the fear of punishment that kept me in subjection. Thus I passed on until I was about fifteen years old, when my liberty was greatly extended. I heard you preach, also I heard Eld. Gabriel Conklin, besides several Methodist preachers. My nature was pleased with the Methodists, and I tried my best to be one. I often tried to pray, but my prayers seemed to be but mockery. I was thrown into confusion for a number of years by what seemed to clash in the doctrine taught by different denominations, all of whom claimed the bible as their guide. I was told that the Old School Baptists would soon become extinct, and I knew they were not popular, neither were the apostles. From that time I felt a growing interest in Christ. I prayed that I might be led in the right way. The subject of baptism was much impressed on my mind. I wondered how professed christians could be satisfied without following the example of Christ in that ordinance. I soon found myself advocating the Baptist doctrine. It was hard to give up the idea that God had all power in heaven and in earth, so that none could stay his hand. I was made not only willing, but thankful, that it was so. At that time I found myself stripped of the free moral agency I had so long cherished. Christ tells us, (John vi. 44,) "No man can come unto me except the Father which hath sent me draw him; and I will raise him up at the

last day." And again, "Ye have not chosen me, but I have chosen you."—John xv. 16. And Paul tells us, (Eph. ii. 1,) "And you hath he quickened who were dead in trespasses and sins." It takes the same power to quicken a sinner, that it did to call Lazarus forth from the dead. At this point in my experience I wanted to say, Lord, what wilt thou have me to do? And these words came to me with much force, "If ye love me, keep my commandments." I felt that I loved him, but felt deeply my own unworthiness. I felt that it would be a great privilege to follow the Savior in baptism. I offered myself to the church, was received and baptized, and felt relieved for a time, but soon began to fear that I had deceived the church. I thought if I were truly a christian my walk would be more exemplary and Christ-like. I have often thought of our Savior, when reviled, he reviled not again. When grace reigns in our hearts nothing can harm us; all is joy and love, and worldly things seem to be forgotten. But such seasons with me are short, the enemy steps in and says, You are deceived; and again I am brought low, cast down, but not destroyed. The psalmist says, "I was brought low, and he helped me."—cxvi. 6. I think the hand of God is as much displayed in bringing us low as in raising us up. We are dependent on him in all things, and I feel thankful that it is so. After a time I applied for a letter, which was granted, and I united with the Chemung Church, which was more convenient, and for a time I felt quite at home. But I soon became troubled, because the preacher who baptized me was not in fellowship with the churches of our order, and I walked along about five years, and then was baptized by Elder S. H. Durand. This was very humiliating to me; but when I remembered that our Savior was humbled, to bear the cross for our sins, to suffer, the just for the unjust, I could say,

"Was it for crimes that I had done
He groaned upon the tree?
Amazing pity, grace unknown,
And love beyond degree."

When we are led and sustained by the Holy Spirit, all the persecution the world can bring against us is disregarded. "If God be for us, who can be against us? In a few more years at most the conflict with earthly things will be over with us. And when I, by the Spirit, view my Savior sleeping in the tomb, and rising in triumph over all his foes, the victory seems complete, and I am lost in rapture in the assurance that his kingdom is everlasting, and his dominion has no end.

Your unworthy brother,
DAVID MULLOCK.

WASHINGTON, D. C., August, 1876.

ELD. BEEBE—DEAR FATHER IN ISRAEL:—I have been a member of the Presbyterian Church ten years, but knew that I was not right, if the doctrine of the Old School Baptists was true. I tried to believe I was right, but there was a constant war-

fare in my mind, so great that I sometimes feared I should become insane. I felt a constant desire to do something to relieve my mind. I said my prayers, gave alms, but still it brought me no peace. Last October it pleased God to send me to Carlisle, Pa., where I heard Elder John Bell preach. This was the first time I had heard the truth preached for fifteen years. I was like one that waited for the coming of the morning, and knew not where to look. But as he talked of the loving kindness of the Lord, a voice seemed to cry within me, saying, "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." I seemed to be stripped of all my good works, and left poor and naked, and no way of deliverance that I could see, until I heard a voice within me saying, "Jesus has paid thy debt; go in peace, and sin no more." I had been in great distress, and a power, which I tried to, but could not, control, compelled me to go and tell my troubles to the Beulah Church. I thought they could tell me what to do; but what was my surprise and wonder when they received me as a candidate for baptism. I felt afraid they had made a great mistake; but God in his own good time made it plain to my beloved Elder, and he baptized me on the first Sunday in May. Now, in the language of Ruth, I can say, Entreat me not to leave thee, or to return from following after thee. I now feel willing to go to prison or to death for the sake of the truth as it is in Jesus. Pray for me, brother Beebe, that I may be kept from the evil that is in the world.

I have a dear, kind and faithful friend in our pastor, Elder John Bell. May God bless, guide and keep him in the path of rectitude and peace for Jesus' sake, is the prayer of your unworthy servant. Please forgive me if I have done wrong, and pray for me.

Yours in bonds of gospel love and fellowship,

IRENE C. DIXON.

ATHENS, Pa., Aug. 22, 1876.

DEAR BRETHREN:—Time is rushing on with rapid wing; nations are rife with haste, discord, idolatry, emulation and strife. While the elements indicate destruction, the children of that kingdom which is not of this world are admonished to be on the watch-tower, seeking to glorify their heavenly Father in their bodies and their spirits, which are his. It seems impossible for an heir of Christ's kingdom to live in the enjoyment of the idolatrous spirit of the world, and at the same time live in the enjoyment of a good hope through grace. In the 12th chapter of Roman the apostle Paul's admonition is given, "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed, by the renewing of your mind, that ye may prove what is that

good and acceptable and perfect will of God." How watchful, how jealous, then, should we be, that these bodies purchased with the blood of Christ, and sealed by his Spirit unto the day of redemption, should not be the servants of the flesh, or old man, but servants of the Spirit, or the new man. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Eph. ii. 10.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful; but his delight is in the law of the Lord, and in his law doth he meditate day and night."—Psalm i. 2, 3. Wonderful blessing, to live and walk in the separating power of the anointing of the Holy Spirit! But how often the lonely pilgrim becomes worn and discouraged with the ceaseless warfare of the flesh and spirit, the old man and the new man, which dwell together at present in the body. His feet are constantly defiled, and need daily to be washed with pure water by the word, in the power of the Spirit which dwelleth in him. The hands tremble with the weight of the burden which the old man prompts him to carry, and cumbered with much serving, he murmurs by the way. He loses his fellowship with the Father, and often while walking in darkness tries to renovate the old man, instead of leaving him where God saw fit to leave him, condemned, crucified with Christ. But the new man, or spirit of life within, whispers, Jesus has borne thy sins on the cross. The Father has accepted the sacrifice of the great Burden-bearer. Fear not. Honor thy Redeemer by a cheerful walk. Let the offering of praise ascend to him who hath bowed his ear and heard the feeble wailings of confessed needs, the lisping of felt unworthiness, the pleadings of a sin-sick soul, to know Jesus and the power of his resurrection, and the fellowship of his sufferings. "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—1 John i. 8. May our heavenly Father in great mercy bring us into a sacred nearness with our blessed Advocate, who wears the mitre of unimpeachable holiness, and bless us with the indwelling presence of his Spirit, that we will seek for no salvation out of Christ, and be taught daily to have no expectation from the flesh. As far as is consistent with his holy will, may he unfold the glory of his kingdom, in unveiling the things that are unseen, to the tried and tempted, while walking in a land of pits and snares, of idolatry and witchcraft; that we may be kept from walking in the counsel of the ungodly, from standing in the way of sinners, or sitting in the seat of the scornful, but in all lowliness of mind follow on to know the Lord. "That like as Christ was raised from the dead by the glory of the Father, even

so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him."—Rom. vi. May the Holy Spirit open our eyes to behold the risen Jesus as our Redeemer, our burden-bearer, and so ravish us with his glory that we will "carry no burden on the Sabbath day."

MARIANNE MURRAY.

SEPTEMBER 11, 1876.

The Old School Baptists as a general thing, I believe, adhere pretty closely in their discipline to the Master's rule, recorded in Matt. xviii. 15-17. But in nearly forty years acquaintance with them, and about thirty-four years membership with them, I do not recollect of ever seeing anything written, or of hearing anything said, upon the parable that commences at the 23d verse, and closes at the 35th verse, of the same chapter; nor has my attention ever, to my recollection, been called to it before reading it this evening, and I have read it many times before. It seems to me that there are some very weighty and solemn truths taught therein, and some awfully fearful judgments pronounced against the offender, or one who violates those precepts; so much so, that I felt impressed to take my pen and try to communicate some of my thoughts, or at least to put them on paper, for it has been some years since I attempted to write anything for publication, and may not at this time be able to get my thoughts so arranged as to be edifying, or even intelligible to the household of faith; if you think not, my dear brother Beebe, throw it in the waste basket.

The Savior said, "The kingdom of heaven is likened unto a certain king," &c. I will say, without stopping to argue the question, that he intends to set forth his church in her militant state. I will, however, answer one objection that may be urged against this application of the parable, and pass on; that is, the parable illustrates the acts of a king in dealing with his servants, or subjects; but bear in mind that it takes the king and subjects to constitute the kingdom. True, it does set forth the dealings of a king with his servants, or subjects, and also the dealings of the subjects one with another. In a parable he sets forth the tremendous debt that he has paid for us, and justly held against us, yet fully and freely forgave us. Ten thousand talents! O what a debt for a poor servant who had not wherewith to pay, and yet freely forgiven, and he goes out a freeman, (he that is called being a bondman, is Christ freeman.) O how beautifully this part of the parable illustrates the loving kindness and compassion of our dear Lord and Master! But when we come to pass on to the conduct of this subject of mercy, and the way he treated his fellow-servant, who only owed him one hundred pence, instead of ten thousand talents, what a sorrowful

illustration it gives of our dealings with one another. How prone are we poor mortals, although abundantly pardoned by our King, to exact the full satisfaction for his trespasses against us. Under such circumstances, how can we pray as the Savior taught us, for the forgiveness of our debts and trespasses, as we forgive our debtors, and those who trespass against us? And O, what would be our fate if answered? The last clause in the parable tells us: "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother his trespasses." The Lord is our Lawgiver, the Lord is our Judge, the Lord is our King; he will save us. But is it not the case that we forgive a brother, or say we do, and afterward make him feel by our coolness of treatment or our reserve that he is not from the heart forgiven? Sometimes, no doubt, it is, and the lesson of this parable is to guard us against such an error. I think if there had been no danger of an error of this kind, there would not have been such a lesson given. But what are we to learn by this lesson, unless to exercise forbearance and charity toward a delinquent brother that is penitent, and manifests humility of spirit, and forgive him? Charity vaunteth not itself. But how shall we treat an offending brother whom we have forgiven? How would you treat a debtor that owed you a sum of money? Why, in this parable, the debtor forgiven was treated just as if he owed nothing, and was continued in his place until he ceased to be forbearing with his brother servant, and then his lord took him in hand.

But I will say no more, for in looking over this scrawl, which has been written at three sittings, I find that it comes far short of expressing what I felt, and thought I saw in this subject, when I read it. If, however, you see fit to put it in print, (which I hardly expect) and it should draw the attention of brethren to the lesson, I shall be satisfied; for then abler pens than mine may take it up and set forth in a clear manner the instruction intended to be conveyed by it, which mine cannot, as you will see when you have read this.

Now, though a poor, stumbling, erring creature, needing all the forbearance and charity taught here, and elsewhere in the teachings of our dear Master, I trust that I do love the cause of truth, and greatly desire the peace and harmony of the Zion of God; and to see them walking in his commandments, and still remain,

Yours in hope of eternal life,

A. P. L.

P. S.—Dear Elder, I have no ambition for notoriety. I therefore, for this, and some other reasons, write anonymously. I will say, too, that I am not a subscriber to the SIGNS, and only an occasional reader, but dearly prize the precious truths they contend for.

A. P. L.

ANIMADVERSIONS

ON THE COURSE OF SOME OF THE PREACHERS AMONG THE MISSIONARY BAPTISTS.

It is announced that a certain Rev. gentleman is to address a political club in this village, and that a certain other Rev. has been (or was to be) invited to "do likewise." It is the settled conviction of many sincere, and earnest christians, that a minister of the Gospel is very much out of place when he enters the hustings as a political stump speaker, and that by so doing, he brings discredit upon the christian ministry, to say nothing of the loss of confidence in him which invariably follows, as one who preaches with a single purpose for the glorification of the holy calling to which he has been ordained. No preacher can acceptably serve both God and mammon, nor can he possibly avoid "giving offense" where he descends to the level of a political spouter.

We extract the above appropriate remarks from an editorial article in the *Putnam County Courier*, and think the reproof is praiseworthy and justifiable. The "Rev. gentlemen" alluded to are Baptist preachers, professing to be the successors of John the Baptist, and followers of Jesus, whose ministers were not to leave their calling even for the purpose of supplying the tables of the hungry and destitute. Do such "political spouters," as the editor righteously designates them, belong to that class spoken of in the bible who were to give themselves wholly to the ministry of Christ, or have they "stolen the livery of heaven to serve the devil in?" Readers, judge ye.

Rev. Frank Fletcher, "the fighting parson," will deliver, for the benefit of St. Paul's M. E. Church, to-morrow evening, his popular lecture, "Sherman's March to The Sea." It is a subject of thrilling interest, and having participated in that celebrated military achievement, he will be able to handle it in the manner it deserves. It will, no doubt, be one of the most eloquent lectures of the whole course.

And yet another more astounding pious announcement in the card preceding my remarks, which I have taken from the *Middletown Daily Press*. It was not inserted as a burlesque, it is seriously the "Rev. Mr. Fletcher's" card. That man also by profession is a Baptist minister. Let us search the record that God hath given of his Son, from the hour that angels proclaimed his birth in Bethlehem, singing "Peace on earth and good will to men," to his last expiring moments on the cross, and see if we can find one instance of a "fighting parson," or a political lecturer, as officers in his kingdom. The search will truly prove fruitless. If not commissioned by authority of the Head of the church of Christ, whose "banner" is this parson fighting under, and from whence comes his reward? I have been a Baptist nearly sixty years, and during my pilgrimage have never read of heard of a "fighting parson" among the soldiers of the kingdom of Christ; but outside of that peaceful kingdom, among the lovers of strife, in the broad channel of error, such champions are numerous, and are untiring in their efforts to inflame the passions of men by fanning the embers of discord; but, "Verily they shall have their reward." None will envy them their wages, as "the wages of sin is death."

P. A. BEEBE.

CORRESPONDING LETTERS.

The Maine O. S. Baptist Conference, convened at North Berwick, York Co., Maine, Sept. 1st, 2d & 3d, 1876, to the associations, churches and meetings with whom she corresponds, sends love in the Lord.

DEAR BRETHREN:—While the past year has brought many changes in the world, and to us in our earthly relations, we are rejoiced that it is our privilege to say that our faith and fellowship in the gospel remains the same. Change is written upon everything here, but the kingdom of God abides forever. In the kingdom of God there is no change, but the immutable God rules, and does his pleasure, and all things work under his appointment, for the good of them that love him.

What joy is felt in the heart of every believer, that God reigns and does his will in heaven and in earth. We, as professed followers of the meek and lowly Savior, are subject to many oppositions, arising from self and sin, and the powers of darkness, and we feel often that we must fall; but when faith assures us that all is held in complete subjection to the will of God, we can rejoice and glorify God in the fires.

The inspired penman, in strains of exalted devotion, cried, "The Lord reigneth; let the earth rejoice; let the inhabitants thereof be glad." But, dear brethren, while we can trust in the Lord so perfectly, we are encouraged to fight on in the warfare, sure of the victory bye-and-bye.

We feel like calling your attention also to the vast importance of maintaining good works, for necessary uses. It is the command of the dear Redeemer, and also the desire of every believer's heart, to walk worthy of their high vocation. Not for the selfish purpose of saving themselves thereby, but to glorify God, who has saved them, do they attend to these things. In thus showing forth the praises of God, it is needful that we should adhere closely to the commands given in the scriptures. Our own ways it will not do to follow in divine things; God's commandments is the only rule. "See that thou do all things according to the pattern shown thee in the mount." Let us search the scriptures more, and strive to bring all things to their test.

In order to glorify God, it is also needful that love should exist in the heart. If it be not there, the professions of our lips and the outward profession of forms or acts morally good will not be acceptable to him who searches the heart and tries the reins of men. Without the love of God, or charity, all the forms that may be thrown around us will prove but ropes of sand, and all our professions of fellowship will be but hollow mockery. Love is the fountain whence all true obedience flows. And if love be in our hearts, how sweet and easy it is to obey. The inspired penman has said, that all the law is fulfilled in this one word, "love;" and "love worketh no ill to his neighbor." We cannot do bet-

ter, brethren, than to repeat the words of the apostle, concerning charity, or love. "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth."—1 Cor. xiii. 4-8. Brethren, let us all test our love or charity by this, and see if we possess it.

In connection with a careful reading of God's word, and charity, it is also necessary that we should possess and put on humility. O how proud is the natural man, and how full of vanity his thoughts! This leads to war and hate, and all manner of evil. But when clothed with the deep humility felt by the soul which has been wounded with one of God's arrows of conviction, how little room for trouble and strife there is. Each esteeming others better than himself, it follows that there can be no envy or jealousy, and no striving for the mastery; but each will be glad to see his brother exalted, and will rejoice to even take the lowest place. Where there is humility there can be no strife.

In the order of God's house it is necessary that brethren should be careful of each other's feelings. It behooves us that no harsh expression or unkind word falling from our lips should wound our brethren. Whatever we would, therefore, that men should do unto us, let us be careful to do even so unto them. This is indeed a golden rule among the many golden rules that our heavenly Father has given. The royal law is fulfilled in one word, "Thou shalt love thy neighbor as thyself." Let us be as careful not to wound a brother, as we are not to wound ourselves.

Again, be careful not to confound an honest misunderstanding of a portion of the scriptures, with a willful perversion of the truth. We should be careful not to make a brother an offender for a word. So long as the vital principles of our faith and order are not involved, we are to bear with those who are weak in the faith.

We should remember that we are called upon to attend to all these things, by every sacred obligation that can rest upon us. Brethren, may we be careful to heed them.

In conclusion, we would say that our meeting has been pleasant, and the transaction of our business harmonious. Your messengers, our brethren, have come to us bearing your messages of love and fellowship. We feel that by their coming we have been strengthened and built up. The preaching of the word has been of a piece. We believe that the eternal principles of truth have been presented and enforced. We feel that God has blessed us. We desire to continue that correspondence with you which in times past has been so pleasant to us all. May the blessing of God rest upon you and us all, for his name's sake.

Our next meeting is appointed to be held on Friday, Saturday and Sunday before the first Monday in September, 1877.

WM. QUINT, Mod.
ROBERT STAPLES, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 1, 1876.

SAN FRANCISCO, Cal.

I should be much gratified if you would, at your earliest convenience, give your views on Jer. xxiii. 1-8, especially dwelling on verses 1, 2, 4, 6 and 8. I trust that I am not only an earnest student of prophecy, but a sincere seeker after truth. Of course I entertain views and convictions touching these passages, but should be pleased to hear your exposition of them through the SIGNS OF THE TIMES. With great respect I remain,

Yours truly,

HENRY S. STIPP.

REPLY.

We have no special light on this portion of the prophecy of Jeremiah; but to our mind it seems to relate to the terrible judgments of the God of Israel which were soon to be sadly felt by the prophets, priests and people generally who had departed from the law of the Lord, and become corrupted with rebellion and idolatry. The pastors denounced in the first verse were those who, from the position they held, as prophets and priests, should have fed the sheep of God's pasture with good and wholesome food—with knowledge and understanding, by declaring to them the word of the Lord faithfully, and by warning them against departing from the precepts and ordinances of the covenant they were under. But while Jeremiah stood alone, as "a brazen wall and an iron pillar," a faithful and true prophet of the Lord, his heart within him was broken because of the prophets against whom he had to contend; for through their false teachings the land was full of adulterers; for because of false swearing the land was in mourning. "For both prophet and priest were profane, and their wickedness was found in the Lord's house." These are the pastors over whom terrible judgments were impending. Wherefore the Lord said he would bring evil upon them, as slippery ways in darkness, and they should be driven on and fall therein. The tendency of their wickedness had been to destroy and scatter Israel, as sheep are scattered when those who are set over them as shepherds or pastors, instead of feeding them, feed themselves upon them.

In the second verse God, by the mouth of Jeremiah, charges that they have scattered and driven away his flock. This charge is applied to that class of pastors, prophets and priests, against whom a woe is denounced. Peter says, 2d Epistle, ii. 1, "There were false prophets among the people, (of Israel) even as there shall be false teachers among you;" you who have received like precious faith, the faith which the apostles and primitive saints had received. And these false teachers should bring in damnable heresies, &c., and many shall follow their pernicious ways, and shall thus be scattered. The apostle thus shows that Israel under the former dispensation was, in this as in all things, a type of the church under the gospel dispensation; and as Israel was scattered by false prophets and faithless pastors, so the saints of

the gospel church shall many of them be scattered by the false teachings of graceless pastors. Paul also predicted that grievous wolves should enter in, not sparing the flock, and also of their own selves should men arise, speaking perverse things, to draw away disciples after them.—Acts xx. 28-30. But while sore judgments are held in store for false prophets and false teachers, who scatter the flock, God has graciously provided for the restoration of his people who have been scattered in the dark and cloudy day. Behold, he will visit upon the wicked pastors the evil of their doings; but he will gather the remnant of his flock out of all the countries whither he had driven them, and bring them again to their folds. Although the pastors were justly charged with the sin of scattering the flock, God himself claims to have dictated the countries into which they were driven. He sent Israel into Babylon, but in doing so, false prophets were employed to resist the word of the Lord by Jeremiah, and to mislead the king and the people, until they were delivered into the hands of their enemies, and so were subjected to the seventy years of captivity which God had before declared that they should endure. But in all this we are taught the faithfulness of our God, whose eye is upon his people in all their wanderings. He says, I will gather the remnant of my flock out of all the countries whither I have driven them. They were not all Israel (in a spiritual sense) which were of Israel, neither because they are the seed of Abraham are they all children; but in Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed. Though the number of the children be as the sand of the sea, a remnant shall be saved.—Rom. ix. 6-8, 27. This remnant we are told is according to the election of grace, Rom. xi. 5. This remnant God will gather, and bring them to their fold. "Behold the Lord God will come with strong hand, and his arm shall rule for him; behold his reward is with him, and his work before him. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom."—Isa. xl. 10, 11. Of those who in the days of Jeremiah went down to Babylon, only a remnant were brought back to Jerusalem; but that remnant was sufficiently large to typify the remnant which is according to the election of grace. The promise of God that he would bring the scattered again to their folds, was fulfilled to Isaac in their return from Babylonish captivity in the days of Nehemiah, Ezra and Joshua, and in its fulfillment to the carnal Israel, is typified the gathering together in one of all things in Christ, which God has graciously promised to do in the fullness of the dispensation of times. While the tendency of all false doctrine, and the labors of false prophets, pastors and teachers, is to scatter and rend the

flock of Christ, the only power that can gather them is in him who shall say unto the north, Give up, and to the south, Keep not back. Bring my sons from far, and my daughters from the ends of the earth, even every one that is called by my name; for I have created him for my glory, I have formed him, yea, I have made him.—Isa. xliii. 6, 7. When in the fulfillment of this promise and prediction our God has brought and yet shall bring again Zion, deliver the captives, and reclaim the wanderers, they shall return with singing to Zion; and they shall be fruitful and increase, and God will set up shepherds over them that shall feed them. When Jesus was exalted, after his sufferings, he ascended up on high and received gifts for men; and he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.—Eph. iv. 8-13.

“Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a King shall reign and prosper, and shall execute justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.**” The days predicted refer, unquestionably, to the advent of Christ, his resurrection from the dead, and the glory that should follow his sufferings; when he should ascend his mediatorial throne in the regeneration, and reign in righteousness, and his princes (the twelve apostles) should sit on twelve thrones of judgment, and as princes rule in judgment. This prophecy is the parallel of Isa. iv. 2: “In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth excellent, and comely for them that are escaped of Israel. And it shall come to pass that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem, when the Lord shall have washed away the filth of the daughters of Zion, and purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.” “And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots, and the Spirit of the Lord shall rest upon him,” &c.—Isa. xi. 1, 2. Also in chapter xxxiii. 15 of this same Jeremiah, the same prediction is repeated in nearly the same words: “In those days, and at that time, will I cause the Branch of Righteousness to grow up unto David, and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith she (Jerusalem) shall be called, **THE LORD OUR RIGHTEOUSNESS.**”

Why our glorious Redeemer is called **THE BRANCH**, we will not now attempt to explain; but beyond all doubt this name or title is given him in the scriptures, and is applied to him as the Son of David, and he is the Branch which God promised to raise up unto David. “Thus speaketh the Lord of hosts, saying, Behold the man whose name is **THE BRANCH**; and he shall grow up out of his place, and he shall build the temple of the Lord; even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both.”—Zech. vi. 12, 13. As the Branch raised up unto David, to sit upon the throne of David, to order it, and to establish it with justice and with judgment from henceforth even forever, he was made of the seed of David, after the flesh, and grew out of the root of Jesse; for, “it is evident our Lord (in reference to his flesh) sprang out of Judah; of which tribe Moses spake nothing concerning the priesthood.” The law could recognize none in the Levitical priesthood but Aaron and his sons; and as Christ is made a Priest, not after the law of a carnal commandment, but by the power of an endless life, he grew out of his place as springing out of Judah, and is made a Priest forever, after the order of Melchisedec, and not after the order of Aaron; for the priesthood being changed, there is made of necessity a change of the law. In the order of Melchisedec, as not only king, but also as priest, the counsel of peace signified by the two offices are now united in Christ, who sits a Priest, as well as King, upon his throne. “King of Salem, and Priest of the Most High God; first being by interpretation, King of Righteousness, and after that also King of Salem, which is King of Peace.” This King, this righteous Branch, God has raised up unto David, according to the promise and oath of God unto him; and “In his days Judah shall be saved, and Israel shall dwell safely.” Judah and Israel are defined as the remnant according to the election of grace, whom God promised to gather from all the countries whither they had been driven, and place them securely under the reign of this righteous Branch. Now that we may the more clearly appreciate the salvation and the safety of Judah and Jerusalem, we ask, How long shall this government and peace endure? It is in his days, and of him it is written, “He asked life of thee, and thou gavest him length of days forever and ever.”—Psa. xxi. 4. Then his days are forever and ever. “And of the increase of his government and peace there shall be no end; upon the throne of David, his father, to order it, and to establish it with judgment and with justice from henceforth even forever.”—Isa. ix. 7. “But unto the Son he saith, Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom.”—Psa. xlv. 6, 7, and Heb.

i. 8. “His seed also will I make to endure forever, and his throne as the days of heaven.” “Once have I sworn by my holiness, that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven.”—Psa. lxxxix. 29, 36, 37. Such are the length and continuation of his days, in which Judah shall be saved, and Israel shall dwell safely. And the wonderful significant name whereby he shall be called is expressive of the only righteousness by which Judah or Israel can be justified in the sight of God. “Their righteousness is of me, saith the Lord.”—Isa. liv. 17. God hath chosen the weak, base and despised things of this world, to bring to naught the things that are mighty, “that no flesh shall glory in his presence.” “But of him (says Paul to the saints) are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.”—1 Cor. i. 29, 30. His name is therefore unto them a strong tower, into which they run and find safety.

“Therefore the days come, saith the Lord, that they shall no more say, The Lord liveth which brought up the children of Israel out of the land of Egypt; but the Lord liveth which brought up, and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.”

The memorable deliverance of Israel from Egypt had long been regarded as a most conclusive evidence that God had chosen that people for his peculiar inheritance; and when they would distinguish their God from all the gods of the heathen, they spake of him as the God who brought them up out of Egypt. But a still greater display of his power and grace in the salvation of Judah and Israel, should so far surpass and transcend the temporal deliverance which he wrought for them by the hand of Moses, that they should cease to regard that as the most memorable of his mercies towards them.

Allusion in the eighth verse to “the north country,” and all the countries whither God had driven them, may be had to their seventy years captivity in Babylon, and to other places where they were scattered, and from whence they should be and were gathered back to Jerusalem and the cities of Judah at the end of the seventy years captivity; but all these temporal deliverances of Israel were but shadows of good things to come, which were realized in the days of God’s righteous Branch. In his days, and under his government, all the chosen people of our God shall be saved, and gathered into their own land, in a gospel sense. As the land of Canaan was given for a perpetual and inalienable inheritance to Israel, so the gospel kingdom is given as an everlasting inheritance to the redeemed people of our God; and they shall be gathered into the

fold of Christ, and dwell forever in the spiritual or anti-typical Canaan, the gospel church.

We are aware that some good brethren believe that this prophecy is to be literally fulfilled in gathering back the carnal Jews, and reorganizing them in Palestine as a nation. But how can that be, without a re-establishment of the Jewish priesthood, with all the ritual of Judaism which Christ nailed to his cross when he blotted out the hand-writing of ordinances, which were against us Gentiles, and which stood as a middle wall of partition between Jews and Gentiles? “He is no more now a Jew who is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.”—Rom. ii. 28, 29.

All who are, or ever shall be, gathered into the kingdom of him whose name is called The Lord our Righteousness, under the gospel dispensation, are Jews inwardly, and are of the circumcision which is made without hands, who worship God in the spirit, and have no confidence in the flesh. They are the fullness of the body of Christ, and shall come from the east, west, north and south, from the one end of heaven to the other, and shall sit down in the kingdom with Abraham, Isaac and Jacob; for, “If ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.”

APPOINTMENTS.

Providence permitting, I will endeavor to meet the following appointments:

Tuesday evening, Nov. 14th, at Delmar.

Wednesday morning, 10½ o’clock, at Little Creek.

Thursday morning, same hour, at Forest Grove.

Thursday evening, at Pittsville.

Saturday afternoon and Sunday morning, at Indiantown.

Monday evening, at Snow Hill.

Tuesday, 2 p. m., at Nassaongo.

Wednesday, same hour, Salisbury.

Wednesday evening, Spring Hill.

E. RITTENHOUSE.

NOTICE.

DEAR BROTHER BEEBE:—We have at length obtained a telegraph office at Rummerfield, on the Lehigh Valley R. R., which is our nearest R. R. station. I wish to say, therefore, to the friends through our association, that a telegraphic despatch should be addressed to me at “Rummerfield, Pa., via Towanda, Pa.”

I wish also to say that I have a few copies left of “The Trial of Job,” price \$1.25.

SILAS H. DURAND.

Herrick, Bradford Co., Pa.

OBITUARY NOTICES.

It is my painful duty to give notice through your columns to the many thousands of brethren and friends here in the west, of the death of our highly esteemed and much beloved brother, **Elder Benjamin Keith**, which occurred at his residence in Meade Co., Ky., on the morning of June 28, 1876. Seven days more would have completed his 84th year, having been born July 4, 1792.

The subject of this notice was a remarkable character. He was baptized at the age of seventeen, and immediately commenced exhorting, and was soon after licensed to exercise his remarkable gift, but was not ordained until in his 27th year, since which time, for fifty-seven years, he gave incontestible evidence of his call to the work of the gospel ministry, having made full proof of his ministry. The first time I heard him preach, he preached in my father's house one evening, from the text, "I went down into the garden of nuts, to see the fruits of the valley," &c., (this was at the time many of us were arranging to leave the United Baptists) and while he was speaking he seemed carried away with the subject, as were many of us; at least I felt just as the last verse of the text expresses it, "Or ever I was aware, my soul made me like the chariots of Amminadib," or, set me on the chariots of my willing people. My very soul breathed the language of the Moabitess, "Entreat me not to leave thee, or to return from following after thee. For whether thou goest I will go, and where thou lodgest I will lodge. Thy people shall be my people, and thy God my God. Where thou diest will I die, and there will I be buried,"—with the Regular Baptists. It seemed that the Lord had sent him among us to let us know that there were many of our faith (anti-missions) in counties below us, who were leaving the churches because of missionism. Not long after this, the Otter Creek Association of Regular Baptists was constituted, and it was within its bounds (in Ky.) and that of Salem, Little Zion and Blue and Lost River Associations, of Indiana, that he labored, and certainly no man's labors were more blessed. I think it scarcely possible that any man since the days of Paul (though I have seen many faithful servants) ever labored with more zeal, whose heart and soul were more fully engaged, to serve the church and to honor God; who manifested more implicit confidence and faith in God that he would sustain and protect him and his family. No amount of labor in travel, whether on horseback or on foot, was ever regarded. He would travel as many as twenty miles Saturday morning, on foot, to his appointments, leaving his horse in the field plowing. Neither cold nor heat, rain nor snow, nor any circumstance of his own person or that of his family, except alone that of sickness, would keep him from his appointments. And yet there never was a more loving husband, tender-hearted father, or a more industrious man. He once told me that on one occasion, when he was in rather straitened circumstances, he left his family, to be gone several days, without leaving enough about his house for their next meal, and no one in the neighborhood knew it; but when he returned, his family had not only lacked for nothing, but had an abundant supply! This is but one instance out of many hundreds, perhaps thousands, of a similar character. Even when he had an abundance on his farm, and circumstances prevented him making the necessary preparations before leaving home, he never stopped to inquire who was to prepare it for him, having no time to look for one to do so; notwithstanding, when he returned he never found that his family wanted or lacked anything. I repeat it, he ever trusted God for life and all things. He observed Paul's charge, he preached the word, was instant in season and out of season, reproved, rebuked and exhorted, with all long-suffering and doctrine. He preached the doctrine of God our Savior. In his preaching he was generally carried away with his subject. He scarcely ever ceased to preach when in company with the brethren. It was his life, his meat, his drink, to honor and glorify God, and on his death-bed about his last audible

words were, "I want to glorify God as long as I live."

JOS. E. SETTLE.

NEW HOPE, Ky.

Mrs. Sophia W. Vaughan, widow of the late Jonathan Vaughan, departed this life Aug. 6, 1876, at her residence in Darien, Genesee Co., N. Y., aged 85 years and 7 months. She was stricken with paralysis some three and a half years ago, and failed gradually until she had another stroke, which she survived but a day or two, when she quietly sank to rest in the arms of her Savior. She leaves one son and two daughters, and numerous relatives and friends, to mourn their loss.

Since the death of brother Vaughan, she has remained on the old farm with her youngest daughter and her husband. She required constant care day and night, and all was done for her comfort that could be done.

Brother Vaughan and his wife were among the first settlers in Genesee County, having lived on the same farm some sixty-three years. They were Baptists before the separation, and remained with the Old School, as you well know, for they have taken the SIGNS from its commencement, believing that salvation is wholly of grace. Their house was always open to all Old School Baptists. They were generous to a fault. Their places cannot be filled in the church or community. We trust they are among the righteous dead. "Blessed are the dead that die in the Lord."

Although her voice was weak, and her speech imperfect, she used almost daily to sing hymns, one of her favorites being,

"Must Jesus bear the cross alone,
And all the world go free?
No; there's a cross for every one,
And there's a cross for me.

The consecrated cross I'll bear,
Till death shall set me free,
And then go home, my crown to wear
For there's a crown for me."

Her funeral was attended at her late residence, by a large concourse of mourning relatives and friends.

JAMES TYLER.

BROCKPORT, N. Y.

My dear aunt, **Mary Yeoman**, died near Forest City, Mo., on the 12th of February, 1873, aged 53 years, 8 months and 11 days. She had been a member of the Baptist Church thirty-three years, and was an exemplary christian, kind and forgiving to all, especially her brethren.

ALSO,

Her husband, **Jared Yeoman**, died near Forest City, Mo., on the 17th of May, 1876, aged 62 years, 5 months and 11 days. He died from a paralytic stroke, after suffering twelve days. He had been a member of the Baptist Church thirty-five years. They moved from Indiana to Holt Co., Mo., in 1870 or 1871, where, I believe, the Lord directed them to go, and where their bodies are laid in the cold ground, to wait till the Archangel shall bid them arise and meet all the blood-washed throng in the skies.

They left three daughters and four sons to mourn the loss of kind parents, but not without hope that they are at rest.

"Death has laid them down to slumber;
Solemn thought, to think that I
Soon must be one of that number;
Soon, ah, soon with them to lie."

CLYMENA COCKERILL.

Our dear sister, **Emelia Weed**, widow of the late Gideon Weed, of Covesville, Schoharie Co., N. Y., departed this life Sept. 9th, 1876, aged 66 years, 5 months and 4 days. She was a member of the church at Gilboa, and had been for many years, and was beloved by all. She died under the following circumstances: The day after the close of the Lexington Association, (though she was not at the meeting) her son-in-law and daughter left home about 10 o'clock, and came back in the after part of the day, and found her, to their great surprise, suspended to a beam by the neck, with a skein of yarn, cold and stiff in death. She had been laboring under an aberration of mind at times since last spring,

though she was thought to be as well as usual the morning of her death.

I did not intend writing a long notice, as some of the friends may write and give more of the particulars. But by this sad and sudden bereavement, children and friends, with the church and neighborhood, mourn their loss, but it is gain to her, we believe, and that of an eternal nature.

J. D. HUBBELL.

DIED—At his residence, five miles east of Hamilton, Ohio, July, 31, 1876, **Moses Vail**, in the 69th year of his age. He was born in the year 1807, in Cincinnati. His disease was congestion of the brain. In his last days his sufferings were such that he did not have his right mind. During his lifetime he always manifested a strong love for the truth of God, and delighted to talk of the things of the kingdom of our Lord and Master, and of salvation by free and distinguishing grace. He took a warm interest in the affairs of the church of which he was a member for over forty-five years, and always filled his seat at the meetings of the church, sickness only preventing him. He was loved and respected by all who knew him, and the little church feels his absence, but mourns not as those who have no hope, believing that for him to die was gain, and to be absent from the body is to be present with the Lord.

He leaves a dear companion and several children, with the little church, and may the God of all comfort and consolation, sanctify this bereavement to our good and his glory, and be a husband to the widow and a father to the fatherless.

Yours in the bond of fellowship,
LEVI BAVIS.

DIED—At his residence in Attala County, Miss., April 10, 1876, **Jabez Weeks**, in the 65th year of his age. The subject of this notice had been a strict member of the Primitive Baptist Church for over forty years, and was a member of Lebanon Church from its constitution. He was always firm in the faith and practice contended for by all consistent Primitive Baptists, believing it to be according to the bible. He had been a reader of the SIGNS for a number of years, and always indorsed the principles it advocates. In his sickness which caused his death, he was confined more or less for a number of years, and was conscious of his approaching death, with an ardent desire to go. He leaves an aged companion and eight children, with many friends and relatives, to mourn his departure.

The funeral of **Mrs. Charles H. Beebe** was solemnized at Christ Church, Norwich, Connecticut, on Monday, Sept. 25th. Her death was a sudden and severe blow to her husband and friends, she having been apparently in her usual health and able to walk out the previous day. Friday, however, she was suddenly prostrated, at once entering into a comatose state, and died in about fourteen hours, without a sign of recognition for her husband.

Mrs. Beebe had long been a resident here, being a native of Baltimore, but during the short year of her married life in Norwich and of acquaintance with new found friends in Mystic, she had greatly endeared herself to those in her own circle, and became highly esteemed and beloved by all who knew her.

DIED—In Sanford, Maine, Aug. 17, 1876, **Mrs. Sarah Morrison**, aged 89 years, 2 months and 17 days. She never made an open profession of the religion of Christ, but it was evident that she had a hope in him. She read the bible a great deal—it was her chief companion. She was a fine woman, and lived to a great age, and came down to her grave ripe for harvest.

ALSO,

DIED—In Wells, Maine, Sept. 20, 1876, **Mrs. Louisa West**, wife of Benjamin West, aged 68 years, 3 months and 1 day. She was a firm Old School Baptist in belief, and gave good evidence that she was a child of God. She was willing to die, and closed her eyes in peace. May God bless her husband and daughter who are left to mourn.

WM. QUINT.

It becomes my painful task to write the obituary notice of my beloved husband, **John William Cox**, who died near Vienna, Fairfax Co., Va., at the house of his mother-in-law, (Mrs. Elizabeth B. Powell) on the 27th day of September, 1876, aged 50 years, 10 months and 16 days. He was formerly from Loudoun County, Va. His disease was of the liver, of which he had suffered for two years. Although life seemed a burden to him, yet he bore his affliction with great christian patience, saying it was right, and that he was willing to suffer, if it was the Lord's will. When asked if he would like to get well, he would say, "Just as God wills it." His trust was in the mercies of his precious Redeemer. He was a firm believer in the Old School Baptist doctrine, although he was not a member of any church. He was a lover of the SIGNS OF THE TIMES, and would hear no other doctrine. His theme was free and sovereign grace alone, without any works or merit of the creature. His last two weeks on earth were of the most intense suffering, his disease having turned on the bowels. But he was never known to murmur. He seemed anxious to go to his Savior and be at rest, but said he was willing to wait the Lord's time. A few hours before his spirit took its flight, he would repeat, "Peace! Rest!" and many other endearing words, which gave the full assurance of a blessed immortality.

The stroke weighs heavily upon me; but it is the Lord, let him do what seemeth him good. I must be still, and know that he is God, and that he doeth nothing but what is just.

Joined with the angels above,
O what a blessed repose!
Home in the mansion of love,
None can his joy disclose.

ANNIE COX.

DIED—At her late residence in Walkkill, on Tuesday, Oct. 17th, **Mrs. Emeline Kirk**, wife of Alanson Kirk, and daughter of the late Joel and Esther Hoyt, aged 54 years, 11 months and 9 days.

Sister Kirk was baptized by Eld. G. Beebe, many years ago, in the fellowship of the New Vernon Church, of which her parents were members, and was enabled by grace to honor her profession by an orderly walk and godly conversation, and was highly esteemed and dearly beloved by all her fellow-members until her change came. She was one of the most spiritually minded members we have ever known, her theme always being Jesus and his salvation. She was sound in the faith and constant in her devotion to the cause of God and his truth. Her health has been failing for several years, and she was afflicted with a very distressing cough, yet she continued to fill her seat in the church until confined from weakness to her house, and during the last summer principally to her bed. We visited her a few days before her departure, and although very weak, and interrupted by coughing, seemed remarkably clear in her conversation on spiritual things; and although longing to depart and be with Jesus, reconciled to wait the pleasure of her Lord.

She leaves a husband and a daughter, an only child, who, though young, was remarkably attentive in caring for the comfort of her departing mother. She leaves also one brother and two sisters, who with many very dear relatives and friends mourn the loss of her society. The church has now within a few weeks been called to mourn the departure of three most precious sisters. May God give us the spirit of resignation to his holy will.

OLD SCHOOL MEETING.

Please publish in the SIGNS a meeting to be held at Coatsburg, Ill., on the C. B. & Q. Rail Road, to commence on Friday evening before the fifth Sunday in October, and to be continued over until the first Sunday in November. Elders P. L. Branstetter and F. M. Turner, of Missouri, and others, are expected, and we cordially invite all to attend.

Yours in hope of eternal life,
C. G. SAMUEL.

YEARLY MEETINGS.

The Baptist Church of Olive & Hurley, in Ulster Co., N. Y., will hold a yearly meeting at their meeting house in Olive, on the first Wednesday and Thursday in November, 1876. We give a general invitation to the brethren of our faith and order, especially our ministering brethren, to attend.

Those who come from the east by railway will be met at the Olive Branch Station, on arrival of train that leaves Kingston at 3:55 p. m., and those from the West at Shokan, on the arrival of the Delaware & Ulster train on Tuesday preceding the meeting.

A. BOGART, Clerk.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 44. MIDDLETOWN, N. Y., NOVEMBER 15, 1876. NO. 22.

POETRY.

THE SCHOOL OF SORROW.

I sat in the school of sorrow,
The Master was teaching there;
But my eyes were dim with weeping,
And my heart oppressed with care.
Instead of looking upward,
And seeing his face divine,
So full of tender compassion
For weary hearts like mine,
I only thought of the burden,
The cross that before me lay,
The clouds that hung thick above me,
Darkening the light of day.
So I could not learn my lesson,
And say, "Thy will be done,"
For the Master seem'd not near me,
As the heavy hours went on.
At last, through grace, I lifted
My streaming eyes above,
And I saw the Master watching,
With a look of pitying love.
To the cross before me he pointed,
And I heard him sweetly say,
"My child! thou must take thy burden,
And learn thy task to-day."
"Not now may I tell the reason;
'Tis enough for thee to know
That I, the Master, am teaching,
And appoint thee all thy woe."
Then, kneeling, my cross I lifted,
For one glimpse of that face divine
Had given me strength to bear it,
And say, "Thy will, not mine."
And so I learned my lesson,
And through the weary years
His gracious hand sustain'd me,
And wiped away my tears.
And the ever glorious sunlight
From the heavenly home stream'd down,
Where the school-tasks are all ended,
And the cross is exchanged for the crown.

YE ARE GOD'S BUILDING.

The church of God doth represent
A building all complete;
With precious stones and rich cement
It is indeed replete.
The "Corner-stone" on which it stands
Was laid ere time began;
Fashion'd by God's eternal hands
Was the stupendous plan.
O how this living Stone was tried
By sin, and death, and hell!
What he withstood and well defied
No mortal tongue can tell.
Stern Justice, with avenging sway,
To him no mercy gave;
He bore the stroke, to make the way
His own dear church to save.
The "Corner-stone" was thus approved
As finish'd in God's view.
If this foundation be removed,
What can the righteous do?
The righteous law is first applied
To sinners dead in sin;
And after they to this have died,
The gospel is brought in.
From this they learn their hope to build
On Christ, and nothing less;
Here they discern what glories gild
His blood and righteousness.
When model'd thus by God's own hand,
Each sinner forms a stone
Of that best building, which shall stand
And ne'er be overthrown.
When the last stone is gather'd in,
To make it all complete,
Each heart shall join God's love to sing,
And each his praise repeat.

Gospel Standard.

CORRESPONDENCE.

ORWELL, Ont., Oct. 8, 1876.

DEAR BROTHER:—Having to make a remittance to you for our family paper, which should have been sent before, but has been put off for want of means, I propose to write a little of the way I feebly hope the Lord has led me in this wilderness world. I offer no apology for so doing, feeling sure that if it is not thought according to the teaching of the Spirit of the Lord, and of some comfort to some poor, tried, simple and dependent creatures like I feel myself to be, you will not give it a place in the SIGNS, and I shall be perfectly satisfied with your judgment.

I was born in September, 1845, and like all the rest of the race of Adam, was born in sin and shapen in iniquity; and though taught this truth from infancy by my parents, they being Old Baptists, I never realized or knew this solemn truth till in my seventeenth year, when eternal realities began to be laid on my soul with weight and power, and I now began to feel what I had been taught, that I was a vile sinner before God. Well do I remember going to the woods and lonely places to bemoan my sad condition; and in reading the sufferings of the dear Savior for the sins of his people my heart was melted oftentimes into contrition, and my eyes to tears, to think of the hardness of my heart and the vile-ness of my nature. Truly, if ever there was a wretched sinner upon God's footstool I was one; and when I look back over my life all I can say is, that it is of the Lord's mercies I am not consumed. About this time the Lord was pleased to remove a dear and favorite sister from this world by death, and that with only a very feeble hope of her having an interest in the atoning blood of Jesus. This seemed to fill my already burdened heart full of sorrow and woe, and I was often left to murmur at the dealings of God with me; and only God knows the groans and sighs that were poured out in secret to him, who only could relieve the afflicted soul. I felt at this time an aching void the world could never fill, and yet I walked after the imaginations of my own evil heart, and concealed my feelings from the world, and I think never mentioned my feelings to any one but my dear mother; and often have I felt how she must have wondered at my walk and conduct at and after that time. But alas! what is poor man when left to himself? But I must pass on, as I fear I will be tedious, by just

saying, that for some time after this I was left to myself and my own evil way in a great measure, and appeared to think of nothing but this world and its vanities and pleasures, though I believe I never was left without a secret sigh and cry that the Lord would lead me and guide me to himself. In my twenty-first year I left my home and went to a distant land, thinking only of this world and the gratification of my worldly ambition; but I hope the Lord had ordered it otherwise. After being away a short time my father died, but this had but little effect on me; for although taken away under trying circumstances, I felt a satisfaction that he was a subject of grace and an heir of glory. A very short time after this I became a little poorly in health, and one night after retiring to rest I felt a strange sensation come over me, and I thought I was about to die, and thought I felt my limbs growing cold, and vitality seemed to be leaving my body; and then to fill up the horror of darkness my sins seemed to fall upon me like a mountain, crushing me beneath the awful load of guilt, and hell seemed to open just where I lay, and I thought I could see the spirits of darkness going round, and the devil himself trying to draw me into the pit, and I seemed to be hanging, as it were, right over the dreadful gulf, with only a thread to hold me up. O the terror that seemed to freeze my very vitals can never be told, and can only be known by those who have felt it for themselves. As I lay in this semi-conscious state, (for I could scarcely say where or what I was,) I think and hope I felt a little of that fellowship in suffering with the dear Savior, where it is said he poured out his soul unto death; and it is my conviction that every poor child of grace must in a measure have his or her soul poured out unto death. Excuse this digression, but right here I wish to ask the poor means men and free-willers, What could you do in such a case as this? for I had not the power to raise a single cry to the Lord for mercy, and yet the very groanings of soul were prayer, though I knew it not. I would willingly try and write a little more about my feelings at this time, but I fear I will draw too much on your space and time, and will only say that I could scarcely eat or sleep, and though I groaned almost night and day for mercy, I think for two weeks I never got on my knees to pray but once, and then I do not know that I uttered one word. Jeremiah I think expresses my feelings

where he says, "When I cry and shout he shutteth out my prayer."

But to pass on. In about two weeks I decided to return to my home, as my burden seemed intolerable, and I could do nothing, and said I was sick, which indeed I was, but it was in soul. I returned on my way to my native land as wretched as a person could well be, I think. It was the last day of the year, and well do I remember the solemn feeling I lay down with on that night, feeling I should not see the dawning of another day and year; but to my surprise and relief, after passing a restless night, the new year dawned upon me still on God's footstool, and with feelings of gratitude I bowed down and thanked the Lord for sparing my life. I got up and went down stairs, and as I was sitting by the stove in the bar-room of the little hotel where I stopped over night, thinking of my sad state, these words dropped with sweetness and power to my heart for a few moments only, "I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins."—Isa. xlv. 22. This was the first drop of comfort, and O how sweet none only those who have felt can tell. I had never remembered reading the words, and knew not where to find them, but while they lasted it was all I wanted; but in a few moments all was again dark. During the same day, as I was walking along the river Detroit, (it was Sunday, and I could get no train to go on my journey,) thinking of my sorrowful condition, suddenly there was presented to my mind the vision of one hanging on a cross. All natural objects were hid from my view as I gazed on the delightful vision, for such it was to me; and as I look back upon it I cannot help repeating the paraphrase respecting Simeon, or rather one line, "And straight his Lord he knew." And it seems to me this was my case as I looked on the vision; and I seemed to stretch out my hands, and say, Lord, didst thou die for me? And he smiled on me with such a smile of love and compassion as seemed to say, "For thee, poor sinner." O how every feeling of sorrow fled before that smile of love. Dear brethren and sisters, I cannot express the change from midnight gloom to noonday sun, but you who have tasted and felt that the Lord is gracious can feel what it is; but in my case it only lasted for a few minutes, or at least but a very short time, and all was again darkness and gloominess, though I think I never got quite so low again. On the following day I returned home,

and told my mother my feelings, and that I was a lost sinner. She tried in vain to comfort me, for her arm was too short, and well did she know this. I could get no relief, and have retired to bed sometimes feeling that I should awake in hell, and would try to not go to sleep, till nature, wearied out, overcame all feelings of danger, and sleep would possess me; but only to be disturbed by fearful dreams of judgment and wrath to come. But at this time I could at times feel a little relief in prayer, and the parable of the unjust judge encouraged me much to continue in prayer, even against hope, and these words were applied sweetly to my mind as I meditated one day, "Where sin abounded, grace did much more abound." This seemed so suitable to my sin-sick soul that tears of joy flowed from my eyes; but all these seemed but little lifts, as it were, and I would again return to my own place. But my burden was gradually growing lighter, and I began to find more liberty in my petitions to the Lord for mercy, and a hoping against hope that I was being led in the way. I delighted to read the experiences of God's people, especially those who had been deeply led to see the unutterable depths of the depravity of the human heart, for I felt that there was not another sinner in the world as bad and vile as I. I will mention two writers in the *Gospel Standard* that peculiarly suited me at this time: R. Dredge and Nathaniel Mariner. I was now led to seek the Lord incessantly by prayer that he would have mercy on me, though I often found it hard work. One night in particular I retired to the barn, and it seemed like presumption to bow the knee, and I hesitated, feeling afraid that the Lord would consume me for so doing, and I knew not what to do; but pray I must, and I had the feeling that if I died I would die praying for mercy, and falling on my knees I pleaded for mercy, and mercy I hope I obtained, or I should rather say a sweet hope of mercy; and though no passage of scripture that I remember of was applied, I think I could feel like Jacob of old, that it was none other but the house of God and the gate of heaven to my soul. And from that time I was enabled more or less, as the Lord enabled me, to hope in his mercy, and from time to time to have access to him in prayer, though oftentimes my hope would get very low. After this I began to be in trouble about my gradual deliverance, and began to think I might be only deceived, till after some months, at the June meeting in Ekfrid, Elder J. L. Purington, of sweet and beloved memory, was led to speak on this very subject, and made the illustration of two persons carrying fagots, (that is, a bundle of sticks,) and the one dropped the whole bunch at once, but the other one at a time, till all were gone. This was a great relief to my mind, and lifted the load I had been carrying for some time. I would willingly write more of that blessed man's sayings that are indelibly impressed on my heart,

but space and time forbid me trespassing on your patience. To this time, and for one year after, I cannot say much, only that I never felt it as my duty to speak to the church, and the Lord for wise purposes left me much to my own way, that I might know better the dreadful depths of the fall, and what poor, vile, helpless and sinful creatures we are of ourselves. It is enough to say that I walked after the imaginations of my own evil heart. At the next quarterly meeting in Ekfrid, the following year, Elder Durand and Elder Beebe were there, and from some remarks I made to brother Durand he commenced to talk to me, and asked me if I had never felt the words, "If ye love me, keep my commandments?" I told him I had not; but from that time I believe the power of them followed me, and I felt it my duty to go and tell what I hope the Lord had done in and for me. But I rebelled and kicked against his government; and I would willingly draw a veil over the consequences of my rebellion and ingratitude to him who had been so long-suffering to me. Suffice it to say I was left to myself, and every poor, helpless child of grace, I think, knows what is to be left to be carried captive by the devil at his will, and what I sometimes feel is worse, to his own lusts and corruptions. For eight years after this such was my case to a great extent, and though I had my seasons of rejoicing and peace, even in the midst of worldly bustle, din and vanity, which to my shame I followed to the full extent, though not without struggles, wars and battles, I have sometimes paused in my work, or when alone, and wondered that the Lord did not blast me in a moment to everlasting woe for my sinful and rebellious course; and I think I can say it is of the Lord's mercies I have not been consumed. He that knew his Lord's will, and did it not, was beaten with many stripes; and if the almost continual aching unrest (although in temporal prosperity) was not chastisement, as well as being left to myself to prove what is in my heart, then I know nothing of the matter. I went on in this way till the spring of 1874, my proud spirit refusing to bow to the meek and lowly Jesus; but such was the state of my mind that I thought I would go to a strange land, and there offer myself to the people I loved. Accordingly I decided, against the advice of many that I loved, to go to Oregon, which I did in the fall of the same year, or rather in the spring of 1875. There I found a people that I loved, and with whom I could associate in sweet union and fellowship. And I desire here to express my gratitude to brother and sister Stipp, brother and sister Clymer, and brother and sister Loat, with whom I staid a short time, for the very kind manner in which I was treated by them, though an entire stranger in the flesh, but I hope not in the Spirit. They expressed a desire that I should unite with them, which was my intention, but the all-wise God had ordered it otherwise;

and though I was satisfied with both country and people reasonably well, I had to return to my native land, much against my will, and quite broken down, both in health and spirits, and I also hope humbled in heart. And here I wish to say that I feel as I never felt before how utterly futile are all our efforts to fight against God, and that it is not in man that walketh to direct his steps; for if any person ever felt determined to have their own way, I did in going to that far away land. But the Lord is an all-conquering King, and will do all his pleasure, no matter what poor, puny man may do or think; and if I did not before believe in the doctrine of predestination, I think I would have to give up after that.

But to return. I arrived safely at my old home, after a short stay of only a little over six months, instead of a lifetime; and now my desire and prayer was that the Lord would give me strength to go and tell my exercises of mind to the church, which he did. And you, dear brethren Beebe, Durand and Johnson, with the church, heard of my wayward wanderings and unworthiness, and were willing that I should unite with the little few that I love; and I scarcely need say that I was glad you were satisfied with my exercises of mind, and did receive me, unworthy as I am of such a privilege. And as we were at the water how rejoiced I was to hear your remarks on the ordinance, and also that my proud heart was so humbled as to be willing to take the cross and bear the yoke, though all the world derided and scorned me, which they do. But I hope at that time, and on that occasion, I could say I rejoiced that I was counted worthy to suffer shame for his sake. I think I have never regretted doing as I did, and think I have felt a rest and peace that before I was a stranger to, and feel the promise fulfilled, "My yoke is easy and my burden is light." And though since that time I have been very much tried and afflicted in temporal things, both in health and circumstances, and have proved the truth of the words of the prophet Micah, "Trust not in a friend;" yet, dear brother Beebe, as you remarked at our last meeting, I desire to trust in the name of the Lord, and can say I have found him thus far a faithful, unchanging God, and his promise has been fulfilled to me, that "As thy days, so shall thy strength be." Though all earthly friends may forsake, and even dear brethren may wrong us, and though father and mother may forsake, then the Lord will take us up. I rejoice to know that such is our God, and that he rideth upon the heavens in our help, far above all earthly circumstances and events, and that no unforeseen things can happen or change his purpose, but that he sees the end from the beginning, and will most assuredly keep every one of his children safe to the end, and land them safe on the shores of immortal glory, where sin, the monster that here destroys our peace, and oftentimes mars the harmony and fellow-

ship of brethren, can never come. O I think sometimes I am so wearied by affliction and worried by sin that I could say with Paul, "I am ready to be offered;" and may it be my happy lot to be able to say, I have fought the good fight, I have finished my course, I have kept the faith, and henceforth there is laid up for me a crown of righteousness, which the Lord will give to me in that day; and not to me only, but to all those who love his appearing. And do we not hope we love his appearing here as our Savior, and desire to live in his presence, and with an abiding sense of his love in our hearts?

But I must close my long and perhaps uninteresting letter, and almost think you will throw it aside for taking so much space, and if so, all will be well with me; but if it is published, I hope all your readers will overlook whatever may be wrong, as it is my first writing for publication. I have often thought of writing my experience before for publication, and have been requested to do so, but I could not get the consent of my mind, feeling on the one hand that it was a cross to tell my feelings to the world, among whom I had many associates, who are always ready to look with scorn on these things; but that feeling is gone, and may it ever be my joy to suffer shame for his sake, who suffered so much for his children. On the other hand, I felt a fear lest it arose from a feeling of pride to make myself conspicuous, for I know I am one of the proudest mortals that ever lived; and O how prone this spirit is to dart up when I least expect it, on one hand or the other, and many a painful lesson had I to learn ere I was, I humbly hope, in a measure, willing to humble myself. I feel that my heart is deceitful in its nature and desperately wicked, and I often think if the brethren knew my wicked, deceitful heart, they must spurn me from their company. But I desire to bless the Lord that in some measure at least he has enabled me to keep my body under subjection, and not bring disgrace or dishonor on the dear cause I love. O how I love those poor, weak, helpless children, whose only dependence is on an all-powerful arm, and not in themselves. To these I hope I can say, Come, all ye that fear God, and I will tell you what he hath done for my soul.

Forgive me for drawing out my letter so much, for it is such a delightful theme to dwell upon the sweetness of sovereign grace, for nothing else will do you or I, and if saved, it is all of grace.

In love to all the children of our heavenly Father, I remain one of the least of the flock,

ROBERT SCATES.

THE FOURTH COMMANDMENT.

"Remember the Sabbath day to keep it holy."—Ex. xx. 8.

I have received a request from some one, whose name is unknown to me, but whose letter was mailed from Philadelphia, for my thoughts upon the above named subject through the

SIGNS. This subject is of interest to every lover of bible truth, as is everything else contained in the scriptures, and so I feel encouraged to say a few words in relation thereto.

I presume that no theme has called forth more discussion and earnest consideration upon the part of those who profess to take the bible for their guide than this, because every sincere lover of truth desires above all things to know the will of God, and to yield a willing obedience to it when known. I do not, therefore, expect to add anything new to what has already been many times said, but simply to stir up the minds of those that read to again consider the subject.

In the first place, let it be remembered that the meaning of the word Sabbath is always "to rest, to cease to do, a day of rest." Wherever used it never means anything less or more than either the "day of rest," or the "rest enjoyed upon that day." Now I think we must conclude that the command to observe the seventh day as a day of rest, and the laws relating thereto, were first given to the Jews, and that they were observed first by them, and by them only. I do not think that the words in Gen. ii. 2, 3, are against this view; for it should be remembered that what is called the pentateuch, or the first five books of the bible, were written for the first time by Moses, the giver of the very commandment which we are considering. Therefore this text in Genesis could not have been written and delivered to the people until at the time or after this commandment was given. Besides, there are no proofs that any of the patriarchs, until the time of Moses, obeyed or even knew of any such command.

The expression, "Remember the Sabbath day," has been used to prove that there must have been a previous knowledge of such a day among the Jews; but that it does not prove any such thing, a moment's consideration will show. The word "remember," is often used to enforce a command about to be delivered; as, for instance, when parents give a command to their children. Or the word may refer to its previous institution, in connection with the command to gather a double portion of the manna. And the perplexity of the people in relation to this command, which led them to inquire of Moses concerning it, seems to show that they had no previous acquaintance with it as a day of rest, else they would have at once understood why such a command had been given. The Sabbath (as a day of resting) must then be considered as belonging to the Jewish covenant, and as a rule over that people only. But even they misunderstood its design, and added by their traditions to its requirements, until, like all the rest of the law, they had made it entirely null and void. They forgot that the Sabbath was made for man, and not man for the Sabbath. It was not given to be a yoke of bondage, but as a blessing. The bond servant, and even the ox

and the ass, should have here a day of resting provided. But they made a yoke of bondage of it, and thought to heap up a rich treasure of creature righteousness by keeping it. They added to its strictness, just as the Romanist performs with self-satisfied pride his works of supererogation.

The Sabbath day was also a type, like all the rest of the old covenant laws and ordinances. It pointed out the rest into which every believer enters by faith in our Lord Jesus Christ; therefore its provisions were very strict. No manner of business must be transacted upon that day, a fire must not be kindled, sticks must not be gathered, and the Israelite must not go out of the camp upon that day. The penalty was that the offender must be stoned.

While the Savior was in the flesh, together with his disciples, he kept the law as its obedient subject. The rulers and the Pharisees always watched him, to see if he kept the law; especially did they watch what he would do upon the Sabbath day. But he taught the true meaning of the commandment, which they had so perverted, when he healed the leper upon that day, and confounded his opponents when he asked, "Is it lawful to heal upon the Sabbath day?" "Is it lawful to save life or destroy it?" Or, "Which of you, having an ox or an ass fallen into the ditch upon the Sabbath day, will not straightway take him out?" And he said, "The Son of Man is Lord also of the Sabbath." Jesus declared plainly that he did not come to destroy the law, but to fulfill it. In all his life there was no violation of any of its commands; and so he taught the true meaning of the fourth commandment, and confounded the foolish traditions of the Jews.

It is also worthy of note that although in the gospels and the Acts many references are made to the seventh day as a day of rest, or "Sabbath," among the Jews, in the epistles nothing is said showing it to have been binding upon christians. No rules are given for the observance of a Sabbath by the apostles; the violation of it is never denounced by them; Sabbath breakers are never included among their lists of offenders; and in short, nothing is said by them to show that there is any longer resting upon believers any prohibitions connected with this day. The first day of the week is sometimes referred to in connection with religious observances, but there is never any intimation that the commandments concerning the seventh day Sabbath are transferred to it, and there are positively no directions given by the apostles in regard to either day as being more holy than the rest, and they never prohibit labor upon either day. Neither is there any proof that the Jewish Sabbath has been transferred to the gospel and imposed upon believers in any part of the scriptures. On the contrary, there is every proof against it. First, it belonged to the old covenant, which has been taken away, for the apostle says, "We have

not come to Mt. Sinai, but to Mt. Zion." Second, the brethren are expressly forbidden to observe days and times and seasons, and to this prohibition no exception is made in favor of any day. Third, the absence of any directions in regard to the continuing of the day, is of itself positive proof that it was not to be continued. But if we were still under the Jewish Sabbath, what then? We must of necessity be still under the law of the Sabbath; and already have I shown what that law demanded: upon pain of death we must not kindle a fire, gather sticks to feed it, nor go out from the limits of our home upon that day. This could be obeyed in Palestine, but who does not see how impossible it would be to obey such a rule in some lands? For instance, in Greenland, in mid-winter. That the law of the Jewish Sabbath was not intended for the whole world, but only for the Jews, will also appear when we remember the inequality of the length of days over different parts of the earth. To some the Sabbath would not come but once in seven years; to some every three, four and five years, and so on.

It is argued, however, that the day has been changed to the first day of the week, and that now under the milder reign of the gospel the law of the Sabbath has been modified. But we might ask, in addition to what has been said above, if the day has been changed, and the law of the day has been changed, what remains of the Jewish Sabbath at all? But there is no intimation of such a change in the whole New Testament. On the other hand, when the disciples are spoken of as meeting upon the first day of the week, it was because the Jewish Sabbath was still in force upon Jewish believers, because they were still nationally under Jewish government. There is no command or direction to rest upon the first day given by the apostles at all. If it had been intended as a substitute for the Jewish Sabbath, surely some specific directions would have been given in regard to it.

But why, it may be questioned to believers in our day, cease from labor upon the first day, if this view of the Sabbath day be correct? There are several reasons. First, we are law-abiding citizens, and the law of the land forbids any unnecessary labor upon that day. Second, we all need one day in seven, at least, for rest from physical labor. Third, believers want the privilege of retiring from all worldly care, to meet each other, to mingle in the worship of God, and to commune quietly upon heavenly things. These are all good reasons, and I think furnish a sufficient answer to the question.

From all that has been said we see, then, first, that this fourth commandment was directly binding upon the Jews under a fearful penalty. Second, that it never had been binding upon any people before their day. Third, that it was not binding upon any people beside them in their day. And fourth, that it is not binding

upon any people now. Also by turning to the law of the Sabbath we find that for them to remember the Sabbath day and keep it holy was simply to do no labor, or to attend to no business of any kind upon that day. It was "to rest, to cease to work," for themselves, for their servants, and for their beasts.

But now we are called to consider it as a type of better things, and herein we find the most cheering truth for the weary, toilworn child of God that it is possible to conceive of. He who has been laboring and toiling under the burden of the law, striving to keep its holy requirements, and has utterly failed, and is in despair, can now rejoice, and be exalted in the hope of rest in Christ, who has paid all the debt and kept all the law.

There are several types of this rest that I will refer to. First, God finished his work of creation upon six days, and rested from all his work upon the seventh day, and sanctified it, &c. What a glorious type of the work of redemption, all completed and accomplished when Jesus arose from the dead, and rested forever from all the sorrow of his life and suffering of his cross. Having performed the dreadful labor he rested from it, and has brought life and immortality to light through the gospel. Here, "believer," is your hope; a finished work, a finished atonement, a complete salvation; and here is our rest, the only rest we need or shall know this side of heaven. Second, Canaan is a type of the same rest, into which the people of God are already entered by faith. The land of Canaan cannot be regarded as a type of heaven, because after Israel entered the land it was full of enemies, and there was continued war and fighting. This cannot be true of heaven; but it is true of the rest that remains to the people of God, for though we rest from wandering and believe in Jesus, there is a constant warfare between the powers of darkness and light, both within and without us. Israel never quite drove out their enemies, and so we must fight on unto the end. This fact also puts a quietus upon the idea of a time when here on the earth the saints shall have a kingdom established, where Christ shall reign personally over his subjects. And furthermore, it should be remembered that the reading is a rest, or Sabbatism *to*, not *for*, the people of God. Therefore it means what they now have not, something which they must wait to possess bye-and-bye. But this rest they do enter when they believe in Christ, for "They which have believed do enter into rest;" and only blind unbelief can keep them from it, as Israel was kept in the wilderness of old. Third, the Sabbatic year was a type of the same rest. Then the land must rest, and man and beast cease from its cultivation. The spontaneous fruits of the earth were to be their support. So the believer sits down under the shadow of the Lord, and from a six years labor already finished draws a supply sufficient to keep him all through this gospel year

of rest. All the labor is done, and what the christian now enjoys is but the fruit which grows upon that work. Also the year of jubilee, proclaiming liberty to every Jewish captive, and rest from all his slavish toil, presents the same glad tidings of great joy to the believer's heart. Fourth. But now it remains to briefly consider the Sabbath day itself. Bearing in mind that it is a type of the rest of the believer when he ceases from his own works, and enters into rest in Christ through faith in him, let us ask what it is for the believer to remember this rest and keep it holy? I have already shown that for the Jew it was to cease from all labor, and strictly regard the commands of God concerning it. For the believer to keep the Sabbath day which has been given him is nothing more nor less than the same. It is to give up all thought of laboring for spiritual life and spiritual support, and of justification by the deeds of the law, and to rely wholly and unconditionally upon the righteousness of Christ for all things, knowing that all that need be done has already been done by him.

Israel could rest quietly upon the Sabbath. There was no need of labor, care nor anxiety, for the double portion of manna was provided and was secure. And so upon this, our Sabbath, there is secure rest, because our heavenly manna is secure and is ready. We need to gather nothing for a fire, for no fuel is needed; and as no food need be gathered, we need not go without the camp. As God rested on the seventh day because the work of creation was done, so in this Sabbath the work of redemption is complete, and this our gospel day is blessed and sanctified because all the work is done, and done forever. And because in this is our life and comfort, we are commanded to remember it and keep it holy. If we through unbelief depart from this our rest, we shall receive the penalty in the death of joy and hope and peace. We are neither to think our own thoughts, speak our own words, nor to do our own pleasure upon this, the Lord's holy day. Do not let us then think to add to the completeness of the work of salvation, but as all is done let us rest in it, to the joy and comfort and safety of our souls. By blessed experience we are taught to remember our Sabbath day, and to regard and keep it as a sacred day. It is the day that the Lord has made, and we will be glad and rejoice in it.

I leave the theme. I hope it may not have been in vain that I have written, both as regards my unknown correspondent and all who may read. May the Lord so reveal Christ in us as to make every day a Sabbath of joy to us.

In fellowship and love I remain as ever your brother in hope,

F. A. CHICK.

REISTERSTOWN, Md., Oct. 26, 1876.

FRANKFORT, Ohio, Oct. 3, 1876.

DEAR ELDER BEEBE:—At the request of some of my brethren, I write and send for publication a brief relation of what I hope have been the Lord's dealings with me. Do with it as seems in your judgment best.

I was taught from my boyhood the principles of morality, both by precept and example, having parents who delighted to see their children observe and practice those things which became moral, law-abiding citizens, but making no further pretension. One night, in my twelfth year, while in my bed, I became much alarmed, and thought I was going to die. It wrought on my mind to such an extent that I besought the Lord to let me live, promising to be a better boy in future. I know of no circumstance transpiring previous to this that had caused in my mind any dread of death.

I had learned in Sabbath School that to be a good boy I must pray night and morning. This I resolved to do, with many other good things. For a while I lived according to my resolves, with much self-satisfaction. My fear having passed off, I forgot my vows, and soon found myself living free of all those restrictions put on my actions and thoughts.

During my thirteenth year, the dread of death weighed heavily on my mind. I again resolved to reform and live as I had been taught all good boys should, for God loved good boys. I made fair progress, and soon prided myself on my good prayers, and now thought I had become so good that God would accept me, and take me to heaven if I died. In my blindness I believed such a course well-pleasing to God, not knowing that the prayer of the wicked is an abomination in his sight. By firmness in my resolution, I continued for the space of about two years to live a sober, steady and moral life, feeling I was living as near right as the best of them. Finally I grew careless, and ere long thought no more about my vows. I found myself in the old ways, walking according to the course of this world, loving sin and rolling it as a sweet morsel under my tongue. I saw I was not living as my standard said I should, but cared not. I remember one circumstance that may serve to show my mind. Father was plying the rod of correction, as punishment for some of my misdoings. It raised the very demon within me, and how I cursed when father went from me, though an oath had never passed my lips before, nor since.

During this interval I acquired a great desire for reading, devouring every kind that came in my way, becoming familiar with most books in the family library, and quite a number borrowed from neighbors. It occurred to me that others had read the bible through, and this I concluded also to do. Becoming greatly interested, I spent much of my spare time in reading it, often sitting up late at night. I condemned the Jews for their disobedience to God, who favored them so highly. And though he

wrought great deliverances for them, they seemed soon to forget, and either began to murmur or walk in disobedience. I felt, had I been in their stead, I would have acted quite otherwise; I would not have forgotten his mercies, at least so soon. While thinking on these things, a thought came in my mind, that I was no better than they. I was then led to see how rebellious I, too, had been against all the mercies of God, yet through all he had still spared my life, and not cut me off in his wrath, as he did some of the children of Israel. My efforts at reformation were a failure; they brought me no peace of mind. I continued my reading with most intense earnestness, but found no comfort, for it all seemed to condemn me as a sinner, one that was justly condemned, and should suffer for my sins, which rose as great barriers between God and me. So much was my mind exercised over my condition, that I lost all relish for amusement or company, and declined in health, so that my parents, seeing I was in some great trouble, became anxious about me. They took me visiting, and to places of public excitement, but it did not change my thoughts or better my health. God's wrath seemed hovering over me; I could see no way of escape. I sank deep, and still deeper in despair. O how my sins weighed me down! Was there ever one so vile as I then felt to be? Surely I am the chief of sinners. With the demands of the law facing me on all sides, I felt to say, that if my soul were sent to hell, his righteous law approves it well. I dared not ask for mercy. Would he hear me? Would he not strike me dead? Yet in my soul, what longings for mercy! In the anguish of despair I cried for mercy. My voice terrified me as I uttered the words. I seemed as one beating against the wind. I could see no ray of hope in all his word. His promises were not for me. I had gone beyond the reach of mercy. Die I must, and it was but just; but O how I longed for mercy. None but those who have been in the pit can know the anguish of my soul in that dreadful ordeal. Thus I spent many long and terrible days. My sleep brought me no rest, and my pillow was wet with my tears of anguish. Still I prayed for mercy, and resolved if I perished, to perish only there.

One morning I went off to the barn, feeling that all would soon be over with me. I was already hanging over the awful depths. Prostrating myself on some hay, I begged the Lord for mercy, as I thought, for the last time. How long I lay prostrate, I know not. As I arose to my feet, I felt my burden leave me—taken away. O what joy filled my poor heart! Tongue cannot express the sweet comfort and peace I felt; it was unspeakable. I began singing; my sorrow was gone. I felt so free. 'Twas heaven below. Gratitude unspeakable filled my heart. My weeping was turned to joy, my sorrow to gladness.

"Jesus all the day long
Was my joy and my song;
O that more his salvation might see,"
and behold him as I then did, were
my feelings.

"He hath loved me, I cried;
He hath suffered and died,
To redeem such a rebel as I.
O the rapturous high
Of that holy delight
Which I felt in the life-giving blood!
Of my Savior possess'd,
I was perfectly bless'd,
Overwhelmed with the fullness of God.
On the wings of his love
I was carried above
All sin and temptation and pain;
And I could not believe
That I ever should grieve,
That I ever should suffer again."

I marveled how any one could love sin, when God was so good. I then thought my troubles were ended; that it would always be thus. I loved everybody, and could have forgiven the bitterest enemy, because God had forgiven me so much. All nature seemed praising him. Even the worm in my path was sacred from injury. I was happy, and all nature joined in his praise. How I loved, in those days, to commune with my Maker. I had no relish for former amusements. I hated the things I once loved. The house of prayer was my greatest delight. I felt this short life would soon be over, and would be far too short to sing the praises of him who had redeemed me.

I do not now remember how long this frame of mind continued. Had I given up the ghost then, how many sore trials and temptations would have been spared me. I soon learned that I carried about me a body of sin and death, the workings of which were contrary to the spirit of my mind. When I would do good, evil was sure to be present in some form.

I withheld the exercises of my mind from my parents, but related them to some of my friends who had made a profession. I attended all kinds of religious meetings in the neighborhood. My parents preferred the preaching of the Primitive Baptists, while the greater part of my young friends and acquaintances were of the Missionary Baptist order, and my brothers and sisters were regular attendants. My delight was in reading and meditating on the scriptures, from which I received much comfort. Sometimes I would hear things preached which, when compared with the word of God, were found to be untrue.

The subject of baptism began to trouble my mind, and I thought at some future time to join with some religious order, should I find one preaching the truth as I believed it, and with whom I could feel at home. I always believed in baptism by immersion in the water. Sometimes I was inclined to one, then to another religious order, from what I could hear from their preachers; but often the balance found them wanting. It may interest to state that some of the things which stood in my way to a choice were, one said that Christ died for all, had done his part, and we must do ours, or be lost. Another preached a general atonement and

final perseverance of believers. Still another preached a special atonement, for a special people, and so on. I studied the word to find if any of them followed it; for all could not be right. After halting a long time between opinions, I became settled in my mind that the despised and persecuted Old School Baptists, as they are called, were my choice. Often have they related the exercises of my mind better than I could have done. From various causes I put off going before the church, and am now convinced that all the obstacles were thrown in the way by the evil one. I loved the Lord's people, and it made my heart burn to hear them tell what great things the Lord had done for them, whereof they were glad. I longed to be numbered among them. I loved their society; it was sweeter than all worldly pleasures. One day, I remember, there was baptizing at the creek, and instead of standing near, I went off to a distance by myself. I had never seen that ordinance look so beautiful. I felt if I were among them I could not refrain from being baptized. I went away with a heavy heart.

During all my six years of wandering, I had many ups and downs, sometimes on the mountain, then in the valley, alternately hoping and despairing, feeling less and less, and more unworthy every day. When in doubt or despair, I would go back to where the Lord set my captive soul free, and often felt strengthened. With Peter I could say, I have no other place to go, but to Jesus, for he alone has the words of eternal life.

The subject of baptism at last began to absorb all my thoughts. The words, "You know your duty, why don't you do it?" sounded as a voice in my ears, day and night.

In the year 1868, I was attending school at Lebanon, Warren Co., Ohio. At the April meeting held by the Old School Baptist Church, I thought to present myself before the church; but when an invitation was extended, I remained silent. At the next monthly meeting I could stand my trouble no longer, but went forward, and gave, in brief, the exercises of my mind, and my present trouble, and, though unworthy, asking a place among them. I was received, and next day (May 9, 1868) baptized by the pastor, Elder Samuel Williams. Surely a more willing subject never went into the water. The same day was communion season. It was a good day for me. My trouble was gone, and peace filled my soul. Since then I have enjoyed many seasons of sweet comfort, and many hours of grief and sorrow, for sin is so mixed with all I do. Sometimes I feel almost like giving up; that surely one so wayward as I, can have no part or lot with God's dear people. But I take courage from the promises of his word; for he loved me while in my sins, sealing my pardon with Jesus' blood. He says he will purify us in the furnace of affliction, and will never leave nor forsake us. I would not part with my blessed hope, even

though it may seem small, for it is as an anchor of my soul, both sure and steadfast. Daily experience teaches me to put less confidence in the flesh, for in it, I am persuaded, dwells no good thing. At times I am made to cry, "O wretched man that I am! Who shall deliver me from this body of sin and death?" But thanks be to God who giveth us the victory through our Lord Jesus Christ. I sometimes feel that if my brethren could see me as I see myself, they would want me no longer among them. But they are the only friends I have. I love them for the truth's sake, and I love to be where they are. Like Ruth, I would say, Entreat me not to leave thee; for where thou goest I will go, and thy God shall be my God.

Yours unworthily,
W. N. CORY.

HICKORY GROVE, Va., August 28, 1876.

DEAR BROTHER DURAND:—When you requested me to write my experience I did not promise, not knowing whether I should comply. You spoke with much emphasis when you said it was my duty; so necessity is laid upon me. We are told to be ready always to give unto every man who asks us a reason of the hope that is in us, with meekness and fear. I am but little in the habit of writing, and feel deeply sensible of my inability to write. I consider myself a mere dwarf in spiritual things, and am well aware that I can say but little that will be interesting or edifying to the saints. Now the strong must bear the infirmities of the weak. We have nothing but what we receive of him who is the author of every good and perfect gift, and from whom we derive every blessing and comfort that we enjoy, both spiritual and temporal.

Now in reference to my experience I can say nothing of any particular time or place that I was convicted of my sins. I saw myself a condemned sinner in the sight of the Lord, and was very ignorant, and thought I must do something to better my condition. I would try to pray to the Lord to have mercy on me. I would read the bible, but could get no relief, and could see nothing but my condemnation. I studied so much on my lost and undone condition that my mind became seriously affected. I did not know what the unpardonable sin was, but felt apprehensive in my mind that I had committed it, and there was no mercy for me. I could not see how so vile a sinner as I saw myself to be could be saved. I would go mourning from day to day, not knowing what I must do to be saved. I saw that I could do nothing, and my mind became more composed, and sometimes thought the Lord would have mercy on me, but felt perfectly willing for him to do with me just what he saw fit. In the meantime I went to a camp meeting, and during the meeting I felt comforted. I recollect on my way home I opened a hymn book, and the first word that caught my eye was Jesus. I felt an inexpressible joy,

such as I had never felt before, and could not shut the book easy enough. In a day or two I became very unhappy, and thought I would give anything in the world if I could get back where I was before. On Sunday, nine or ten days after I experienced that change, I went to meeting, and in the evening I felt very miserable and left the room, and knelt down and prayed the Lord not to let me be deceived; but I got no relief. I knelt down the second time, and if I ever prayed fervently it was on that Sunday evening. I got up and laid upon the bed, for I could not sit up. Although it has been many years, I recollect perfectly saying to myself, What is the matter with me? what can it be? And this passage was applied to me, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." I felt relieved of a heavy burden when I least expected it. How easy and how simple it appeared to be, for I could then see and feel that I had done and could do nothing; it was the goodness and power of God alone. Indeed, when I think of his goodness, mercy and long-forebearance toward me I am lost in wonder, love and praise. I united with the Methodists, and remained with them eight years. I knew that I had been sprinkled, but thought nothing of that. I dreamed I was baptized, and was then convinced that I was living out of my duty. The preachers knew I was dissatisfied, and would tell me that there was as much scripture for sprinkling as there was for immersion; but that I paid no attention to. I met with much opposition at home and abroad, and my mind was greatly distressed. I prayed to the Lord to direct me, and these words came forcibly to my mind, "The bible will direct you." I took the bible and opened upon these words, in the 50th chapter of Isaiah, "He is near that justifieth me; who will contend with me?" &c. Really I felt so much relieved at the time that I thought I was directed by the Lord. I was then baptized in the fellowship of the Little River Church, in Loudoun County, before the separation took place there. A few years after I joined the church our preacher died; then there was a division in the church, caused by the majority wanting to call a preacher of the new type, and the remainder, desirous of adhering to the old landmarks, found they must draw out, and did so. Elder Leachman then preached for them in a village near by, until they could erect a house in which they could worship God under their own vine and fig tree. I felt that I was one by myself, not having gone with the rest. Those for whom I had fellowship had left; but I would meet with some of them occasionally, and they were always delighted to see me, and I was equally glad to see them. I never intended to deny myself the privilege of hearing the Old School Baptists preach, for they preached the doctrine that I believed, that I understood and that I enjoyed. I staid with the New School Baptists

until I could stay no longer. Two or three months before I left the church I was thoroughly convinced that I was doing wrong in the sight of the Lord, to be a member of one church and prefer another. Five years ago last March I went before the Mount Zion Church, related my experience, and was received. I have had a rough road to travel, but I have been sustained by him who is able to save to the uttermost, and ever liveth to make intercession for his people. I often feel that I can say with the psalmist, "My heart and my flesh faileth me, but God is the strength of my heart, and my portion forever." He has said, "Because I live, ye shall live also." He is all and in all to his people. He gave himself for them, that he might redeem them from all iniquity, and purify unto himself a peculiar people, zealous of good works. Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through our Lord Jesus Christ, that being justified by his grace, we should be made heirs according to the hope of eternal life. He has left a poor and afflicted people that shall trust in the name of the Lord. They that trust in him shall be as Mount Zion, which cannot be removed, but abideth forever. He is our refuge, a strong tower into which the righteous run and are safe. He has promised to be with his people always, even unto the end of the world. He says, "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world." Then how secure are the people of God, having the promise of this life and that which is to come. How fervently I desire to worship him in spirit and in truth, to serve him with reverence and godly fear; but O the corruption of my nature! I have to mourn over my many imperfections and short comings, my best performances are sinful, and I stand in need of the grace of God every moment I live, to keep me from every false and evil way. The scriptures declare that he cannot look upon sin. He will not be mocked; if ye sow to the flesh, ye shall of the flesh reap corruption; but if to the Spirit, life everlasting. We are told to love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him; for all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but of the world. If we love the Lord we must keep his commandments, take up our cross daily and follow him. My great desire is to honor his cause and adorn my profession, but I come far short in all things. I am assailed with temptations, and often fear that it is all imagination with me.

Now, brother Durand. I have tried to comply with your request, not

thinking that I have said anything calculated to comfort one of the saints. However, I will submit it to your better judgment. My sister, Mrs. Galleher, with whom you met here, was baptized last Sunday, and has been enabled to go on her way rejoicing.

Your unworthy sister in hope,
TOYE W. GREEN.

SCOTT VALLEY, Cal., August 22, 1876.

ELDER BEEBE—ESTEEMED AND AGED BROTHER IN CHRIST—Who is the living Head of his mystical body, the church:—My subscription should have been sent over a year ago, and if excuses were worth anything to shorten your delinquent list I might send you a folio of them; but suffice it to say that money is hard to get. The SIGNS is the only paper I am taking, and were it not for the rich gospel food contained in its well executed columns I would discontinue it, owing to the scarcity of money. Although I do not think it is perfection itself, nor its editors the acme of perfection, nevertheless I esteem the editors and paper among the excellent things of the earth.

Now, brother Beebe, I would like, if you will bear with me, to offer a few reflections on a passage in James ii. 14-18. I will remark in the first place that godliness has form as well as power, and power as well as form. Now it is evident that a man may profess the one and deny the other, or deny the one and profess the other; and it is further evident from the scripture referred to that faith and works must accompany each other, or that the power and the form of godliness must go together, in order that the spiritual family of God or the generation of Christ may be manifested among themselves. No other can see the kingdom of God in respect to its spirituality, although Jesus has said, "By this shall all men know that ye are my disciples, if ye have love one for another." O that love did more abound. But to return. "What doth it profit, though a man saith he hath faith, and hath not works? Can faith save him?" Also as in the 19th verse, Can a belief in one God, disconnected with faith in Christ, save him? If so, the devils might be saved, for they believe and tremble. Now faith in Christ, including belief in God the Father, is a living, active principle, for it works by love and purifies the heart. Says Jesus, He that believeth on me shall live forever, shall never die, shall not come into condemnation, &c. And God worketh in all such both to will and to do of his good pleasure. In the 15th verse the apostle refers to those benevolent works which are always the fruits of living faith, in opposition to that faith alone system, which is so popular with the conditionalists of the present day, and which form the Luther-Calvin reformation of the sixteenth century, and in opposition to the modern notion of benevolence, which consists in endowing schools, sending missionaries to preach do and live, begging the widow's mite, and in

some cases, when obtained, it is used for buying gold buttons and kid gloves, in which to appear as respectable preachers—of what? The reader may answer. But he refers to that kind of benevolence which pities the poor and needy, and from an unwrought love and affection for his brother or sister who may be destitute, and from gratitude to God responds to the want of suffering humanity, gives, asking nothing in return, knowing that God loveth a cheerful giver. I must pass for the want of space to the last clause of the 18th verse: "And I will show you my faith by my works." Now faith must exist before it can be manifested, but to manifest itself it must produce appropriate fruits, as illustrated by the offering up of Isaac by Abraham. The scripture was fulfilled which said, "Abraham believed God, and it was counted unto him for righteousness." Paul said, "Now if Abraham were justified by works he hath whereof to glory, but not before God." He believed God, and it was counted unto him for righteousness. I do not understand the quotations from James and Paul to be in conflict, but that James was speaking of justification in its practical sense, and Paul in its second or evangelical sense. "You see then how a man is justified by works, and not by faith only." That is, you see that a man is justified by works as well as by faith, and in what way he is justified by works; that is, that a man believes God in reference to his Son Jesus Christ, and also the promise of life through him, and this is properly called living faith, the substance of things hoped for, &c. This faith moves him (the believer) to obey God, as it moved Abraham to obey in offering his son many years after he believed the promise, by which faith he was then and there evangelically justified, and afterward was practically justified when he offered up Isaac. Now I find three justifications spoken of, or justification in a three fold sense. The first is by Jesus Christ, which I will call judicial justification, or the judgment of God according to the mediation of Christ by the offering up of his body. "He was delivered for our offenses, and raised again for our justification." Second, justification by faith of a believer, and not of a sinner, as A. Campbell has it. Third, justification by works, which is the judging of a good tree by its good fruits, and the outward evidence of a state of grace, showing in part who are the heirs of that inheritance which is undefiled, reserved in heaven for those who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

This has been written under various interruptions, and I do not think I have made the truth any plainer than it is in the passage cited; but I have endeavored to collect a few scattering rays of light, and present them as my understanding of the text quoted. I think truth cannot be presented in clearer light or plainer language than it is in the bible.

But erroneous views and misconceptions of the truth may be removed, so that the eye of faith may discern more clearly the simplicity that is in Christ and his word.

Brother Beebe, this is at your disposal. I wish to send in this my subscription for two years. My wife joins me in expressions of fellowship for you, and for the household of faith, with which you are identified.

I. N. NEWKIRK.

AUGUSTA, Ky., Sept. 22, 1876.

ELDER G. BEEBE—DEAR FATHER IN ISRAEL:—Again I find myself trespassing upon your valuable time. While at our Licking Association this fall, I was requested by several of the brethren to again write an article for our precious messenger, which ever bringeth good tidings—the SIGNS OF THE TIMES. But deeply feeling my inability and unworthiness to address the people of God, and being in much darkness of mind and heaviness of heart, I had no desire to write, and shrank from the thought, until last evening, when, after hearing, and I trust understanding, the truth as it is in Jesus, proclaimed by my cousin, J. H. Wallingford, who, accompanied by his wife, paid me a visit this week, I felt constrained to write, notwithstanding my littleness; for I was made to rejoice because the Lord remembered us, and sent his servant to this desert to feed his sheep. Like one in a desert land, hungering and thirsting for natural meat and drink, I often desire the sincere milk of the word; and receive it not. Then I become faint and weary, and almost ready to sink in despair. But the Lord has said, "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them; I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water." I considered it a blessing bestowed on poor unworthy me, when I was permitted to attend our association, which convened with the Bryans Church, Sept. 8th, and continuing three days. While there, I met with many of the dear children of the kingdom, whose pleasant society I greatly enjoyed, and I shall ever remember kindly those friends who so hospitably entertained us during our absence from home. But above all, we were abundantly blessed with able ministers, who shunned not to declare the whole truth, and faithfully proclaimed the unsearchable riches of Christ. Peace and harmony dwelt in our midst, and I could but think, "It is good for us to be here." "Behold how good and how pleasant it is for brethren to dwell together in unity." When I bid adieu to the dear brethren and sisters at Bryans, my soul was cast down, for I believed that many wearisome months would pass away ere I could again hear gospel preaching, or meet with any of them. We live some distance from our church, and

my time is so much occupied with teaching, I seldom have the opportunity of attending our meeting more than once or twice a year. Those brethren blessed with the privilege of hearing the gospel regularly, and meeting frequently with one another, can scarcely sympathize with those who dwell in a strange land, isolated from all they hold dearest on earth. But should my being differently situated cause me to enjoy the preaching less, or feel less pleasure and comfort in meeting and communing with the saints, I pray that the merciful Father may see fit to let me remain in my present state of isolation; for I desire to love and praise our blessed Redeemer more and more each day that I journey through this land of sorrow, and to feel the ties of love that bind me to his followers draw closer and become stronger as we journey together; for I trust we are one in Christ. Again, I cannot express my thankfulness to the Lord for the able and comforting discourse delivered last evening by our pastor, who is doubly dear to me since that bright and ever-memorable May morning he buried me beneath the liquid wave. By request, he preached from the text, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." I thought I never before saw so much beauty and richness in this portion of scripture. He plainly and truly expressed the feelings of the weary, heavy laden sinner, borne down by an awful load of guilt and sin, (if language can express such deep anguish of soul) and then pointed these weary, sin-sick souls, hungering and thirsting after righteousness, to the sweet peace of mind and quiet rest that Jesus promises to all such who take his yoke upon them and learn of him. While feasting upon these glorious promises set before me, I could exclaim with David, "The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters; he restoreth my soul; he leadeth me in paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me: thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies. Thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever." But yet a little while and I shall be found straying into forbidden paths, and again, as did that servant of old, be made to beg for mercy and deliverance from the snares of this world, and the exceeding sinfulness of sin. I often feel the chastening rod, and waves of trouble, trials, doubts and fears, "like an angry sea," sweep over my soul, and cause it to sink within me. But then comes the restorer, "Whom the Lord loveth he chasteneth." "In the world ye shall have tribulation; but be of good cheer, I have overcome the world."

"Always something to suffer, always a burden to bear;
 Never a moment free from the pressure of sin and care;
 Always a mark for Satan, always in storm or strife,
 Always finding a bitter taste to the sweetest things of life.
 Still in the hour of anguish there cometh a friend to bless,
 One who is full of pity, o'erflowing with tenderness;
 One who knoweth our sorrows, knoweth our feeble frame;
 One who, despite our follies, always remains the same.
 This is the staff we lean on, walking through perilous ways;
 This is the light that always illumines our darkest days;
 All through the twilight shadows, close by his side we keep;
 'Lo I am with you alway,' he says, and we fall asleep."

Yes, he has promised never to leave nor forsake his people. He is their rock of defense, a hiding-place in time of trouble. The glorious plan of salvation by free and sovereign grace, unmerited by the ruined and condemned sinner, except through the merits of Christ Jesus, is my theme and my song. And I delight to dwell upon the beauties of Zion. What city is like unto her, whose Maker and Builder is God? "Cry out and shout, thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee." "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King, he will save us." "And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." O may we never cease praising our God for counting us worthy to dwell within the walls of this magnificent palace, and may I remain even as a doorkeeper in this lovely dwelling.

"Zion's a city God hath blest
 With peace and everlasting rest;
 A glorious city, strong and fair,
 And Jesus dwells forever there."
 "How pleasant, how divinely fair,
 O Lord of hosts, thy dwellings are;
 With long desire my spirit faints
 To meet the assemblies of thy saints."
 "My soul shall pray for Zion still,
 While life or breath remains;
 There my best friends, my kindred dwell,
 There God my Savior reigns."

FENTIE BEAN.

FALCON, Ark., Aug. 23, 1876.

ELDER BEEBE & SON—MUCH ESTEEMED BRETHREN IN THE LORD:—Having heard it argued that the law was a schoolmaster to national Israel, and that Canaan represented ultimate glory, I thought I would, in much weakness, give the subject a passing notice, that others may have a better understanding of the types and shadows, if I am correct.

It pleased Almighty God to choose Abraham and his son Isaac as forefathers, and Jacob as the father of the twelve tribes of Israel; and that their descendants should be in bondage four hundred years, at the expiration of which time he delivered them by the hands of his servant Moses; all of which he (God) designed for a purpose of his own, and which, we think, represents the church being in bondage under the law of sin and death, and delivered by the law of the Spirit of life in Christ Jesus; and that Moses was a type of Christ, in their delivery, whom he chose to be their leader and governor for the space of forty years in the wilderness, and gave him (Moses) a law for them to observe, by which, if they obeyed its commands, they should have peace from their enemies and plenty of the perishable things of time, all of which are creatures; but if they failed to obey the dictates of the law, they were to be punished, individually and collectively, according to the crime or crimes which they committed. And the keeping of the law of Moses never did satisfy the law of sin and death, to the salvation of the soul of one sinner. But the sin-offerings, sacrifices and burnt offerings, and all the blood that was shed, did point forward to the great anti-type, Christ, whose sufferings, death and blood was shed once for all his one chosen bride, of which national Israel was a type, and of whom, we think, Moses as their leader was a type of the law, in delivering them up to spiritual Joshua, a type of Christ, who led them into the promised land, (Canaan) which represented (heaven) the militant kingdom of Christ on earth, who came at the appointed time of the Father, to save his (bride) people from their sins. And how? Ye must be born again. Born how? Of the Spirit of Christ, which gives conception, by breaking up the fallow ground of the heart, then a travail before a birth. Now I will state that that light which came into the world gave the human family at large a law-knowledge of sin; for by the law is the knowledge of sin. The strength of sin is the law, and the sting of death is sin. But the sinner who is quickened by the Spirit of Life, flies to the law for justification, to do good, that God will have mercy, (an unmerited favor) but finds, "The soul that sinneth, it shall die." The thought of foolishness is sin; and no flesh shall be justified in the sight of God, by the deeds of the law. So the law is a schoolmaster to teach the sinner his dependence, to become as a little child. "Lord, save, or I perish." And at the appointed time for the child to be born, the spirit of adoption is imparted, which makes it cry, "Abba, Father." The love of God is shed abroad in the heart, which is filled with praise and thanks to God for his great deliverance, and can now see that old things have passed away. But the child is young, and needs a nurse, that it may grow in grace and in the knowledge of its Lord and Master. Now, as ye have

therefore received Christ Jesus the Lord, so walk ye in him. First, be buried with him, which is not the putting away the filth of the flesh, but proves the answer of a good conscience toward God; then continue to walk in all his ordinances and commandments, as faithful subjects to the laws of his kingdom, that ye may have rest in Christ your Head, which rest is for the children of God, and is the christian Sabbath. For there is now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the spirit of life in Christ Jesus hath freed you from the law of sin and death. Ye are now no more strangers and foreigners, but fellow-citizens with the saints and of the household of God. May the good Lord enable us, with all the redeemed, to press toward the mark for the prize of the high calling of God in Christ, laying aside every weight, and the sin which doth so easily beset us, and run with patience the race set before us, looking unto Jesus, the author and finisher of our faith, which is the substance of things hoped for, the evidence of things not seen. Seeing we have such a great cloud of witnesses, let us be admonished to watch and pray, lest we enter into temptation, with the assurance that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in the heart by the Holy Ghost.

Brethren Beebe, I have been very scattering in my remarks, but hope I will be understood, should you see fit to publish it.

Yours in tribulation and in much love for the truth's sake,

WM. DAVIS.

FAIRFAX COUNTY, Va., Oct. 20, 1876.

DEAR BROTHER BEEBE:—Inclosed is a letter from my sister in the flesh, (and I trust our sister in the Spirit) Miss Sarah N. Johnson. You doubtless remember her, she having been a member of Upper Broad Run Church during your ministry there. She left this state ten years ago, and went to Illinois, where she now resides. She is quite old and feeble, being unable to attend preaching, which is sixteen miles distant. She had been requested at different times to write to the church with which she still holds her membership, but did not conclude to do so until a short while before brother Purington's death, and in consequence the letter never reached him. However, it was read before the church. Still there are a great many readers of the SIGNS (friends of hers) that, I think, would be glad to see it, and as I got possession of it a short while ago, I thought I would send it to you for publication, if you think proper. I do not ask you to crowd out better matter, but if in your judgment it is worth publishing, and space will admit of it, you will oblige

Your unworthy sister,
 MARIANA SUMMERS.

LEXINGTON, McLean Co., Ill., Nov. 23, 1874.
 TO MY BRETHREN COMPOSING THE

CHURCH AT UPPER BROAD RUN, VA.—BELOVED FOR THE TRUTH'S SAKE:—Many long years have passed since I bid farewell to my country and people and came to sojourn in this western land; but in all my pilgrimage I have not forgotten you, or how pleasant it was for us all to meet together to worship Him by whose power we are kept, through faith unto salvation. I have more than once attempted to write to you, but my unworthiness would cause me to defer it. I have been requested by some of you to write to the church, and an inexpressible love prompts me to do so. I think it right that I should testify to the goodness of God for having preserved me so long. When I would have gone astray, or wandered into forbidden paths, he has been with me, and cared for me, that I should not bring upon myself my own destruction. I have been asked if I entertain the same faith and hope that I did when I was with you. Although my faith is weak and my hope dim, it is the same as when I first believed. I can say to my christian friends, that it is by the grace of God I have a hope in Christ. If he is not mindful of me, I am lost. I know he can save me if he will. He holds the keys of death and hell. He opens and no man shuts, he shuts and no man opens. I am not satisfied at being separated from you all, and often feel that I am not worthy of my profession. I believe the Lord controls all things, yet at all times I cannot say, Lord, thy will be done. But my trials have brought a reward, in my increasing hunger to be fed from my Master's table. Even the crumbs would be to me precious food. And then, my love has been strengthened for the brethren two-fold, if possible, which reminds me that the apostle says, "We know that we have passed from death unto life, because we love the brethren." Remembering this, and the many precious promises made by our Redeemer, to such as have passed from death unto life, I take courage and journey on, thanking my Father for what he has done; hoping, praying, trusting that in the end all will be well. We have the assurance that, as our days, so shall our strength be. But when I contemplate what I am by nature, when I turn my eyes and thoughts within, it seems as if I would fall by the wayside. I find that nothing short of a whole Savior will answer my need. Sinful, sinning, shall I cling to the cross? Fearing, doubting, shall I wear a crown? These questions are in my mind, in my days of darkness; but when my hope is stronger, I remember that Christ died to save sinners; that boasting should be excluded; that works of self-righteousness are as filthy rags in his sight; and that we by nature cannot see our sins, only as that divine light reveals them to us; and that, notwithstanding our doubts and fears, if we have only tasted that the Lord is gracious, it will be impossible for us to perish; for he is become the end of the law for righteousness to every one that believeth. Yet I am

MIDDLETOWN, N. Y., NOVEMBER 15, 1876.

CRITICISM.

We have been called on by an esteemed brother to express our understanding of the words used by brother T. P. Dudley in his Circular on the "Christian Warfare," in the interrogatives, "Is it not evident then, that all living souls were created in and simultaneously with the first man Adam? And they all being of him, necessarily partake of his nature? 'And he called their name Adam?' And that all *quicken*ed spirits were created in and simultaneously with the 'last Adam,' that they all being born of him, born of God, as necessarily partake of his nature?"

As we have been charged with holding that our Lord and Savior Jesus Christ is but a created being, we would prefer that some other words, less liable to be misconstrued, had been used to express the simultaneous existence of the head and body of the church. We have reason, we think, to know that no man living believes more firmly in the self-existent, independent and eternal Godhead of our glorious Redeemer than brother Dudley, or more persistently contends for it than ourself. But in this place he is speaking of him as "The Man Christ Jesus," as the second or anti-typical Adam, as the progenitive Head of a seed which existed in him before the foundation of the world.—Eph. i. 4.

But leaving brother Dudley, who is abundantly competent to speak for himself, if he deems it necessary, we will give our understanding of his language. In consulting the standard lexicon of our English language we find Webster's definition of the word *create* to be, "1. To bring into being; to cause to exist; to originate. 2. To be the occasion of; to produce. 3. To constitute; to appoint; to make." And while we deny the application of the word in any of these definitions to the supreme Deity or Godhead of Christ, we find them fully applied in the scriptures to the Mediatorial person of him whom God has given to be the Head over all things to the church. As the Son of God, he himself declares that he proceeded forth and came from God.—John viii. 42. "But when the fullness of the time was come God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law," &c.—Gal. iv. 4. Not that his Sonship was made of a woman, for sonship implies generation, and birth by virtue of pre-existence in the parent; but in taking on him our flesh, to stand in our law place, he was *made* of a woman, and so *made* under the law. The same as it is declared, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made." "And the Word was

dissatisfied with myself. My daily desire is that I might love him more and serve him more acceptably; that I might cleave less to the stream and more to the fountain. As I write, I feel to pray in heart for you all, that you may be comforted and sustained by the everlasting arms of him who doeth all things well. My greatest earthly desire is to be with you all once more. It would indeed be joyful to again tell of our hopes and our fears, to speak of that better world which many of us have seen, "in visions of enraptured thought;" of that land to which we all are hastening. I have thought of going to Virginia, but my age forbids it; so I will try to be resigned, hoping that when the end comes I will find I have not had one strife too many, or one comfort too few. Many changes have taken place since I left you all. Some have been taken away who were very dear to you and to me; but through it all I recognize the dealings of the Lord, and still think he has remembered you in mercy. My prayer is that you may continue together in love, always mindful of him from whom cometh all good and perfect gifts. I am one by myself in this far away land; but the foundation of the Lord standeth sure; he knoweth them that are his. He is also a stronghold in the day of trouble, a very present help in time of need. His grace is sufficient for me. He has said, "I will never leave thee nor forsake thee." What unspeakable joys belong to the christian, who has hope of "the beyond," whose joys are unfading, whose light shines more and more unto the perfect day. Though the earth perish, he is safe, and his joys secured in the promise that the word of the Lord shall endure forever. When the believer passes through the valley, the Lord is with him; when he rises to the mount of joy, he is evermore with the Lord. So, to live is Christ, while to die is gain. Then let us pray that we all may experience the life and comfort-giving power of his word of grace.

Before I left Virginia I intended to get a letter from the church; but the weather was so bad, I could not attend meeting. A sister promised to get me one, but her health failed her, and I heard no more about it. There is a church about fifteen miles from here, called the Bethel Church, at Indian Grove, Livingston County. I have met with the preacher and some of the members, liked their doctrine, and would have joined them long ago if my health had been so that I could have met them. As it is, I am never able to travel that distance.

I will not weary your patience by writing more. This must do for all who feel interested in my welfare. I would be glad to hear from any who would write to me, and if I ever feel like it, would answer them.

I must close, by wishing to be remembered to each one in love. My desire is that you may be abundantly blessed temporally, but more especially so in the things that pertain to his kingdom, and that if we never

meet again on earth, we may in the world to come.

I remain, with much love, yours unworthily,

S. N. JOHNSON.

BATH, Maine, Sept. 16, 1876.

DEARLY BELOVED BRETHREN:—I often feel as if I would like to write to you all, but there are so many who can write to the comfort and edification of the dear people of God, I do not feel like taking up the room with my unprofitable letters. I have been highly blessed in being permitted to meet with the brethren at our association, and it was truly a season of rejoicing. Love and harmony prevailed throughout the meeting, and not a discordant note was heard. We heard the gospel preached in its purity, God being exalted, and man abased. Jesus Christ was set forth as the only hope and foundation upon which a child of God can rest; and truly it is a sure foundation.

There is no other name under heaven given among men whereby we must be saved. Jesus Christ is far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. The name of Jesus is precious to those who believe. He is their wisdom, righteousness, sanctification and redemption. He bore their sins in his own body on the tree. His people are more than conquerors through him that loved them, and they are saved in the Lord with an everlasting salvation. Paul was persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord. All of God's children are taught of him, and can say with David, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings; and he hath put a new song in my mouth, even praise to our God." I am often made to wonder why it is that I dare hope I am one of God's children, when I come so far short of everything that is Christ-like, and go astray so often, and am so unmindful and so unthankful for all the blessings I receive from day to day. It does not seem possible to me that another, if they could have all my blessings, would so easily forget God's love and goodness. But, dear brethren, it is because I can find nothing in myself that I can put any confidence in, that makes me hope I am a christian. It is all of grace, from first to last. "Not by works of righteousness which we have done, but according to his mercy he saved us." "That being justified by his grace, we should be made heirs according to the hope of eternal life." Jesus Christ did not come to call the righteous, but sinners to repentance; and he is able to save all who come unto God by him.

"That blood which thou hast spilt,
That grace which is thine own,
Can cleanse the vilest sinner's guilt,
And soften hearts of stone."

I still love this people, and love to meet with them, unworthy as I feel myself to be. But when I do meet them, and see so much love and fellowship manifested toward one another, each esteeming others better than themselves, I feel that I cannot be thankful enough that I have been permitted to have a name and place with them.

There were only a few of us at the association at North Jay, but those of us from a distance were kindly cared for by the brethren and friends. I think we found the words of Jesus true, "Where two or three are gathered together in my name, there am I in the midst."

Dear Father Beebe, do with this as you please, and all will be well with me. May God bless us all, and give us reconciliation to his will at all times, is the prayer of your unworthy sister,

ATTIE A. CURTIS.

APPOINTMENTS.

Providence permitting, I will endeavor to meet the following appointments:

Tuesday evening, Nov. 14th, at Delinar.

Wednesday morning, 10½ o'clock, at Little Creek.

Thursday morning, same hour, at Forest Grove.

Thursday evening, at Pittsville.

Saturday afternoon and Sunday morning, at Indiantown.

Monday evening, at Snow Hill.

Tuesday, 2 p. m., at Nassaongo.

Wednesday, same hour, Salisbury.

Wednesday evening, Spring Hill.

E. RITTENHOUSE.

THE annual visit of the friends of Elder G. Beebe, with expressions of their appreciation of his pastoral labors in the New Vernon and Middletown and Wallkill Churches, is appointed to be held at the Orchard Street Hall, providence permitting, on Thursday afternoon and evening, November 23d, 1876. Should that day be stormy, on the day following.

THE monthly church meeting of the Middletown and Wallkill Church will be held on the Saturday following, (Nov. 25th,) at 1 p. m., at the meeting-house in Middletown. The meetings on the Sunday following (Nov. 26th) will be held at 10:30 a. m. and at 3 p. m., at Middletown, and the ordinance of the Lord's supper will be administered at the close of the morning service, in which the two churches and our brethren and sisters of sister churches are cordially invited to participate. Members of our churches at a distance are earnestly desired to be present if possible. There will be no meeting at New Vernon on Sunday Nov. 26th.

In behalf of the church,
BENTON JENKINS, Clerk.

CHANGE OF RESIDENCE.

Elder Willitt Tyler has been compelled by the failure of crops, occasioned from grasshoppers, to remove from Plumb Creek, Neb., to Lincoln Valley, Hamilton Co., Neb., at which place his correspondents are requested to address him.

made flesh, and dwelt among us."—John i. 1-3, 14. "And so it is written, The first man, Adam, was made a living soul; the last Adam was made a quickening Spirit."—1 Cor. xv. 45. Here the inspired apostle Paul illustrates how the first Adam is the figure of the last Adam, although the first man is of the earth, earthy, and the second man is the Lord from heaven. Adam was made or constituted the progenitive head of all earthly souls which were created in him; and so prefigured him that was to come in the flesh, and by the investment of all the life and immortality of his spiritual seed, was made or constituted the quickening, life-imparting Head of that seed that shall serve him, and be counted to him for a generation. "For as the Father hath life in himself, so hath he given to the Son to have life in himself. And hath given him authority to execute judgment, because he is the Son of Man."—John vi. 26, 27. "For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will."—John vi. 21. This investment of the life and immortality of all the church of God, with power over all flesh, that he may impart it or give it to as many as the Father has given him, is what makes or constitutes him a quickening Spirit. This same inspired apostle, in his first epistle v. 7, says, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are One." "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."—Verses 11, 12. As the Son of God and Mediatorial Head of the church, he is "The only begotten of the Father, full of grace and truth."—John i. 14. God created the heavens and the earth, and all which in them is; they are therefore all his creatures, but are not his sons by virtue of creation. But Christ is the begotten of the Father, and in his Sonship possesses the life and nature, perfections and immortality of the Father; we know of no perfection or attribute of the Father that does not belong to the Son of God. And the scriptures evidently make this distinction between sonship and creatureship. Of Christ it is said, "All things were made by him; and without him was not anything made that was made."—John i. 3. And creation is ascribed to him, as the Head of the church: "In whom we have redemption through his blood, even the forgiveness of sins; who is the image of the invisible God, the first born of every creature; for by him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him. And he is before all things, and by him all things consist; and he is the Head of the body, the church; who is the beginning, the first born from the dead; that in all things he might have the pre-emi-

nence. For it pleased the Father that in him should all fullness dwell." Col. i. 14-19. We cannot conceive of a period in time or eternity in which Christ did not exist as the Head of the body, the church, or in which the body, the church, did not exist in him. "For we (the church) are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Eph. ii. 10. This creation of the church in Christ Jesus was before the church had ever walked in any good works; or their destination to so walk would not be foreordination. That the church so existed in Christ as the workmanship of God before the world began, appears from: Eph. i. 3, 4: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Now whether we use the words, Created us in Christ, chosen us in Christ, blessed us in Christ, or preserved us in Christ, the same glorious truth is expressed, that the existence of the church in Christ is as ancient as the Mediatorial existence of the Son of God, which is eternal. And where Christ is called, "The beginning of the creation of God," (Rev. iii. 14,) we understand that Christ is before all things, and by him all things consist; according to Heb. i. 1, 2, "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." And as all things were made by him, he is the Beginning or Author of the creation, which can be traced no further back than to him, as the Beginning, the Alpha, the First, the Creator of all things.

Yet he is presented to us in the sacred scripture not only as the Word that was with God, but also as the Word that was God, showing, if we understand correctly, that he held a distinctive personality as the Word that was with God in his Sonship, in which is evidently embraced his Mediatorial relation to the Father as the Son of God, and to his church as the seminal Head and Mediatorial Daysman; so that it is correctly testified of him that, "The Head of the church is Christ, and the Head of Christ is God."—1 Cor. xi. 3. If it were possible to separate Christ from the church, the church would be but a body without a head, and could not be saved; for Christ is the Life and Savior of the body, the church. So also if it were possible that Christ could be deprived of his eternal Godhead, he would fail to be a Savior; for beside God there is no Savior.—Isa. xlv. 21.

It is much easier to detect defection and error in the best productions of uninspired men, than to write on a subject so awfully sublime in a manner so free from defection as to defy criticism. "Without controver-

sy great is the mystery of godliness;" and when we attempt to speak of "God manifested in the flesh," our thoughts are contracted; our minds are feeble, our capacities are limited, and human language fails us even to express clearly what little we have been taught by the word and Spirit of the heavenly mystery. It becomes us to be lenient and forbearing with each other, and not make a brother an offender for a word. Many words in our vocabulary have more than one signification, and some attach a different meaning to the same words. The apostles have used the words *created in Christ Jesus*, and applied them to those who are the workmanship of God, and chosen in Christ before the foundation of the world. And they have also said of those who are born of God, that they, "after God, are created in righteousness and true holiness, and have put on the new man, which is renewed in knowledge after the image of him that created him."—Col. iii. 10.

The word *create*, in its most common acceptation, is only applicable to *creatures*, or things which did not exist until called into being by the creative power of God, and therefore it is not applicable in that sense to anything that is in its nature eternal. To illustrate: the first man, Adam, was created, and with all his seed in him; but that eternal life which was with the Father, and which was given to the saints in his Son, was not, properly speaking, created, or it would not be eternal. It is *born* of God, it has its origin in God, and is the offspring or child of God. All the race of the earthly Adam are creatures of God, but creatureship differs from sonship. Christ, the Head, is the Son of the God and Father of our Lord Jesus Christ; and all who are born of the Spirit, and are spirit, are children, heirs, and joint heirs with Christ. For as many as are led by the Spirit of God, they are the sons of God. That eternal life which was with the Father is given them through Christ, who is their life.

MISCELLANEOUS.

A happy couple in Wiltshire, in humble life, recently had their family enlarged by the addition of twins; but in a few days one of the babies sickened and died, and alarming symptoms foretold the speedy departure of the other. In these distressing circumstances the parents sent for the clergyman of the parish, in order that the dear little ones might be fitted for the kingdom of Heaven. On his arrival a sad state of things was disclosed. He, of course, soon made the living child "a member of Christ, a child of God, and an inheritor of the kingdom of Heaven," but what to do with the dead child was past his comprehension. The distressed mother entreated him to let a few drops of the magic water fall upon the dead child's face, but that could not be; then she prayed as they were both born together, so, in case of the second death, they might both be buried in the same coffin, or at least,

in the same grave. This very natural wish did not harmonize with the theology of the Wiltshire parson, and so it was not granted. The second child died, the funeral was arranged, the two coffins were brought forth, but only one of the babes was committed to the earth in "sure and certain hope of the resurrection to eternal life," and when the distressed parents enquired where the other child was to be interred the reply was to the effect that the other child must be buried at night in unconsecrated ground, without service or ceremony, as it had not been baptised. Here, however, a new chapter opened, for the mother declared the buried child was the unbaptized one, and that being now committed in "sure and certain hope" he was safe; while she claimed Christian burial for the other, on the ground of his having been made "a member of Christ," &c. In this dilemma the parson, in no measured terms, denounced the woman as a cheat, and charged her with cheating God, cheating the Church, and cheating him also. The reply was a nonplus. "I am very sorry," sobbed the mother, "if I have done wrong; I did not wish to cheat God nor the Church, but I confess I have no scruples about cheating the devil."

CANADA SOUTHERN RAILROAD.—

Our almost constant absence from home has occasioned our delay to notice our delightful ride over this splendid road on our late visit to Ontario. We have traveled very extensively over nearly all the railways in the United States and Canada, and do not hesitate to pronounce the Canada Southern the pleasantest, safest, and altogether the best road we have ever traveled over. Straight as an air line, with but one or two slight curves in its whole distance from Buffalo to Detroit, or Toledo, with not to exceed fifteen feet grade to a mile in its entire length, laid with the best of steel rails, safe iron bridges, and the whole road constructed in the most approved workmanship, new and pleasant coaches and Pullman palace cars, polite and gentlemanly officers and obliging employees, nothing has been neglected that art or expense can supply for the comfort and ease of the passengers. We confidently recommend this route to our numerous patrons in the western and eastern states. The fare by this route is as cheap as by any other, while the comfort, speed and safety far excels all others in our estimation. Try it.

THOSE DELICIOUS GRAPES.—We have received a crate of choice grapes from the vineyard of our brother, Walter Reed, of Wayne, Schuyler Co., N. Y., embracing a splendid variety of the most delicious kinds; among which are Iona, Catawba, Concord, Isabella and Delaware, carefully put up in boxes, arrived safely, and gratefully appreciated by ourself and family. May the vintage of our beloved, generous brother be abundant, and free from the annoyance of "little foxes that spoil the vines." Brother and sister Reed, please accept our thanks for the delicious treat.

ELDERS William L. Benedict, E. Rittenhouse and J. D. Hubbell have our thanks for attending to our interests at the Yearly Meeting at London Tract and at the Salisbury Association. Also Elder S. H. Durand at the several associations in his late journey.

CIRCULAR LETTERS.

The Salisbury Old School or Predestinarian Baptist Association, in session with the church at Indiantown, Wicomico Co., Md., Oct. 18th, 19th & 20th, 1876, to the several churches of which she is composed, sends greeting.

VERY DEAR BRETHERN IN THE LORD:—We have an abundant cause to be thankful and to adore the God of Israel, not only for the preservation of our unprofitable lives, but for his preserving power and wisdom by which we have been kept united, and aloof from all the innovations and isms of men. And in accordance with a custom which is of long standing, we shall endeavor to prepare a short article for your consideration, to be called a Circular, and for its foundation we propose to call your attention to a portion of the word recorded in Matt. xxv. 6: "At midnight there was a cry made, Behold the bridegroom cometh; go ye out to meet him."

This language is a part of what is called the parable of the ten virgins, and it contains a lesson of vast importance to the people of God, if properly considered. It is not of interest to the world, because the world is not embraced in it. But those who compose the kingdom of God, and it is a spiritual kingdom, and can only be seen with spiritual eyes, for Jesus says, "Except a man be born again he cannot see the kingdom of God," such only have part in it. But the first verse of this chapter says, "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom." So the word virgin, which signifies purity, or undefiled, and the likeness of the kingdom, and the lamps going out, seem to show that the five foolish ones do not represent the unregenerate. Now notice the expression, "Then shall," which seems to signify a special time. If you will read the preceding chapter, as well as the text, you will see when the kingdom or church is in this condition. The bible contains many lessons of instruction, advice and admonition, which are important to the inmates of that kingdom, how they should live; for the apostle says, "Ye are the temple of God; and if any man defile this temple, him will God destroy." That is their joy for a time. So these things should be heeded, as well as the principle upon which their relationship to Christ and their eternal salvation rests. The reason why these lessons are profitable is because the subjects of grace have a fleshly nature as well as a spiritual life; and Paul says, "These two lust against each other." To live after one is death, and to live after the other is life and peace. Watch, therefore, for the spirit is ready, but the flesh is weak. Remember, we are not speaking of the salvation itself, for that is Christ, which is eternal, for David said, "He is my light, and he has become my salvation;" but the joys connected therewith, which are

of great value to the poor, halting child of God. The question arises, Cannot those joys be buried or hid from their sight? We think the bible teaches that they can, as in the case of the one talent that was buried. That servant acted the part of the foolish virgins, and the effect shows a sorrowful picture, the destruction of his former joys. And again the word declares that whosoever will be rich shall fall into many snares and temptations of the devil, and pierce themselves through with many sorrows. Having reference to those who act the part of the foolish in his kingdom, Paul says again, Let us (his brethren) fear, lest a promise being left us of entering into his rest, some of you should seem to come short of it. And again he says, "Be ye not conformed to this world;" for it would be the burying of the joys of that salvation; but with the word of inspiration and the law of Christ written in their hearts. Still the church of Christ in her militant state is often likened unto ten virgins, five wise and five foolish. The whole represented under these two heads. They took their lamps, received at the hand of God in their early experience, and when they took that lamp there was oil with it, or it could not have gone out. This lamp may represent the heart; for says the Lord, "I will give them a new heart." And Paul says, "With the heart (the new heart) man believes unto righteousness." It becomes the seat of light and knowledge; for Paul says again, "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." The children of God have this lamp with their earthen vessels. Now like these virgins, God's people go out from the world, (for though they are in the world, they are not of it) adorned as a bride to meet the bridegroom at every point where he has promised to appear; but here is one time that five were foolish. The Lord is said to be as a man taking a journey into a far country, who called his servants together and delivered to them his goods, and said unto them, Watch. His visits appear to be longer at some times than at others; but he continues to appear, and his bride is cautioned to keep her lamp trimmed and burning, ready for his reception, forasmuch as she knows not what hour he shall appear; so while he tarried they all slept and slumbered. This is just the condition the church or bride is in at such times as this parable is intended to represent. Those that only slumbered were in a conscious state, dozing and waking, like unto a careful man in the broad daytime. These are the five wise ones, so anxious to hear of the bridegroom's coming that they cannot sleep; they want to commune with him, they want their garment tested, so as to know whether it is the ornament of a good hope or not. Now to those that slept, the scriptures tell us that in this sense they sleep in the night, and not only so, but they are

unconscious, loosing sight, and all anxiety for the appearance of day. These may represent that part of the church who take up with the ways of the flesh, and become over careful about the things of this world, how they may gain riches and gratify their natural desires, and so become careless, or rich in their own estimation in regard to the things of the kingdom, their minds becoming dark and engrossed, like the church in her Laodicean state, saying, I am rich, needing nothing; for which cause the Lord said he would spew her out of his mouth. Now see what a condition they are in if a voice should be heard saying, Behold the bridegroom cometh; it would be midnight with them. Just in this condition is the church or kingdom of God many times when the salutation comes, Behold the bridegroom cometh, and it is midnight, not with all, but with those that were foolish; and O what a trying time it is! At the voice they all arose and trimmed their lamps; five had oil with their lamps, and they felt the warmth and saw in the light of them; but the foolish had no oil, because it was covered, or buried, and they could not feel the warmth of the grace of God, neither could they walk in the light of his countenance. But now they have come in obedience to the voice to meet him in his kingdom, for there is where he comes in his gospel, his ministers setting him forth not only as the Bridegroom with all his virtues and attractions, but also her elder Brother, presenting a picture of his garment, which is made of his groans, his humility, his meekness, his trials and his temptations, with the assurance that wherever his Spirit dwells those fruits are known, and to those that by the light of that lamp can lay hold upon those things, feel the presence of the Bridegroom, and enter into the marriage feast with him. But those who are represented by the foolish, whose hearts are dark and cold, whose minds are worldly, cannot enter into the feast, cannot feel interested, and would seem to envy those whose countenance betrays their enjoyment, and would feel to say, Can't you divide—give us of your oil? Can't you tell how that we can enjoy the feast with you? But the answer would be, Not so, lest there be not enough for us and you, for each must see in his own light; go to them that sell, or to your worldly amusements or engagements, whatever it may be that has put your lamps out. And while pondering over how their engagements had been, and what was the matter, in order to draw oil from them, they that were ready entered into the enjoyment of the feast, and the door was shut, and they themselves had shut it. Therefore may we all be found watching, and ready at any time; for the Savior said to his disciples, "Be ye also ready: for in an hour when ye think not the Son of Man cometh."

E. RITTENHOUSE, Mod.

J. L. STATON, Clerk.

The ministers and messengers composing the Juniata Regular Baptist Association, to the churches whom we represent, sendeth love in the Lord.

VERY DEAR BRETHERN AND SISTERS—BELOVED OF THE LORD:—Through the loving kindness and tender mercies of our covenant-keeping God we have been spared and blessed with the privilege of meeting one another in an associational capacity, and according to the usual custom you will expect an epistle in the form of a Circular Letter.

We can think of no subject on this occasion more suitable than that of Love. The apostle, after setting forth the eternal purpose of God to the church at Ephesus, by declaring to them in the first chapter that they were chosen in Christ before the foundation of the world, that they should be holy and without blame before him in love, and predestinated them unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, and finally concludes that chapter by showing that God had put all things under Christ's feet, and gave him to be Head over all things to the church, which is his body, the fullness of him which filleth all in all. He commences the second chapter by saying, "And you hath he quickened, who were dead in trespasses and sins, wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sin, hath quickened us together with Christ. By grace ye are saved." Thus setting forth the love of God as the moving cause in our salvation, and the agent employed to make it manifest to our understanding; and it confirms the prophetic declaration, "I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee." And another apostle has said, "We love him, because he first loved us." And again, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Yet in a state of nature we had no knowledge of our interest in the love of which we speak, and can only receive it by the revelation of the Spirit of our God; for it is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit," which is given unto us. "For the Spirit searcheth all things, yea, the deep things of God." And when that love is felt in our experience our thoughts soar aloft, our faith rises high, and our hope enters into that within the veil, whither our forerunner has for us.

entered, even Jesus, and like the poet may we exclaim,

"O love divine, how sweet thou art!
When shall I find my willing heart
All taken up by thee?"

Christians, through all the scriptures, and especially in the New Testament, are exhorted to love one another, and love is given as an unmistakable evidence that we are saved by grace; for the divine writer says, "We know that we have passed from death unto life because we love the brethren." And it is said, "He that loveth is born of God, for God is love." We are told to love as brethren; and through all the journey of life we have found in our experience

"How sweet and heavenly is the sight,
When those who love the Lord
In one another's peace unite,
And so fulfill his word."

We well remember, through all our intercourse with the people of God, how we rejoiced to see the brethren dwelling together in unity; and we will conclude with the apostle's address to the Ephesians, third chapter, beginning at the thirteenth verse, "Wherefore I desire that ye faint not at my tribulation for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you according to the riches of his glory to be strengthened with might by his Spirit in the inner man, that Christ may dwell in your hearts by faith, that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God."

Now unto him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

THOMAS ROSE, Mod.
BENJ. GREENLAND, Clerk.

CORRESPONDING LETTERS.

The Salisbury Old School Baptist Association, convened with the church at Indiantown, Wicomico Co., Md., Oct. 18th, 19th & 20th, 1876, to the associations and meetings with whom she corresponds, sends christian love and remembrance.

DEAR BROTHERS:—We rejoice that we again have the privilege of sending you our annual epistle, showing that we still rejoice with you in the hope of God's elect, and that we desire to continue our correspondence in brotherly love and fellowship. Since our correspondence began, we have felt no diminution of fellowship in the gospel for all who love and rejoice in the truth.

Salvation by grace is well calculated to unite the hearts of its subjects together as one, since by the experience of that salvation they are convinced of their own deep vileness, and so are made humble, and come to esteem others better than them-

selves. Only the truly humble can really love each other. The proud seeks his own advantage; the humble the advantage of others. Dear brethren, we feel that we love you, and rejoice in your assurance of your love to us.

Our present meeting has been very pleasant and refreshing indeed. Our business has been transacted in love and great harmony. Several of your messengers have visited us and preached the word of life. We have felt it to be good to sit down at the table of the Lord. The preaching has been, we think, remarkable for its plain, experimental and practical character. Your messengers, ministers of the word, have not only preached the experience of grace, but have also plainly spoken to us of that well-ordered and godly life which should characterize all the saints. We trust their words of exhortation and reproof may bear their proper fruit in us. We wish to continue our correspondence with you.

We have appointed our next meeting to be held with the church at Broad Creek, Sussex Co., Del., commencing on Wednesday before the fourth Sunday in October, 1877, when and where we hope to again meet you both by minutes and messengers.

E. RITTENHOUSE, Mod.
J. L. STATON, Clerk.

The Juniata Regular Baptist Association, in session with the Fairview Church, Fulton Co., Pa., Oct. 13th, 14th & 15th, 1876, to the associations with whom she corresponds, sendeth love in the Lord.

DEAR BROTHERS:—By the goodness of God our King we have been permitted to assemble in his name, and to hear his gospel preached, and to receive your messengers in love and full fellowship in the Lord Jesus Christ. We desire to extoll his matchless name for the many tokens of his love and providential care for us, in that he has not forsaken us, but has blessed us, as we humbly hope and trust, in adding to our numbers such as should be saved, and has given us peace. We feel like expressing our sorrow that some of your messengers and ministers failed to meet with us; but God who rules on high and among the inhabitants of the earth knows what is for our good and his glory. We are admonished by the scriptures of truth, to be still and know that it is the Lord's hand that withholds or bestows these blessings of meeting our kindred in the Spirit, as well as other blessings.

We earnestly hope your messengers will be able to meet with us at our next annual meeting, which is appointed to be held with the Springfield Church, Huntingdon Co., Pa., beginning on Friday before the first Sunday in October 1877, when and where we hope to meet with you.

Now may the God of all grace keep you and us and all the household of faith from evil in this world, and in the end receive us to himself for Jesus' sake. Amen.

THOMAS ROSE, Mod.
BENJ. GREENLAND, Clerk.

MARRIAGES.

Oct. 23—At the bride's residence, in Wallkill, by Eld. Gilbert Beebe, Mr. Albert C. Brown, of Otisville, and Mrs. Mary Emeline Dunlap, of the former place.

At the residence of the bride's parents, Sept. 3, 1876, by Eld. Smith Ketchum, Mr. Henry M. Schmied and Miss Ella S. Bogart, all of Whiteside Co., Ill.

At the residence of the bride's father, in Macomb, T. P., McDonough Co., Ill., Oct. 24, by the same, Mr. Cyrus L. Vanmeter and Miss Jennie Randolph, all of McDonough Co.

At the residence of the bride's parents, (Elder I. N. Vanmeter) in Macomb, T. P., McDonough Co., Ill., Oct. 25, by the same, Mr. Darias Runkle and Miss Sarah E. Vanmeter, all of the same place.

At the residence of Eld. S. Ketchum, in Henry Co., Ill., Sept. 18, 1876, by Elder W. A. Thompson, Mr. Wiley Le Brasel and Miss Susie A. Phale, all of Henry Co. Ill.

OBITUARY NOTICES.

DIED—On Tuesday evening, Oct. 3d, at her late residence near Newark, New Castle Co., Del., Mrs. Agnes Griffith, in the 82d year of her age.

Sister Griffith, together with her husband, brother Joseph Griffith, was baptized in the fellowship of the Welsh Tract Baptist Church, by Eld. Stephen W. Woolford, in the year 1828. During this long period of forty-eight years they have lived in the bounds of that church, filling an important place in its membership, and enjoying the esteem, confidence and full fellowship of all the brethren. Most of the ministering and other traveling brethren have at one time or another shared the hospitality and christian love of this family, and they will all sympathize with our aged brother in his bereavement. The companion of his youth, who had for nearly fifty-eight years shared with him every joy and every trial, whether spiritual or temporal, has been called away to her final rest. She had long been a sufferer, and for some years, in addition to other afflictions, had been deprived of sight. She however continued steadfast in the faith, and enjoyed a comfortable hope throughout. Her adorning was the hidden man of the heart, and in her life was exemplified all those graces which endear church members to each other, and do honor to the christian name. We miss her society, her example and fellowship; but for her to depart and be with Christ was no doubt far better. Eld. Wm. Grafton, together with the writer, attended her funeral on the following Friday, when amidst a large and sorrowing concourse of relatives and friends the mortal remains were consigned to their last resting place. May the Lord comfort and sustain by his grace our aged brother now left in his advanced years to finish his journey alone.

Yours to serve as ever,
E. RITTENHOUSE.

I received a letter from Carter, son of the Hon. Carter H. Harrison, of Chicago, Illinois, several days since, conveying the sad intelligence of the death of his mother at Alt Gera, Germany, after a brief illness of consumption, on the 23d of last month. She had been absent in Europe three years, having her children at school in Heidleburg and Altonburg, Germany, where the family enjoyed uninterrupted good health up to May last. Since then her health has been delicate, although not alarmingly so until about the 21st of last month, when a dispatch by cable was sent to Mr. Harrison at Chicago, summoning him to join his family as speedily as possible. On the 23d of September he sailed from New York, fearing he should not see his wife living, as he wrote me. His fears were but too painfully realized, as his wife died on the day he left New York.

Mrs. Harrison was a most estimable woman, a devoted wife, an exceedingly affectionate mother and daughter, and a general favorite with those who knew her. She was the mother of ten children, four of whom survive her. Her death is, I believe, universally lamented by those who knew her. I indulge a hope that she is at rest in heaven.

Mr. Harrison's mother (my wife) died a year ago.

As ever, most truly and affectionately your friend and brother in affliction,

THO. P. DUDLEY.
LEXINGTON, Ky., Oct. 20, 1876.

Our beloved brother, Jesse L. Choate, died at his residence in Clackamas Co., Oregon, Feb. 10, 1876, in the 71st year of his age.

The subject of this notice was born Jan. 17, 1806, in Baltimore Co., Md. He emigrated to Kentucky when a small boy, with his mother, his father being dead. He was the son of Richard and Jane Choate, and was married to Raganah S. Owings, in 1836. Our dear brother was called by grace to see his lost and ruined condition in consequence of sin, about the year 1834, and was baptized by Eld. Richard Owings, and joined the New Salem Church, Simson Co., Ky. He emigrated to Missouri in 1837, and joined the Little Bethel Church, Warren Co., Mo., and in 1850 emigrated to Oregon, and when the Old School Baptist Church called Providence, in Clackamas Co., was constituted, he joined it, and remained a worthy member of the church until it pleased his heavenly Father to call him home. His disease was of the heart. He had been quite low for some time. Sister Choate remarked to him, "You are quite low and are liable to drop off at any time." His answer was, "When he [meaning his heavenly Father] says, Come home, I must go," and appeared to rejoice that the time was so near at hand. On the 10th of February, as before stated, he fell asleep in Jesus. One of his neighbors called to see him, and asked him how he was. His answer was, "I feel better than I have for some time;" and in a moment his head dropped, and he passed away without a groan or struggle. He has left a widow and seven children, and three dead; but they are not left to mourn as those having no hope. I have been acquainted with him since the fall of 1865, and have often conversed with him on the doctrine of salvation by grace, and always found him firmly established by faith on that foundation which was laid in Zion, which is Christ the Lord. He delighted much in singing the 807th hymn, Beebe's Collection, which commences thus:

"O land of rest, for thee I sigh,
When will the moment come,
When I shall lay my armor by
And dwell with Christ at home?"

At the time of his death, in consequence of the inclemency of the weather, and the roads being too bad to travel over, and living about ten miles from the house of mourning, I was not called on at that time, but have since tried to preach a discourse to the friends from the words of Job, "If a man die, shall he live again? All the days of my appointed time will I wait till my change come."—Job xiv. 14. I was followed by our beloved brother, Eld. A. Shanks, with some very able and appropriate remarks on the occasion, to a large and attentive congregation.

MICHAEL LOVERIDGE.

MOLALLA, Clackamas Co., Ore.

My mother, Mary Bailey, departed this life at 9 o'clock, Sept. 27, 1876, (her birth-day) aged 88 years. Her disease was congestion of the lungs. She was around the house attending to work till within one day of the time she died. She experienced a hope in Christ at the age of thirteen years, was baptized, and joined the Baptist Church in Hallowell, of which she remained a member till 1818, when she was married to Elder Joseph Bailey, and joined the church in Whitefield, Maine, of which she remained a member until her death. In the division of the Baptists in 1826, she remained steadfast with the Predestinarian Baptist Church in Whitefield. She had a great gift in explaining the scriptures, as regards the sovereignty of God.

God has laid up in heaven for me
A crown which cannot fade;
The righteous Judge at that great day
Shall place it on my head.

O may I stand before the Lamb,
When earth and seas are fled,
And hear the Judge pronounce my name,
With blessings on my head.

NATHANIEL BAILEY.

MONIES RECEIVED FOR "THE EDITORIALS."

FIRST VOLUME.
J R Russell, Texas, \$2 50.
SECOND VOLUME.
J P Potter, Tex, 12, J R Russell, Texas, 2 50.—Total \$14 50.

RECEIPTS.

NEW YORK—Peter Mowers 9, Matilda Hilker 1, H Fisk 2, Elder I Hewitt 7, Henry Bogart 2, Charlotte Forth 2, I U Every 2, Mrs C Lane 2, E Burgher 2 30, Harriet Van Valkenburg 4 50, Wm B Ennis 2, Mrs R Ennis 2, J M Burger 2 25, L Winchel 2, Eld A St John 2, A Winchel 2, Mrs O Wiggins 2, A M Best 2, Wm P Haviland 2, H B Elliott 2, James Linkletter 1.....	\$55 05
MAINE—Elder Wm Quint 10, Hugh Ross 2.....	12 00
NEW JERSEY—Mrs A Moore.....	2 00
PENNSYLVANIA—Mrs E Mayhew 2, I R Howerson 2, Mrs A Jennings 2, Mrs R Sayer 2, Jas Thomas 2.....	10 00
DELAWARE—S H Bishops 2, H S Boyce 2 25, E Alders 1, Winder Hastings 2, Eld E Rittenhouse 16 25.....	23 50
MARYLAND—Geo W Jarman 2, J S Warren 4, Mary J Parson 1, Mary J Purnell 2, Elisha Hastings 1 75, J Morris 4, R W Bailey 2, Geo Lowe 2, Maria Henry 2, Mrs L C Williams 4 25, J W Timmons 2, Geo W Mezek 2, Daniel Holloway 2, Cornelia Laws 2, Mrs S B Woolford 2, Elder F A Chick 3, Ruth Reggs 2, Matilda Lowe 2, Mrs E Wilson 2, Eliza A Timmons 2.....	46 00
VIRGINIA—John R Duncan 2, G Northam 4, David Thompson 6, Mrs M Summers 2 25.....	14 25
TEXAS—C Riffe 2, Jas Armstrong 2, Geo W Stephen 2, J P Potter 2, J D Poole 2, Z C Collier 2, P H Martin 2.....	14 00
GEORGIA—S J Stallings 4, Mrs F Anderson 2, James W. Hargrove 2, Eld F M McLeroy 4 75.....	12 75
NORTH CAROLINA—R B Dupree.....	2 00
ARKANSAS—Wm Cavis 2, Eld Jesse Carson 2.....	4 00
TENNESSEE—Samuel B Mattock 2, W P Young 2.....	4 00
LOUISIANA—E Baugh.....	4 00
MISSISSIPPI—Isaac Whorton.....	2 00
OHIO—P J Ashbrook 60c, Amy Davis 2, D Hoover 2.....	4 60
INDIANA—Thos H Wiley 4 20, Solomon Crook 3, Mrs E Mahms 2.....	9 20
ILLINOIS—W H Corlew 3, Jane Clark 1, John Palmer 9 50, Elder J H Ring 2.....	15 50
MISSOURI—John Thornton 2, Geo Sally 2 25, J L Singery 5, B F Craig 2.....	11 25
KANSAS—A D Jones 2, J Schenck 2.....	4 00
OREGON—Eld Joel Sanford.....	2 00
CALIFORNIA—M W Casada 1, Mrs M A Umphrey 2, Henry Tuley 2.....	5 00
WASHINGTON TER.—J L Gilmore.....	2 00
NEBRASKA—Mrs L Tennehill.....	1 00
NEW MEXICO—Eld Jas Dean.....	2 00
IOWA—Mrs Sarah Dye.....	4 00
KENTUCKY—S T Findleo 4, H Rankins 2.....	6 00
Total.....	\$272 10

YEARLY MEETINGS.

There will be a two days meeting at the Old School meeting house in Burdett, on the 15th and 16th of November, commencing at 10 o'clock a. m., and we cordially invite all of the same faith and order to meet with us, especially the ministering brethren. They will be met at the depot at Watkins, and all taken to places of entertainment that will come.
H. B. ELLIOTT, Clerk.

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MISS ELIZABETH H. BOGGS, Principal.

REFERENCES.

- Elder Gilbert Beebe, Middletown, N. Y.
- Elder P. Hartwell, Hopewell, N. J.
- Elder Wm. J. Purington, Southampton, Pa.
- Elder S. H. Durand, Herrick, Pa.
- Elder F. A. Chick, Reisterstown, Md.
- A. S. Cook, Princeton, N. J.
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For Circular, Terms &c., address Proprietor

THE SOVEREIGNTY OF GOD.

A Poem.

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To whom all communications must be ad-dressed, and directed, Middletown, Orange County, N. Y.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 44. MIDDLETOWN, N. Y., DECEMBER 1, 1876. NO. 23.

POETRY.

PERSEVERENCE.

There are many false teachers gone forth in the world,
With falsehood they have all their banners unfurled;
They glide on the breezes of popular will,
And say they are climbing up Zion's fair hill.
Free will is their motto they flaunt to the breeze,
And say they can do good or bad as they please;
They call God a tyrant, a monster indeed,
If he has the end of his creatures decreed.
But in his good word, lo! a story is told—
He loveth his people, he loved them of old,
And gave them a portion secure in his Son,
In whom they were chosen before time begun.
No shipwreck, nor peril, nor fire, nor the sword,
Can separate them from the love of the Lord;
Whom God has ordained to eternally save,
And raise them in triumph o'er death and the grave.
Their bodies must slumber awhile in the ground,
Until the Archangel the trumpet shall sound,
Then, bursting the tomb, they shall mount to the sky,
And reign with their Savior eternal on high.
Dear brethren and sisters, be patient awhile,
A few days of conflict will end all your toil,
And Jesus will call you to rest in his arms,
To gaze on his glory and feast on his charms.
O may I be numbered with that blessed train
Who enter the portals of that blest domain,
And dwell in the presence of Jesus my Lord,
Who taught me in time to believe in his word.

JOHN SCHENCK.

SPRINGDALE, Leavenworth Co., Kan.

CORRESPONDENCE.

BISMARCK, Ill., Oct. 23, 1876.

DEAR AND GREATLY ESTEEMED BRETHREN:—I received a very kind and brotherly letter, written on the 18th of August, by brother D. F. Richardson, of Centralia, Trinity Co., Texas, asking me very kindly and earnestly to give, either in the SIGNS OF THE TIMES, or by private letter to him, my views on the twelfth chapter of Revelation, commencing with the sixth verse. But absence from home a great portion of the time since I received his letter, together with sickness, and a painful sense of ignorance and sterility of mind concerning mysteries upon which my views are asked, have thus far discouraged and prevented me hitherto from attempting to comply with what I fear would prove but a presumptuous and unavailing effort to lift the veil spread over that chapter. But as delay has thus far failed to shed any additional light on the points suggested by our brother, I now venture in much fear and trembling to pen, as briefly as the nature and importance of the subject will permit, such views as may occur to my mind as I proceed to trace out the several points suggested.

Beginning with the 6th verse John writes, "And the woman fled into the wilderness," &c. The particular

point asked for is, first, the locality of the wilderness. If the foregoing is to be understood and interpreted literally, and is not a part of a high-wrought, grand and imposing allegory, we might be able to decipher and mark out both the description and boundary of the wilderness, and delineate its geographical position or locality. But, my brother, as I understand the woman to be a fit and striking symbol of the organized and visible church, crowned with the twelve apostles as stars, the wilderness into which she voluntarily fled is, most reasonably, only an indicative emblem of the peculiar situation or state of the church during that period to which the allegory is intended to allude, without reference to a literal geographical location of such an organized body—a significant type of the lonely and obscure, forsaken and ruined situation of the church, so far as mere human judgment and observation could determine, into which she as a retreat and security from a fierce, unrelenting and fiery persecution, as I trust the sequel of our investigation of some of the other points suggested will more clearly disclose. Both the terms, "wilderness," and "desert," in every instance either of them occur in the New Testament, are a translation of the same word, *eremos*, which, as applied to a locality, signifies, "a desert, a wilderness;" but when applied to a condition or situation, it means, "loneliness; the state of being abandoned or forsaken; want; privation of anything desirable; tranquillity; freedom from disturbance or trouble." And as Jacob, presented as a type of God's elect, the Lord's portion and people, and the lot of his inheritance, is said to have been found of "him in a desert land, in the waste, howling wilderness," from which "he led him about and instructed him, and kept him as the apple of his eye;" (Deut. xxxii. 10) and as Isaiah exclaims, in presenting a typical view of the destitute and forsaken situation of the people of God, and in prayer for their deliverance, "Thy holy cities are a wilderness; Zion is a wilderness," &c.: (Isa. lxiv. 10;) therefore the correctness of the foregoing definitions, in the sense of destitution, want, solitude, or being forsaken or abandoned, seems sufficiently clear. Hence when the visibly organized church fled into the wilderness, she voluntarily, yet by the persuasive guidance of the Holy Spirit, entered into one or more of the states or situations mentioned as the import of the Greek word *eremon*, where she hath a place (a geographical locality)

prepared of God, by setting "the bounds of the people according to the number of the children of Israel."—Deut xxxii. 9. "That they should feed her there a thousand and two hundred and three score days," or symbols of literal years.

The second point or question asked is, the date of the woman's flight; which will be considered and examined in connection with the fourteenth verse and the fourth point—the date of the commencement of the "time and times and half a time."

The third point presented by our brother is, "Was the war spoken of in the seventh verse in the wilderness?" I will venture an answer in the negative, as it must have terminated before the woman fled "from the face (presence) of the serpent into her place," into the wilderness, to be nourished twelve hundred and sixty years from his presence.—Verse 14. But John says, "And there was war in heaven; Michael," "the Prince," "the Archangel," the Lord, even the messenger of the covenant, "and his angels," the members of his church, "fought against the dragon; and the dragon and his angels," the members of anti-christ, "fought." The heaven here represented as the seat of the war was the visible church," which, being subject to the rule or dominion of God, in both a spiritual and temporal point of view, is, by our Lord, frequently called the kingdom of heaven, or the kingdom of God.—See Matt. and Luke xiii., and John iii. 3, 5. But in this struggle for supremacy in the organized church, the dragon and his angels prevailed not. For "They (Michael and his angels) overcame him (not with carnal or literal weapons of war, but) with the blood of the Lamb," and "by the testimony they bore," or "the word of their testimony."—Verse 11. "So that their place," that is, the place of the dragon and his angels, "was not found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him." The foregoing, the 8th and 9th verses, evince, and especially the words "any more" clearly show, that the place and nominal standing of the devil and his angels, as composing anti-christ, had once been in the visible church; not as real and intrinsic members by any means, but as superficial or hypocritical members of the present day are sometimes, to our sorrow and regret, found in the church. But I shall try to show that it was before the setting

up of the visible gospel church that the whole embodiment of anti-christ stood thus identified with the church, and never afterward. And as it is claimed by some that a visible church had no existence till after the birth of Christ, we must find what a visible church is. And if it is not a body, or assembly, or congregation of saints united in fellowship and love, to convene in the name of their divine Master to worship, and observe and execute the laws of their King, then I know not how to describe or define it. It seems clear to me that the church of the New Testament is identical with the congregation and assembly of saints of the Old Testament, except in the observance of different ordinances applicable exclusively to their respective dispensations. And although the English word "church" is not in the Old Testament, yet David declares that "God is to be feared in the assembly of the saints." And says again, "Sing unto the Lord a new song, and his praise in the congregation of saints." And he uses this language prophetically, attributing it to Christ, "I will declare thy name unto my brethren; in the midst of the congregation will I praise thee."—Psa. xxii. 22. And the apostle to the Hebrews, ii. 12, quotes the foregoing, and also attributes it to both Christ and the church, "Saying, I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee." Moreover, that there was such an organization as a visible church more than fifteen hundred years before the day of pentecost, Stephen, testifying that Jesus was a Prophet whom the Lord raised up, as predicted by Moses Deut. xviii. 15, said, "This is he that was in the church in the wilderness with the angel which spake to him in the Mount Sinai, and our fathers: who received the lively oracles to give unto us."—Acts vii. 38. Of this church, as perpetuated and continued, Enoch, Noah, Abraham, Isaac and Jacob were members: and all the prophets of the Lord till Christ, as well as poor old Job, who, when "the days of affliction" had "taken hold upon him," said, "I went mourning without the sun; I stood up, and I cried in the congregation," (church.)—Job xxx. 28. But in the church of those days Satan frequently held dominion in the supremacy of his numbers, as the cruel, persecuting body of anti-christ, and among and over which he presided. Especially at a later date, when the whole nation of Israel indiscriminately were members, and he in the midst of their solemn

assemblies. And while thus in heaven, the church of old, with the numerical ascendancy, he was able to bring by proxy accusations against the saints, and cast them out of their synagogues; "for the Jews had agreed already that if any man did confess that Jesus was Christ, he should be put out of the synagogue."—John ix. 22. And Jesus said to his disciples, "They will scourge you in their synagogues; they shall put you out of the synagogues; and in the synagogue ye shall be beaten." And Paul, even, before his conversion, was one of them; for he said of the Jews, once his anti-christian brethren, "Lord, they know that I imprisoned and beat in every synagogue them that believed on thee." "And I punished them oft in every synagogue, and compelled them to blaspheme," &c.—Acts xxii. 19, 26, and ix. 10, 11. Hence in reference to the vigilance of the devil by his wily and continual presence in the church, to exert his wicked, cruel power and influence, it is said, "There was a day (appointed) when the sons of God came (in church capacity) to present themselves before the Lord, (and Satan came also among them to present himself before the Lord.) And the Lord said unto Satan, From whence comest thou? And Satan answered the Lord and said, From going to and fro in the earth, and from walking up and down in it."—Job ii. 1, 2. And "So Satan went forth from the presence of the Lord."—Job i. 12. Without further testimony upon this point it is incontrovertibly settled that, from the creation to the death of Isaac, God's church as a visible medium for the embodiment and manifestation of his chosen and believing children as true worshipers, were uniformly identified with his faithful and chosen patriarchs and their families. And that from that mournful event to the memorable "day of pentecost," the church embodied the whole nation of Israel, and all the Gentiles initiated in conformity to the law of Moses. Hence a vast majority of its members were destitute of the love and grace of God shed abroad in their hearts. So that "Esaias crieth concerning Israel: though the number of the children of Israel be as the sand of the sea, a remnant shall be saved." And the apostle also says, "Even so then at this present time also, there is (but) a remnant according to the election of grace."—Rom. ix. 27, and xi. 5. Hence if the church has existed so long as a visible organization, sometimes called heaven, and frequently the kingdom of heaven and of God, for more than four thousand years, Satan was in its midst, and controlled its majority as his angels, from whom exclusively emanated all the sanguinary and bitter persecution she endured to the coming of Christ.—See Matt. v. 12, and Acts vii. 52. Hence the so frequent lamentations of David, Jeremiah, and many of the other prophets concerning the dominion, prosperity and persecution of the wicked. And moreover, after the increase and

prosperity of the church in the days of the apostles, and when they were almost free from the power of the Sanhedrim and the synagogue of Satan in that quarter, "the mystery of iniquity, the spirit of anti-christ," began his vile work again to corrupt the church. And by his subtle, insinuating vigilance, about the time of the reign of either the Roman Emperor Gallus, or Decius, about A. D. 251, he again possessed the numerical dominion and ascendancy. "And there was war in heaven," and "he was cast out" of the church "into the earth, (or world, the container put for that which it contains,) and his angels (anti-christ) were cast out with him." And since then anti-christ has existed as a separate and distinct body with its doctrinal admixture and practical festivities and ordinances of Judaism, paganism and christianity; yet ever increasing in its accommodating, protean, wide-extending, multiform and world-enticing character of more than six hundred integral parts, and the number of its conglomerated and Babylonish name of as many gradations. But this war in the church, in its result of so glorious a triumph of perpetual separation of Christ from anti-christ in the visible church, is but the fulfillment and realization of the prophecy of Zechariah, written more than seven hundred years before, saying, "It shall come to pass that in all the land, saith the Lord, two parts therein shall be cut off, (excommunicated,) and die, (from a standing, recognition and fellowship in the true and visible church;) but the third shall be left therein," &c.—Zech. xiii. 8. When Satan by artifice and ever-vigilant energy had induced vast numbers of the enemies of the cross into the church, to there propagate heresy, engender sedition, wrath, strife, hatred and persecution, by which was removed every safeguard and protection against the influx of the unregenerate, then what they substituted for the gospel requirements and order of the house of God, and in mockery called "christianity," became very admirable and enticing to the world, and thousands flocked into the church, and thus irresistibly pushed her into Babylon—a confusion of tongues or doctrines, in which many, even of her friends, desired her to continue, hoping thus to check the cruel tide of outward persecution, which at intervals had been so fiercely waged against her in such unmitigated fury. As God by Micah had said, "Be in pain and labor to bring forth, O daughter of Zion, like a woman in travail; for now shalt thou go forth out of the city, (the walls of which are a uniform experimental reception of the doctrine of salvation by grace through faith in a crucified and risen Redeemer,) and thou shalt dwell in the field, (of worldly plenty, opulence and grandeur, and not in the wilderness of privation and want, the solitude of tranquility, and freedom from disturbance;) and thou shalt go even to Babylon; there shalt thou be delivered; the Lord shall redeem thee from the hand (power) of

thine enemies. Now (at this time) also are many nations gathered against thee, that say, Let her be defiled, and let our eye look upon Zion. But they know not the thoughts of the Lord, neither understand they his counsel; for he shall gather them as the sheaves into the floor."—Micah iv. 10–12. And when and where he will say unto her, "Depart ye, depart ye, go ye out from hence; touch no unclean thing; go ye out of the midst of her," &c. "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, (of imputed righteousness,) O Jerusalem, the holy city; for henceforth there shall no more (as formerly) come into thee (as bold, influential and tyrannical rulers and persecutors) the uncircumcised and the unclean."—Isa. lii. "For then will I turn to the people (that 'shall dwell alone, and shall not be reckoned among the nations') a pure language, (no longer Babylonish,) that they may all call upon the name of the Lord, to serve him with one consent. From beyond the rivers of Ethiopia my suppliants, the daughter of my dispersed, shall bring my offering; for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty in my holy mountain. I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord."—Zeph. iii. 9–12.

Hence it is now hoped that brother Richardson, and all who rejoice in the truth, doth see that the war in heaven, the visible church, with all its triumphant and glorious deliverance, was but a fulfillment of the foregoing prophecies, and a great many more that might be cited, if it were not a waste of space to do so. And at the time hinted at, about A. D. 251, the emblem of victory perched gloriously upon the standard of Michael and his angels, when Novation, who was ordained an Elder, and pastor of the church in the city of Rome, and his faithful brethren, numbering about "a third" (part) of the whole church "in all the land," withdrew fellowship from the Catholic party, so called, after the most turbulent and violent disputings, contention, strife, and manifestations of variance and hatred, envy and jealousy ever witnessed, and declared their community the only true and pure (*cathari*) church. And they were called Novations by thier enemies. But requiring all who came over to them from the Catholics and all other sects in after years to be baptized anew, they were called *Ana-Baptisteis*—again Baptizers, or *Ana-Baptists*. It was in witnessing with extreme sorrow and mourning the deplorable depravity and licentiousness of the most wealthy and influential of the church, in all their vices encouraging worldly prosperity, and for base purposes the influx of proselytes like themselves by vain and fascinating pomp and enticing shows at Easter, and all the Jewish and Pagan ceremonial festivals, that induced a withdrawal of fellowship in disgust, and to remain ever since a distinct organ-

ization; and this is the glorious consummation, as John says, "And I heard a loud voice saying in heaven, (the church in which had been this great struggle,) Now is come salvation, and strength, and the kingdom (exclusive dominion) of our God, and the power of his Christ." Therefore "the wilderness and solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice with joy and singing. The glory of Lebanon shall be given to it, and the excellency of Sharon and Carmel. For in the wilderness shall waters break out, and streams in the desert."—Isa. xxxv. 1–6. "And I will make the wilderness a pool of water, &c., that they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it. For the Lord shall comfort Zion, he will comfort all her waste places, (abandoned and forsaken situations,) and he will make her wilderness (solitude and desolation) like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein; thanksgiving and the voice of melody."—Isa. xli. 18–20, & li. 3. "For the accuser of our brethren is cast down, (out of the church,) which accused them before our God day and night. (This expression means continually.) Even as of old, when he came into the church to accuse Job before God, and said, "Doth Job fear God for naught? But put forth thy hand now and touch all that he hath, and touch his bone and his flesh, and he will curse thee to thy face."—Job i. 9–21, & ii. 3–11. Even as he accused and slew them by his angels. "For so persecuted they the prophets."—Matt. v. 12, and Luke vi. 23. For it was the dwellers in Jerusalem that killed the prophets. "O Jerusalem, that killest the prophets," &c.—Matt. xxiii. 47. "Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute; that the blood of all the prophets which was shed from the foundation of the world may be required of this generation," "this wicked generation," "this sinful generation," "this untoward generation," "generation of vipers," "that are pure in their own eyes," "that curse their father," "a perverse and crooked generation," "a generation whose teeth are swords," "an evil and adulterous generation," "the generation of (God's) wrath." "Serpents, generation of vipers, how can ye escape the damnation of hell? Wherefore I send unto you prophets, and wise men, and scribes, and of them ye shall kill and crucify; and of them shall ye scourge in your synagogues, and persecute from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar."—Luke i. 47–51, and Matt. xxiii. 33–35. "And they loved not their lives unto the death. There-

fore rejoice, ye heavens, (in the plural) and ye that dwell in them," "the church, and the angels of glory," and "spirits of just men made perfect," in the realms of eternal bliss. "Sing, O daughter of Zion; shout, O Israel; be glad, and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy; the King of Israel, even the Lord, is in the midst of thee, thou shalt not see (this) evil any more." "Behold at that time I will undo (divide into six hundred and sixty-six parts) all that afflict thee, and I will save (not divide) her that halteth, and gather her that was driven out."—Zeph. iii. 14, 15, 19. And "In that day, saith the Lord, will I assemble her that halteth, [hesitateth,] and I will gather her that is driven out, and her that I have afflicted, [in Babylon;] and I will make her that halted a remnant, [the third part,] and her that was cast far off [from the two parts] a strong nation; and the Lord [not Satan] shall reign over them in Mt. Zion [not Babylon, as formerly] from henceforth, even forever. And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion, [over the saints,] the kingdom, [church authority and rule,] shall come to the [church] daughter of Jerusalem."—Micah iv. 6-8. But "Woe to the inhabitants of the earth and of the sea; for the devil is come down [out of the church] to you, having great wrath," &c. "And when the dragon saw that he [and his angels] was cast [out of the church] unto the earth, he persecuted the woman [church] which brought forth the man," [arrena.] Now this is not the common word for "the man," *ho aner*, nor *andros*, nor yet *anthropos*, man in general. Nor the word for a "child," *paidion*, or *teknon*, nor *huio*, a son, as in verse fifth it is said, "She brought forth a man child," *huion arrena*. This last word comes from the word *arreen*, signifying male, masculine, robust, stout, vigorous, brave, &c. Hence that which "the woman" [the church] brought forth was not, as some may suppose, "the man Christ Jesus," *anthropos Christos Jesus*, [1 Tim. ii. 5,] but a robust, vigorous and brave son of the church; the symbol of a principle, universal toleration in religion, enfranchisement of the conscience, religious liberty, unrestricted by penal laws, and unencouraged by statutes enacted and executed by man, untrammelled to any form of worship. Hence the antidote, and divine remedy of persecution. And this principle and literal safeguard, the brave and vigorous son of the church, was brought forth in the days of the apostles, the "twelve stars," which were yet her crown of glory; and while "the great red dragon," an emblem of the wicked and cruel spirit, which guided and controlled the Roman Empire under its Cæsars, and caused it to move according to the energy and influence of the "Prince of the power of the air, the spirit which now works in the children of disobedience," stood in the

presence of the church to devour—crush this principle as soon as it was born. But this heaven-born child, which was to, and now does, rule all nations with a rod of iron, [for it is this principle, now universally recognized and reluctantly submitted to by all nations, which has put an end to persecution in fines, imprisonment, corporal punishments and death penalties forever,] was caught up unto God and his throne from its birth, not to rule from that time till the end of the wilderness state of the church, twelve hundred and sixty years. And by the "two wings," the Old Testament history of persecution on one side, and the New Testament history of the working of anti-christ, or man of sin, on the other, were the mother of "religious liberty," carried, as were the Jews, among all nations; thus as in a wilderness; separated in sad and mournful solitude from each of their respective congregations, to quiet jealousy and suspicion of their real numbers; voluntarily sunk in obscurity, worldly poverty, self-abnegation from all worldly prosperity and social comfort; cut off from all political privilege or prerogative, and entirely alienated and voluntarily disfranchised from participation in the governmental affairs of nations and the concerns of the world. And in this wilderness state of melancholy privation, want and loneliness, without an earthly friend, comforter or protector, save the isolated few, who, without a knowledge of the existence, or whereabouts, or destiny of all the others, met in secret, vigilant, conclave worship; they were continually subjected to the fiery ordeal of persecution and martyrdom, as a realization of the word of the Lord by Zechariah, saying, "And I will bring the third part [not cut off, but left in the church] through the fire, and I will refine them, as silver is refined, and I will try them, as gold is tried; they shall call on my name, and I will hear them; I will say, It is my people; and they shall say, The Lord is my God."—Zechariah xiii. 9. For "when the dragon saw that he was cast into the earth, he persecuted the woman."

This brings us to the 14th verse, where we purposed to examine the second and fourth points in conjunction. But the date of the flight of the church into her wilderness state, which synchronizes with the "commencement of the time and times and half a time," it will be found, is not so definitely marked or distinctly characterized by any important political agitation or national commotion, that stands out upon the historical page with noticeable prominence, as do most of the scenes presented in vision to John; so that inference will be our most reliable data upon these points. Computing from the commencement of the rule of the brave and vigorous son of the church, the new, welcome and glorious assertion, or proclamation, and maintenance of civil and religious liberty in two of the existing colonial governments of North America, when the church, in timorous dread of the

unexpected reality, emerged from her gloomy solitude for her members to participate in the affairs of civil government, and to again mingle her wholesome and pure counsels and influence among the temporal concerns of society, the principles of which is the ruler which now rules forcibly all nations with a rod of iron, which began its work about the year 1640; which, less 1260, equals A. D. 380, as the date the woman fled and commenced her "time and times and half a time" in the wilderness. And concerning her persecution from the Papal hierarchy, it is said, "And the serpent cast out of his mouth water, as a flood, after the woman, that he might cause her to be carried away of the flood." This was about the time, and continued long after, she fled into the wilderness, as I understand. And as a flood is a great body of water thrown together, it is the fit symbol of the vast numbers of the wicked, idolatrous and Judaizing members of anti-christ thrown together in one organized body to carry away the true church, commencing soon after the imperial elevation of Augustus Pontifex Maximus Constantine. An era signalized in profane and papal history as "The triumph of the cross," from the "flaming cross" that Constantine was said to have seen in the heavens, beneath the sun, with the inscription, "*In hoc signo vinces*;" that is, "By this sign thou shalt conquer." But we are not left to mere inference and conjecture for the import of the flood of water; for many citations from the scriptures might be made, establishing the view already presented beyond controversy. But as our communication is already quite too far extended, one unequivocal declaration will suffice. And one that now seems most applicable, clear and cogent, is that concerning "the judgment of the great whore that sitteth upon many waters;" of which, "one of the seven angels, which had the seven vials full of the wrath of God," in explaining the mystery to John, said, "The waters which thou sawest, where the whore [Papal Rome, anti-christ] sitteth, are peoples, and multitudes, and nations, and tongues."—Rev. xvii. 15. Hence, people and multitude must have been the "water" the serpent cast out of his mouth after the church, "as a flood," congregated in the embodiment of anti-christ.

The fifth and last point suggested is in the 16th verse: "And the earth helped the woman; [how?] and the earth opened her mouth, and swallowed up the flood [the whole body of anti-christ] which the dragon cast out of his mouth" to carry away the church. Necessary to an understanding of this verse, it must be held in mind that the "Papal Hierarchy," or church of Rome, became intimately connected or united with the Imperial State during the reign of Constantine the Great, and still remains so. And that where it is said, "the earth helped," &c., the use of the term *earth* is as a beautiful and forcible figure of speech, called in rhetoric, or

modern elocution, "Metonymy," where the sign is used for the things signified, or where the container is put for the things contained therein. But to illustrate more clearly: When it is said of a member of the House of Representatives, or any other deliberative body, making a parliamentary motion, that he or his motion was supported or sustained by the Chair; the Speaker, or presiding member occupying or seated in the chair is meant. So the Speaker, or presiding member, really and literally helped the member in his motion, and not the chair in which he sat. So in the same sense that "the Chair" sustains a motion, does or did the earth help the woman. But as the Romish Church, in "her fornication," or unhallowed connection with the Imperial State of Rome, as the consolidation of clerical and political power and supremacy, as well as the true church, were of the people contained in the earth, some may conclude that we are here forced to look beyond the people contained in the earth for the help that swallowed up this unwieldy and mighty mass of corruption and wickedness. But where can we look? Surely the physical earth did not literally open as a quake, or common grave-yard, and swallow up anti-christ, any more than she did the true church; for both still exist, we have an undoubted evidence to believe, upon, and not in the bowels of the earth. But strange as it may seem, anti-christ, though decomposed in her emboweled situation, and broken into more than six hundred corrupt and putrid fragments, still remains, and will remain to the end of time, "swallowed up," and thus hindered for a time, and now effectually restrained from the execution of her hell-conceived desire, to bring to persecution and martyrdom, if nothing else will avail to carry away from the face of the earth, every true and faithful disciple of Jesus; and this restraint and swallowing is unconsciously consummated according to the selfish impulse of all those people in the earth from then till now, who have not been identified as interested members with any religious organization. For it must be conceded that a great proportion, if not a majority, of the people of every age, clime and country are, and ever have been, destitute of any intrinsic interest in any form of worship, whether Jewish, Pagan, Christian or Mohammedan, and that their attention to such things exercised has been in the main compulsory. And of this class of non-religionists is "the earth" that helped the woman, but did not entirely rescue her from persecution. But how clearly, literally and unmistakably was the foregoing view of the text verified by the inroads and ravages of that "Northern Hive," as they were called, from the uncultivated wilds of Scandinavia; the Vandals, the Goths, the Gepidæ, the Heruli, and still later the Huns, under their implacable leader, Attila, to whom was given the expressive title of "The Scourge of God;" all of whom were invaders of the Roman Empire about

the time, or soon after, the imperial reign of Constantine the Great. Upon entering upon the borders of her proud and boasted dominion in vast numbers, they laid waste, and spread devastation and want, universal dread and consternation throughout her wide-spread limits for more than a hundred years. When in A. D. 476, both the Papal Church and "the Mistress of Nations" together were "swallowed up" by them in the memorable surrender of the "Western Empire," the seat of the "great whore," by Romulus Augustulus, upon the taking of the city of Rome by Odoacer, Prince of the Heruli.

This, in my frail and limited judgment, was what is meant by the earth helping the woman, and swallowing up the flood cast out of the mouth of the dragon, and thus preventing her from being carried away by the cruel tide of the combined Roman and anti-christian persecution; as these people were neither Romish, Pagans, Jews, Christians, Catholics nor Mohammedans. These people, then, which were intrinsically regardless of, and without a special preference for, any of such forms of worship, may be said to be, in a religious sense, as neutral, independent and distinct in all such matters as the earth in which they dwelt. And the spirit of persecution is now held in abeyance throughout the world by such people as are unwilling to contribute to the encouragement of any formal religion, in conjunction with those actuated and led by the true principles of christianity, love, peace, long-suffering, gentleness, goodness, meekness and temperance, or toleration, together the obedient subjects of the principles, civil and religious liberty, which are the embodiment of the heaven-born child, the beloved and cherished offspring of the church, now ruling all nations with a rod of iron, so far as interference with either the neglected or prompting to worship is concerned.

As this article is too much lengthened already, and will no doubt be found very imperfect, if not erroneous, as the views presented are the result of the mere suggestions of the moment of writing, the writer never having had previously more than a cursory thought, or the time and opportunity of more than a desultory investigation of the sublime and interesting mysteries he has herein attempted to penetrate, he timorously submits it to the indulgent and liberal criticism and sound judgment of his beloved brethren, hoping, if the views set forth are not erroneous in the main, God's blessing will attend them in their reception among those who are taught in the school of Christ.

Yours truly, though unworthily,
GEORGE Y. STIPP.

P. S.—Please excuse mistakes, bad and condensed writing, as I had intended to transcribe what is herein written, but could not spare the time, and have concluded to venture it upon your patience and forbearance, with its marks of haste and numerous orthographical and verbal cor-

rections hastily made before mailing.

Your unworthy brother in doubt and affliction, if a brother at all,
G. Y. S.

WARWICK, N. Y., Oct. 28, 1876.

DEAR BROTHER BEEBE:—As I enjoyed the privilege of meeting with our brethren at London Tract and the Salisbury Association, and shared with them in the disappointment we all felt in your absence, I have a desire to send you an account of those meetings, and of some of the incidents of, to me, a very pleasant, and I hope not an unprofitable trip.

Accompanied by my wife, we took the cars at Jersey City on Monday, Oct. 9th, at 11½ o'clock a. m., and traveling over the New Line, or Bound Brook Road, we arrived at Philadelphia early in the evening, and were received with great kindness by our brother, Thomas Banes, and his daughter, sister Maggie, well known to very many Old School Baptists, and whose kindness we can never forget. We passed through Hopewell, the residence of our beloved brother, Elder P. Hartwell, which I saw for the first time. We remained in Philadelphia three days, visiting the great Centennial Exposition. It is indeed wonderful, and a world of curiosities, of nature and art, and to be known must be seen. On Friday morning we resumed our journey, and exchanging cars at Wilmington, Del., took the train on the Western Road for Brandenburg, where we were met by our dear brother, Wm. H. Crawford, who took us to his pleasant and hospitable home in Chester Co., Pa. This is a beautiful agricultural region, and everything indicated taste, thrift and enterprise. But alas! the destroyer had entered the home of our brother, and the residence which he had so beautified had been made desolate by the removal of his dear companion; and he showed me an advertisement, offering for sale one of the finest and best appointed farms I have ever seen. Brother Crawford said he had purchased and fitted up the place, expecting it would be a home for his wife and daughter after his departure, and where his other children, who lived some distance from him, could visit their mother. But said he, "All that is passed away, and it is home to us no more." But my sorrow not as those who have no hope; and she who was the faithful wife and affectionate mother here, is believed to be the occupant of a fairer mansion, which death can never make vacant. On Saturday brother Crawford took us and sister Mayhew, of Philadelphia, to the place of worship of the London Tract Church. There we met Elders Housel, Rittenhouse, and our dear brother, Elder William Grafton, whom I saw for the first time, and had the privilege of hearing him preach the unsearchable riches of the gospel of Christ. He labors lovingly in his Master's cause, and is beloved by the people of his charge. The last time I met with the brethren at their annual meeting, nine years ago, those venerable and

faithful soldiers of the cross, Elders Barton and Conkling, were present, and the fact was alluded to by a number of the brethren present. The meeting was pleasant and very interesting, and the preached word was listened to with deep attention. A holy calmness seemed to pervade the entire audience, and the words of the poet seemed most appropriate:

"How decent and how wise,
How glorious to behold,
Beyond the pomp which charms the eyes,
And rites adorned with gold."

The meeting continued until Monday noon, when, taking an affectionate farewell, we were taken by sister McConaughy in her carriage to the residence of our aged brother Griffiths, near Newark, Del. We found him mourning the death of his companion, who was taken away only two weeks previously. Elder Housel was with us, and the time was passed in conversation upon the things of the kingdom, and the happy state of those who, "absent from the body, are present with the Lord." The next morning we bade our venerable brother farewell, not expecting to meet again on earth, and were conveyed a distance of eight miles to Kirkwood Station, on the Delaware Railroad. On our way to Salisbury we were joined at the various stations by Elders Hartwell, Chick, Rittenhouse and Hubbell, and quite a number of brethren and sisters, constituting a large company when we arrived at Salisbury. Here we were met by brethren with carriages, who took part of our company, and were joined by others, who rode with us to Pittsville, where brother G. W. Mezick claimed the whole company. Meeting was held in the district school-house, and brother Housel and myself addressed the people. The occasion will be long remembered by the lovers of truth, and will never be forgotten by its enemies, if any were present. After meeting, the company being large, we separated, some staying with brother Mezick, while we went with Mr. Daniel Holloway, who entertained us with true southern hospitality, and the next morning took us to the place of meeting. The house of worship is situated in a grove, near the village of Powellsville, and the church is known as the Indiantown Church. We were early, and not many had yet arrived, but they soon came in from all quarters; and although the country seems sparsely settled, it was soon apparent that the house could not contain the multitude. The introductory sermon was preached by Elder J. D. Hubbell, of the Lexington Association, N. Y., and was a plain, scriptural presentation of divine truth, setting forth the "Lamb of God" as the only hope and Savior of sinners. The association was organized by choosing Elder E. Rittenhouse Moderator, and brother J. L. Staton Clerk. The letters from the churches were excellent in sentiment and spirit, and one in particular, from the Salisbury Church, read by brother Chick, I have seldom heard equaled. It was listened to with the deepest attention; and the Clerk of the association would confer

a favor upon the readers of the SIGNS by sending a copy of it for publication. The business of the association was conducted in a quiet and orderly manner. The preaching was varied in subject, but there was but one theme, Christ and him crucified. The ministers evidently felt the force of the truths they proclaimed, and this made the impression on the audience more apparent. One sermon in particular created a profound impression. If the human countenance ever speaks, the language of each one was, "That man means me; and lest any might misapprehend, he plainly told them he did, and meant his brethren in the ministry also; but as he took a liberal share to himself, we had no just reason to complain. Meetings were held at various places. Elders Hartwell and Chick preached on successive evenings at the house of Mr. James Laws, whose large heart would have been satisfied with nothing short of entertaining at his spacious mansion the entire association, if it had been possible. His venerable parent, now eighty-four years of age, enjoyed the society of the brethren and the meetings very much. He is nearly blind, and reminded me very much of our dear brother Woolford, whom we saw at Fishing Creek, nine years ago. A large number of brethren were entertained by Mr. Adkins, and the evening was occupied in the relation, by several brethren, of their religious experience. It was full as pleasant, and pronounced by some as profitable, as if there had been preaching. The attendance each day was so large that seats were prepared in the grove, and the ministers standing at the door, perhaps preached to as many outside as were in the house. The deepest attention was paid to the preaching, and the best order and decorum pervaded the large audience. Abundant provision was furnished for all, and each day many baskets might have been filled of that which was untouched. I saw a table, at which colored people were eating, waited upon by a well-dressed white lady, who appeared as solicitous for their comfort as if they were the noblest in the land. I asked one, an aged man, "Have you long known these Old Baptists?" A smile beamed on his face as he answered, "Yes, a good many years. I've one of 'em." On Friday the meeting closed, and the visiting brethren were compelled to bid their kindred in Christ farewell, and the lingering grasp of the hand and the tearful eye, showed that it was most reluctant. It was declared by very many one of the most pleasant meetings they ever enjoyed. Our generous friend, Mr. Laws, sent a carriage full of brethren and sisters to Salisbury, a distance of fourteen miles from the place of meeting. Brother Chick preached for the church in the evening, and the next day we started for home, the brethren accompanying us to the cars. Owing to a heated axle the train did not reach Philadelphia in time for us to take the train for New York City; and availing ourselves of the kind

invitation given us by brother and sister Craven, whom we met at the London Tract Meeting, we went to their house, and on Sunday met with the "little flock" at the room where they worship. Although but few in number, and without the stated ministry of the word, they have learned by sweet experience that better is a dinner of herbs where love is, than the greatest of what the religious world regards as luxuries, where that heavenly grace is wanting; and obeying the apostolic command, they forsake not the assembling of themselves together, as the manner of some is. May the Lord of the harvest soon send them one to go out and in before them, to feed them with knowledge and with understanding. Brother James Thomas and his wife spent the evening with us at the house of brother Craven, and it was pleasantly, and we hope not unprofitably, occupied in religious conversation. The next morning we bade our dear brother and his family farewell, and started for home, which we reached the same evening, and found family, kindred and friends all well, and we trust all grateful to the God of all mercies for his kind care and divine protection.

Here the narrative might properly end, but several incidents were of so interesting a character that I will incur the risk of being regarded as prolix, and briefly relate a few of them.

Our dear brother Poulson is the only ordained minister at present in the Salisbury Association; but unless the opinion expressed by several of the ministering brethren, and in which I fully concur, is greatly at fault, it will not be so much longer. There are talents there which the Lord never designed to be wrapped in a napkin and buried in the earth; and I am fully convinced the time must soon come when those upon whom they are bestowed will esteem it as the chiefest of their delights to proclaim among their brethren the unsearchable riches of Christ. We met our friend, Mr. Ebenezer McColl, of Ontario, Canada, and his brother, in Philadelphia, and as he had previously visited the Centennial buildings, he kindly acted as guide to us, and contributed very largely to our enjoyment and instruction. Sister Maggie Baner accompanied us each day, and having been often at the place, was almost as familiar with its labyrinths as with the streets of her native city. Their kindness can never be forgotten by us.

Soon after meeting brother Chick, on our way, he said, "You will see at the association what is seldom witnessed—twin sisters, so greatly resembling each other that their intimate friends can hardly distinguish one from the other." At the recess on Wednesday he called me aside, and introduced me to the sisters Townsend: and truly his words were verified, for after carefully scanning their countenances I failed to perceive the slightest difference. They are indeed as like as "twin roses on one stem." And if I may use the

expression, they are also twin sisters in Christ, for brother Chick informed me they were at one time brought to the knowledge of the truth, and baptized together. Few, I think, can behold them without the lines of the poet arising to the mind:

"They Jesus' image bear,
How lovely is the sight;
With him they surely shall appear,
In everlasting light."

At the house of Mr. Adkins, on Wednesday evening, we met brother Cain Hurley, whom I consider one of the most remarkable men I ever met. His great grandfather, James Reed, was born in Dorchester Co., Md., and removed to Kentucky when that state was a territory. He died there in the year 1855, at the age of one hundred and twenty-seven years. At the time of his death he had seventeen children, all living, the eldest one hundred and three years, and the youngest seventy-three years of age. Brother Hurley is now eighty-four years old, but does not appear over sixty. He has never tasted ardent spirits, beer, cider, lemonade or coffee, or ever used tobacco; never attended school a day in his life, but has taught school two and a half years; has been Justice of the Peace thirty-seven or thirty-eight years, and only one appeal has been taken from his decisions, and that the court dismissed; has been married three times, and been the father of twenty-five children; at the age of eighty-two years he walked twenty-five miles in four hours and thirty-six minutes, and said he could easily walk fifty miles in a day; he inherited no property, and is now the owner of four hundred acres of land; he has undergone enough to kill half a dozen ordinary men: once a loaded cart fell over on him, and he lay crushed beneath it three-quarters of an hour, and for sixty-seven days was unable to rise up, or turn himself in the bed. One of the brethren present jocosely said, "He has not a whole bone in his body;" and he was not so very far out of the way. His collar bone, an arm, three ribs and a leg have been broken; and the pelvis, or bony case in the lower part of the body, has been broken in three pieces. He never made a wish. Brother Chick rode with us from the place of meeting to Salisbury, and as it was raining, rather mischievously said, "I wish we were at Salisbury, don't you?" The answer came as quick as thought, "No; I don't care anything about it." He has been a member of a church twenty-seven years, and on Saturday before the association rode twenty miles to attend the church meeting. He is very quick and unobtrusive, and it was only by close questioning that I drew from him the facts I have narrated. His modesty will not allow him to consider himself in any respect a hero. Judging from his hale appearance, it seems not improbable that he may live to be as old as his long-lived ancestor.

While at Salisbury we visited, in company with sisters Mary and Susie Woolford, the "big oak tree," standing on an eminence in the centre of the village. It is twenty-four feet in

circumference, four feet from the ground, and is the largest I ever saw. An incident in its history was related by sister Woolford while standing under its branches. Many years since a Baptist minister named Baker was preaching to a congregation standing under the shade of the tree, when word was brought that a "cruel and bloodthirsty man," armed with a gun, was approaching, having sworn to kill the preacher in the midst of his flock. The female part of the congregation were very much frightened, but the undaunted servant of God seemed only to wax bolder, and continued his discourse in even a louder tone of voice. The God in whom he trusted did not fail him. His enemy, before he reached the place, learned that a fugitive servant, who had fled from his master, being pursued, had entrenched himself in the loft of a building, and being armed, declared he would kill any man who attempted to arrest him. The bold, bad man at once declared he would take him; and proceeding to the place, as his head appeared above the floor of the loft the fugitive shot him dead. As I listened to the narrative how appropriate seemed the words of the apostle Peter, "And who is he that will harm you, if ye be followers of that which is good?"

Yours in the bonds of the gospel,
WM. L. BENEDICT.

NEAR POCAHONTAS, TENN., Oct. 30, 1876.

DEAR BROTHER BEEBE:—I have thought for some time that I would like to write my experience and send it to the SIGNS for publication, but my ignorance and inability have prevented me from undertaking it thus far; but it seems to be impressed upon my mind so heavily at present, that I cannot well avoid making the attempt, and leave it to your better judgment whether to publish it or not, and if you think it will be of no benefit to the household of faith, I hope you will not publish it.

I will have to begin from my childhood. When I was about three or four years old my father was drawing corn one day, and drove up close to the house to unload, and I went out and commenced climbing upon the hind wheel, when the horses started, throwing me under the wheel. My uncle discovered it in time to jump down and get hold of the wheel, and prevented it from running over my head; but it run up my back to my shoulders, and they thought I was dead. My uncle lanced my arm seven times before he drew any blood; but at length I came to, and finally got well. Not long after this my uncles were in swimming, but I could not swim, and so thought I would wade about in shallow water; but suddenly I stepped into water over my head. One of my uncles got to me and took me out, almost drowned. Some time after this my father moved to this country, and one day he put me to sprouting in an old clearing. I sat down to rest at the foot of a tree, and there was another tree lodged against it. It was a calm, still day, and all at once I heard the

tree crack, and I just had time to throw myself over on my side, when the tree came down just where I was sitting. This frightened me very much, to think how near I came being killed. I have had serious thoughts about death from my earliest recollection, but this set me to thinking more seriously of my condition before God as a sinner. I think about this time I resolved to do better. Not long after this my father took me and two other boys into the creek bottom to cut cypress timber for saw stocks. Myself and one of the boys began chopping on one, and decided to fell it on another tree that was lodged, when it started to fall. I stepped to the left of the tree to a little open space in the cane, when the tree struck the one that was lodged. It threw up the butt of the one we had cut, and it came down within a few inches of where I stood. My father saw it all, and it frightened him so that we all quit chopping and went home. It seems to me that God was following me up with his judgments and mercies. After I resolved to do better I was like all Arminians, and thought I could do something to merit salvation, so to work I went. There was another boy living in the neighborhood by the name of White, and he became concerned about his condition about the same time I did. We were together at every opportunity, telling each other our troubles, until finally he obtained a hope, and went to the Free Will Baptist Church and told his experience, and was received and baptized. I felt then as if I was almost alone, and thought to myself that at such a time I would pray to the Lord, and use all the means in my power to get religion, as we called it. But the time came, and I was no better off. At length the old preacher made an appointment to preach at his own house, and I attended, as I had great confidence in the old preacher. He began preaching, and I became so excited before he got through that I got hold of him and went on at a terrible rate. They all thought I had professed religion, and the next morning they asked me if I did not feel better. I told them no. They told me I had religion if I would only admit it. I told them I had experienced no change in my feelings, and my burden of sin and guilt was not removed. This brought me into great trouble, for I thought if the Lord ever pardoned one's sins one would know it one's self. Time passed on, and I besought the Lord that if there was any mercy for me he would bestow it on me; it seemed almost to become a life and death struggle. I became fearful that I had committed the unpardonable sin, and there was no mercy for me; but I finally came to the conclusion that if it was the Lord's will to damn me it was just; in fact, I could not see how he could be just and save me. I was plowing one day, thinking of my doleful condition, and all at once I was filled with love, my burden of guilt was gone, and everything seemed to look new, and the joy of my soul was indescribable. My joy was some-

thing similar to the poet's when he said,

"O the transporting, rapturous scene,
That rises to my sight;
Sweet fields arrayed in living green,
And rivers of delight."

I took it for granted the Lord had pardoned my sins, and the next thing I thought of I wanted to see some of the brethren to tell them my feelings. The next day my father sent me to the blacksmith's shop, who was a Free Will preacher, and I thought this would be a fine opportunity for me to tell him what I hoped the Lord had done for me. I had already come to the conclusion that I would never see any more trouble; and I recollect thinking to myself as I rode along that if it was the Lord's will to take me out of the world, there was nothing to prevent me from going from earth to heaven. I got to the shop, gave him my work to do, and laid down my blanket to rest, and O what sweet rest it was—there is no describing it. When he got my work done I commenced telling him how I felt, and what I hoped the Lord had done for me. He listened until I got through, and then remarked, You have just now entered into trouble. This was strange language to me, but I thought he was mistaken. I went home, and continued in my peaceable frame of mind until the third day, when I began to think that possibly I might be deceived in the whole matter; and then the warfare commenced, and has continued to the present time. I went to the church, however, and told them a part of what I have here related, and was received and baptized, not knowing there were any other Baptists besides the Free Willers. Not long after this my friend White was off in the neighborhood of an Old School Baptist Church, and went and heard them preach, and liked them so well that he gave in his experience, and was received and baptized. He came to see me, and tried to persuade me to go and hear them, saying he believed I would like them. I put him off by telling him that I had no opportunity to go, and also that I thought their doctrine was too hard. He remarked to me that if I was what I professed to be I would be an Old Baptist before I died. White died not long after this, and I shall never forget the first Old Baptist I ever heard, whose name was Hicks. His text is in Isaiah lv. 11, and reads thus: "So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and prosper in the thing whereunto I sent it." I verily believe it was the first gospel sermon I ever heard preached, although I remained with the Free Will Baptists for several years. Finally the old preacher died, and the church broke up. I began to hear the Old Baptists more frequently, and the more I heard them the better I loved them, until I almost felt the force of Ruth's language to her mother-in-law, "Entreat me not to leave thee, or to return from following after thee; for whither thou go-

est I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God." So I wearied along until after the war, when myself and wife went to Mosses Creek Church in the fall of 1866, and gave in our experiences and were received, and baptized by Elder W. W. Sammons, a worthy and well beloved brother. I then concluded my troubles would not be so great as they had been; but in the course of a year or two I was taken sick with an old complaint, rheumatism, and then it seemed as if all the sins I had ever committed since I made a profession of religion came up before me, and condemned me in the sight of God. I told no one about the state of my mind except my wife. I lingered along until the doctors thought I could not live. I believe my mind had as much to do in reducing my bodily strength as the disease, and I became so low that it occurred to my mind that I would petition the Lord either to restore me or take me out of the world, and I trembled at the thought of uttering the prayer. But it was only a short time before I began to improve, and soon became entirely well, and have never been troubled with the pains since. I speak this to the praise and honor and glory of his great name.

Brother Beebe, I fear I have wearied your patience; but do as you think best with this, and all will be right with me.

Your unworthy brother, if one at all, in much tribulation,

W. P. YOUNG.

WADE'S MILL, Clark Co., Ky., Sept. 14, 1876.

DEAR BROTHER BEEBE:—In connection with the renewal of my subscription for the SIGNS, I have very imperfectly penned a few thoughts, which are at your disposal. Whatever you may choose to do with them, it will all be the same with me.

But few times in the course of my weary pilgrimage through this world has so refreshing a season been granted me, as I trust, from the presence of the Lord, as at our last Licking Association. I was caused to realize anew the truth of the words, "How beautiful upon the mountains are the feet of him that bringeth good tidings," &c. At such times I am lost in wonder at the goodness of God to one so sinful and rebellious as I am; much of my time so cold, and so ungrateful, and seemingly devoid of love to God or his truth hedged in by cares and difficulties and temptations, weary and sore from contact with sin, I have often been made to cry out in bitterness of heart, "O wretched man that I am!" and have often feared that I would some day be utterly destroyed by this sinful nature, this fearful enemy, this "strong man," who is "dividing the spoils," ever ready to lead me wrong in some way, and pierce my soul with sorrow. I have, in times past, ignorantly thought that "the strong man" was slain, and would never more lead me into sin. But alas! I have painfully realized that I was mistaken; that he was only held by a "stronger

than he," and is up and ready for the struggle on every occasion. The pain that I have suffered from my sinful nature has often been so great that in my misery I have begged the Lord to take me away from the world, even almost forgetting to say, if it be his will. Yet the darkest, dreariest nights of trouble for sin have never yet settled down on my poor storm-tossed soul, but that the Sun of Righteousness has, as I trust, arisen with healing in his wings, dispelled the darkness and lifted the clouds. Then have I sat down under his shadow with great delight, and his fruit was sweet, O so sweet to my taste. Then has he brought me into his banqueting house, and his banner over me was love. Ah, that banqueting house and that banner! No other such banqueting house; no other such banner. Isaiah tells something about where it is to be found, and what is the food.—Isa. xxv. 6. The banner is the same which our dear Jesus was fighting under when he rose a mighty conqueror over death, hell and the grave. But this subject of love is inexhaustible; I will not attempt to tell it.

At these times, when such welcome thoughts fill my mind, concerning the goodness of God to such a sinner as I am, the gloomy clouds and dark nights of painful experience of sin are all gone; I seem lifted above them all, my heart is filled with love and rejoicing, and I find myself sweetly trusting that it is my Savior who has granted me this indescribable feast to my soul. Then I feel to exclaim, O for a thousand times ten thousand sweetest harps to sound the praise of such a Jesus forever!

As the train thundered on to-day at noon, bearing swiftly away one whom we all love for the truth's sake, I thought, How blest are these peculiar people, through the ministry of God's holy word! Here was this ministering servant of God, torn away from our unwilling hearts, after a hasty visit, through which we have received so much comfort. Coming from many dear, hungry ones, going again to many others, bearing precious words of comfort and encouragement to the weary pilgrims; ever going, ever laboring, self-sacrificingly, for the good of Zion's children; sent, as are all God's ministering servants, by him, who knows with unerring certainty just when and where to send. Some make a great ado about sending missionaries to labor for God, for the eternal salvation of souls, as they call it. But here are missionaries indeed, sent of God, and not of man, and who, in their preaching, know nothing save Jesus and him crucified. And so our heavenly Father is sending his laborers into his harvest. Their number is few, compared to the swarms of so-called preachers who fill the whole land, but enough for the accomplishing of his purpose to his children. What a lovely picture to my eye is this self-denying labor of love of these faithful ones. Nothing in my estimation transcends it, but their divine Master himself. Dearly loved ones, and esteemed very highly for your work's

sake, weary not in well doing; cease not to come to Zion's children; come, as I feel to know you will come, with that old story of Jesus' love and redeeming power; but though so old, it is ever new, ever sweet to our taste, when we are granted even a little glimpse of its transcendent beauty. "Ye shall reap if ye faint not." A reward unspeakably greater than anything this poor, fading, perishing world can give. In the right hand of him who holdeth the seven stars, you will be brought safely through the "good fight."

The question often comes to my mind, Do we Old School Baptists, professing to have given ourselves to the Lord, and to one another, professing to be followers of the meek and lowly Jesus, and to submit ourselves to his law in everything, do we discharge our duty towards these publishers of salvation? We all know that, under the old dispensation, (the glory of which was only a shadow of that which was to come) it was ordained that they which ministered about holy things lived of the temple. Even so hath the Lord ordained that they which preach the gospel shall live of the gospel.—1 Cor. ix. 14. God forbid that I should harshly find fault with any of the dear ones of our heavenly Father's kingdom. But should we not prayerfully inquire of ourselves, Do we trample in any degree upon the holy law of our King in this? Are we neglecting to discharge our whole duty to the soldiers of the cross? Are we allowing their minds to be worried about the pecuniary embarrassments to which they have been, or may in the near future be reduced? They are men of like passions with ourselves. Hard indeed would it be to us and our loved ones, to be so often and so long parted. And shall we, for whose sakes they sacrifice so much, suffer them to come to us as they do, in the fullness of the blessing of the gospel of Christ, without giving them more than their traveling expenses, some token to their dear ones at home that we appreciate and forget not their trials and sacrifice on our account? I have often felt troubled in the belief that we sin in this respect, and I plead guilty of coming far short of my duty, perhaps farther than most of the Baptists. After all, what are gold and silver, and costly apparel, and cattle, and lands, and acres added to acres, or any of the treasures of this world, to the followers of Jesus, compared with the joys which come to them, mainly through the privileges of the house of God? What shall it profit a man if he gain the whole world, and lose such sweet privileges and enjoyments?—Rom. viii. 13. Ah, brethren, if we are sinning in this, be assured that it is our fleshly mind which is leading us wrong. That new man which after God is created in righteousness and true holiness, the spirit which lusteth against the flesh, cannot heap together the poor, perishing treasures of this vain world, merely for the love of them, but turns sickened away, and is ever rebuking the fleshly mind

for its low, worldly desires, and pointing to the holy commandments written in the heart, one of which is, "Seek ye first the kingdom of God and his righteousness." Such things become "filthy lucre" when we follow after them in violation of any of the laws of our King.

While I write these things, I trust I fully realize that God will work all things together for good to them who love him, to them who are the called according to his purpose; and that no words, however true, or however earnestly spoken or written, will be of any avail for good to any of Zion's children, unless he opens their heart to receive it.

May the Lord continue to bless you, dear father in Israel, in your efficient labors, and may you be yet long spared to us, if that is not too selfish a wish; and may you, in your now declining years, experience the sustaining presence of your Savior in your every trial. I bid you an affectionate farewell.

Your unworthy brother in hope,
CHARLES E. STUART.

And shall I, who am the least of all, and not worthy to claim a place among the children of the kingdom, presume to write a few lines in addition to the above? I who have so long with sadness contemplated these things, and wondered at this seeming neglect of God's ministers. I am constrained to believe that this neglect arises from lack of due consideration of this important subject; for we know that the laborer is worthy of his reward; we know that if the Lord has called and sent them to proclaim his gospel, there are few other occupations in which they can engage, whereby they may live—almost none; for we know that the work of the ministry requires nearly all their time. How then can they provide for those of their own households? And if we neglect to provide for them, so far as the Lord has blessed us and enabled us so to do, can we expect them to minister unto us in spiritual things? Do we ever inquire how they can afford to come among us, year after year, with glad tidings of gospel grace, when they are so sadly needed at home? Do we satisfy ourselves that they have all the comforts and necessaries of life, as we sit in our good, comfortable homes, unmindful of the sufferings, storms and trials through which they are passing? Probably, could we see within the homes of some of those whom we esteem so highly for their work's sake, we might be reproached by the utter absence of the luxuries which we imagine we could not live without. Day by day we strive to gather around us things that will please the eye and the fancy, things that will call forth the admiration of the vain world, seeming to forget that the Savior has said, "A man's life consisteth not in the abundance of the things which he possesseth." We know that he has always provided for his ministering servants, and we lull our consciences to rest by the assurance that he will continue to

provide; and no doubt but that he will; but does this relieve us of so plain a duty?—a duty which none can gainsay. Sometimes I think of those who have grown old in the service of the ministry, and who have spent the years that might have been devoted to the accumulation of the perishable goods of this world, in the service of the church, and I have asked the question, Does the *little* he has received heretofore cease now? Is he left, in his infirmity and weakness of years, without the necessary means of sustenance? If so, who is responsible? Those who have called him to forsake all other professions and be their servant for Jesus' sake. We cannot hope for our meetings and associations to be continued, if we fail to discharge our share of the duties incumbent upon us. At our recent annual assembly, there was a dear young minister who had never visited our meetings before, whose preaching we all so much enjoyed. (There were others, too, to whom I did not make myself known, from a keen sense of my own insignificance.) I insisted that he should come again next fall; but when I thought again, I was silenced by the consideration that, most likely, not even his expenses here and home again were paid by the association. If not, what encouragement has he to come again? Will he think that we appreciated his visit, when we did not help him on his way? They do not ask money of us, nor make their circumstances known, however straitened; for they are charged to take the oversight of the flock of God, not for filthy lucre, but of a ready mind; and their very willingness and uncomplainingness, in the face of many difficulties, is a strong rebuke to our pride of life and love of the things that are in the world. But the world passeth away, with all its enticements, and the strait and narrow way leads away from all these, and teaches us that we are not of the world; teaches us all things, even these things of which I, in my very poor way, am trying to write about. But we are forgetful, and need often to be reminded of our responsibilities and obligations. The cares and trials of life press upon us, and we grow negligent even of the plainest duties.

We feel assured that those who give not "grudgingly, or of necessity," but freely, liberally, cheerfully, are blessed in so doing; for God loveth the cheerful giver.

I know there are many who could write much more ably and fully on this subject than I can, and some may think me unnecessarily bold in thus writing; but I trust that my dear brethren and sisters will, in loving kindness and charity, overlook whatever is wrong in these words, for they come from one who is young, ignorant and inexperienced, but who has often inquired into and thought seriously on these things, and I hope they were written with an humble, fervent desire for the welfare of God's people.

Unworthily, your little sister,
LUCY STUART.

ELDER G. BEEBE & SON—DEAR BRETHREN:—I will pen a few thoughts upon the Atonement. Was the atonement that Christ made limited, or was it without limitation? Every man is bound to admit that it is limited; for if it is not, then it can be applied to devils as well as to men. What does atonement mean? It means reconciliation, or satisfaction for sin. Then satisfaction is rendered to the extent of the atonement, let that be universal or special. They tell us in this country that the sacrifice is one thing, and the atonement is another; that one is special, and the other is universal. This is done, it seems to me, in order to shun the truth. Was not the atonement made by the sacrifice of Christ? If the sacrifice was one thing, and the atonement another, which was made first? And if one was made before the other, how long before? What is the meaning of the word sacrifice? Let Webster define it. An offering to God by killing a victim. Did not Christ give himself an offering? For this reason we are commanded to walk in love, as Christ also hath loved us and hath given himself for us, an offering and a sacrifice to God.—Eph. v. 2. "Who needeth not daily, as those high priests, to offer sacrifices, first for his own sins, and then for the people; for this he did once, when he offered up himself."—Heb. vii. 27. "But into the second went the high priest alone, once every year; not without blood, which he offered for himself and for the errors of the people."—Heb. ix. 7. You see that blood was offered under the law, and the blood of Christ was offered on the cross, and the blood was accepted when the offering was accepted. Was not satisfaction rendered then? The offering was the atonement. "How much more shall the blood of Christ, who through the Eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God."—Hebrews ix. 14. "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin unto salvation." Heb. ix. 28. But men generally take the position that Christ redeemed the race of man; but how will they prove it? They use such scriptures as these: "Who is the Savior of all men." Let us notice the terms a little. Are the words *save* and *redeem* synonymous? I answer, No. Then, if they are not synonymous, it will not do to take the word *save* to prove the atonement. You may just as well take language spoken on the resurrection, to prove the atonement. But the word *save* does not always mean an eternal salvation. Sometimes it means a temporal, or time salvation, as in 1 Tim. iv. 16. "Take heed unto thyself and unto the doctrine, continue in them, for in doing this thou shalt both save thyself and them that hear thee." Timothy was certainly at that time a gospel preacher. I will acknowledge that a portion of those who profess to be preachers, in this day and time, need to be saved with an eternal salva-

tion; but I do not think that Timothy did; but by taking heed, he would save himself and them that heard him from error, false doctrine and delusions of the world. Notice 1 Tim. iv. 10. "We trust in the living God, who is the Savior of all men, specially of those that believe." Tell me, how can he be an equal Savior for all men, and at the same time a special Savior for a part? He is an equal Savior of all, in a temporal sense; he gives all life, and maketh the sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust, and preserves the life of all, until the appointed time. Again, turn to 1 John iv. 14. "And we have seen, and do testify that the Father sent the Son to be the Savior of the world." Do you think that Christ was just what the Father sent him to be? If he was, is he not the Savior of the world? Will the world be saved, in an eternal sense? The question is, Is he the Savior of any person that he does not save? If they are not all saved eternally, then that is not the sense in which the apostle is speaking. Then they refer us to John i. 29. "Behold the Lamb of God, which taketh away the sin of the world." They quote this to prove that the sins of all the race of man are taken away, and then turn right around and confess that a part of the race goes to hell. The question is, What is the cause of sinners going to hell? They tell us that they go there because of their sins, and then quote this to prove that their sins are taken away. If they go to hell because of their sins, and their sins are taken away, then please tell me how they go; for "the blood of Jesus Christ his Son cleanseth us from all sin."—1 John i. 7. But the word "us" does not apply to the whole race of man. Then we are referred to Heb. ii. 9. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he, by the grace of God, should taste death for every man." "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory."—Verse 10. These are just who he has under consideration, the sons that he purposed to bring unto glory. Verse 11, "For, both he that sanctified and they that are sanctified are all of one." If Christ, and those that are sanctified, are all of one, you might just as well try to make me believe that Christ will be lost, as one that is sanctified. Verse 13, "Behold I, and the children which God hath given me." Those are just the children we have under consideration; the children that were given to the Son by the Father; for he tells us that he hath destroyed the works of the devil, and delivered them. Then they refer to 1 Tim. ii. 6. "Who gave himself a ransom for all, to be testified in due time." The word "all," in the scriptures, seldom means the whole race of man; but the question is, Does it mean the race here? Let us examine the 3d and 4th verses. "For this is good and acceptable in the sight of God our Savior, who

will have all men to be saved, and to come unto the knowledge of the truth." It is generally admitted that all who are saved and come to the knowledge of the truth will get to heaven. I am not going to give my views in regard to this scripture, but if the Arminians take the ground that it means the whole race of man, I want them to get out of Universalism, and then tell me how they get out. But let us produce a few scriptures which are to the point. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."—Titus ii. 14. "Blessed be the Lord God of Israel, for he hath visited and redeemed his people."—Luke i. 68. Christ hath redeemed us from the curse of the law, being made a curse for us.—Gal. iii. 13. If Christ has redeemed us from the curse of the law, are we any more under the law than Adam was before he transgressed the law? Could man have been lost if he had not transgressed the law? And if we are freed from the law, can we be lost, after the debt is paid and the law is satisfied? Is not the individual justified in the eyes of the law? And if that is done for all the race, tell me how, upon the principle of justice, any of the race can be sent to hell and punished forever. "Ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ."—1 Pet. i. 18, 19. "And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood."—Rev. v. 9. Redeemed us to God; not part of the way; not redeemed us just so that we can come to Christ if we will only try; but redeemed us to God. Then how much will we have to do to get there? But has he redeemed all the race of man to God by his blood? If he has, all will be saved. But he has redeemed us to God by his blood, "out of every kindred and tongue and people and nation." Why does he not say that he has redeemed every kindred, tongue, people and nation? No doubt he would, if it had been the truth; but as it is not, he no where in his word says it. "And they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song, but the hundred and forty and four thousand which were redeemed from the earth."—Rev. xiv. 3. "These were redeemed from among men." Tell me how he could redeem some, and not all, and at the same time make a universal atonement. "He sent redemption unto his people; he hath commanded his covenant forever."—Psa. cxi. 9. "For I know that my Redeemer liveth, and that he shall stand at the latter days upon the earth."—Job. xix. 25. "But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness and sanctification and redemption."—1 Cor. i. 30. "In whom we have redemption through his blood, the forgiveness of sins, accord-

ing to the riches of his grace."—Eph. i. 7. "Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us."—Heb. ix. 12. Let us ask the question again, Did Christ redeem all the race of man? If he did, he surely atoned for all their sins; for the apostle says, "Ye are not your own, for ye are bought with a price."—1 Cor. vi. 20. If he has bought all the race, he certainly has paid all their debts; and if he has paid all their debts, he has certainly atoned for all their sins; and if so, are not all their sins forgiven? How long had the world stood before the coming of Christ? According to chronology, it had stood four thousand and four years. What became of all the people that died previous to the coming of Christ? All, except the Universalists, agree that a portion of them were lost. Then the question is, When Christ shed his blood on the cross, did he atone for the sins of those who were at that time in hell? Mr. Arminian, please answer. But examine Heb. x. 14. "For by one offering he hath perfected forever them that are sanctified." Again "Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called." Those that are preserved in Christ will enter into that highway. "And a highway shall be there, and it shall be called The way of holiness. The redeemed shall walk there. And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

I remain as ever, your unworthy brother,

JAMES B. HARDY.

MILLTOWN, N. J., Nov. 11, 1876.

DEAR BRETHREN BEEBE:—I ask the use of a small space in the SIGNS, to comply with many requests that were made by brethren in the west, while it was my happy privilege to visit among them in the summer, that on my return home I should give an account of my journey, from first to last.

I left home on Wednesday, August 3, for the purpose of visiting the Old School Baptists of the west. On Thursday, about 5 o'clock p. m., I reached Knightstown, Henry Co., Ind., where I was met by Eld. Harvey Wright, and taken to his comfortable home, and cared for. I rested on Friday, and on Saturday morning himself and I started through the rain, in his buggy, to fill an appointment sixteen miles distant, with the Shiloh Church; had meeting Saturday and Sunday, a good attendance, and returned that evening to his home. Tuesday evening following, filled an appointment with the Little Blue River Church, near brother Wright's residence. There I met brother Nay, on his way to the White Water Association. Next morning I was conveyed by brother Wright, in company with his wife and daughter,

to the Lick Creek Church, where the association held her session. Here I met over twenty preachers, mostly ordained, and nearly all strangers in the flesh to me. Our meeting was largely attended, and interesting, and the preaching good, except what I did. Those that I heard at this meeting were Martindale, J. A. Johnson, L. Bavis, Weaver, Jackson and Morehouse, with others that I cannot now remember. Elder Bavis and myself, with Elder Wright, the pastor, spent Saturday and Sunday with this church very pleasantly, and returned to brother Wright's home. On Monday we three started for brother J. A. Johnson's, at Springport, Ind., and found him very unwell; but the next day he so improved in his health as to take the cars with us there in company, for the Lebanon Association, which commenced the next morning. This meeting was largely attended by preachers and hearers, and passed off with strong manifestations of brotherly love and fellowship. From this meeting I returned with brother Johnson to his hospitable home, and spent Sunday with him and the Lebanon Church, near his residence. On Monday evening I parted with him and sister Johnson, and the rest of the friends, and took the cars for Connersville, where I arrived in the evening, and found brother Beck and his family, who kindly cared for me in the very best manner. I shall long remember them for their hospitality and kindness to me. The next morning, in company with Elder Wright and his wife, and brother Newhouse and his wife, of Little Blue River Church, we started for the Salem Association, in Boone Co., Ky., where I met Elders Jones, (of the Licking Association) Bavis, Underhill, Winston, Humston, Morehouse, and our brother Thomas of Missouri. This meeting was well attended, all was harmonious, and brotherly love prevailed. At the close of this meeting, brother Jones and myself went to, and spent Saturday and Sunday with the Salem Church, and from thence to Varonia, where I tried to preach, in the Methodist meeting house, to a large congregation. Next morning we took the cars, on our way to the Mt. Pleasant Association, stopping at Turner's Station, with brother Humston and other brethren, and tried to preach in that vicinity. On Friday morning I reached the association, where I met Eld. A. B. Francis, of New Jersey, and Elders J. F. Johnson, J. M. Demaree and Samuel Jones, of Ky. This meeting was largely attended, and with the best of feeling. From this point brethren Jones and Thomas, and myself, went to Shelbyville, with some brethren in Shelby County, and all three of us tried to preach in that vicinity, at brother Johnson's and the two brother Moneys'. Brethren Jones and Thomas, and others, remember this trip. Here our congregation was composed of every kind of religious character, a few Old Baptists, and a number of others you could not tell apart, from new light to Unita-

rian. From this point we met Elder Francis, and heard him again. Thence we took the cars to Lexington, Ky., where we were kindly entertained by our venerable brother, Elder T. P. Dudley, whose hospitality and kindness was unbounded, and our stay with him and his niece was to me very pleasant and instructive. The next morning we started to the meeting, six miles distant. Here I met, in addition to those before mentioned, brethren Durand, Wallingford, Moore and Smoot. The introductory sermon was preached by our venerable brother Dudley, who preached as much, in the same time, and as much to the point, as I ever heard in my life. But according to the course of nature, his voice will soon cease to be heard here on earth. This meeting was largely attended, and I never heard greater preaching. Christian love and fellowship was manifest throughout. On the next day, in company with brother Francis, I left Lexington, after bidding all farewell. Brother Spencer Jones, whom I had companied with nearly three weeks, was the last to take my hand and crave God's blessing upon me. Truly, dear brother, our interview was one I shall not forget. I arrived in Cincinnati at night, and went over to Ludlow and staid with Elder Levi Bavis until Thursday. Thence, in company with him, I went to the Indian Creek Association, where I met Elders J. A. Johnson and S. H. Durand, and a number of other preachers. This meeting was well attended, and closed with good feeling on Sunday. On Monday morning I took the cars for Cincinnati, arriving in time to take the 12 o'clock train, by the Atlantic & Great Western R. R., for New York, reaching there Tuesday, 11 p. m., and on Wednesday reached home, found all well, and glad to see me. I was gone seven weeks, attended six associations and several churches, tried to preach between thirty and forty times, saw many brethren and preachers, young and old, and enjoyed my visit much. I met with much kindness and liberality on the part of the brethren, and I hope that God may abundantly bless them, and keep them in the truth. I have great reason to be thankful for God's goodness to me and my family while absent. Brethren, when it is well with you, remember me, a poor unworthy worm.

Yours to serve in the gospel,

WILSON HOUSEL.

"And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever."—Rev. xxii. 5.

This is written of the holy city of God and its inhabitants, and is what the angel of the Lord showed John, and then said unto him, "These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done." All this has not yet been fulfilled, neither will be until that which is perfect is come, and that which is in part shall be done away; for these perfect beatitudes and this full-orbed

brightness of glory belong not to the earthly, but heavenly state of the kingdom of God. When the veil of the flesh shall be rent in twain, and the darksome valley of the shadow of death shall be left behind, and mortality shall be swallowed up of life, then all this heavenly glory shall be revealed in us, who are the children of the resurrection, and all the redeemed tribes of Israel, as the saints of the Most High, perfected in the image of the risen and glorified Son of God, shall in bodily presence enter into and possess the kingdom of Life and Light in all its perfection of beauty and glorious radiance of light celestial and blissful fruition of life eternal. It was of this transporting and true vision of the *new Jerusalem* that the rapt and inspired John here wrote so wondrously, in simple, sublime style, saying, "*And there shall be no night there.*" Not so is it here upon these mortal shores of time; for now "the children of the day," though they "are not of the night," and "not of the world," yet they "are partakers of flesh and blood," which is to them as a dark glass and heavy veil. True, as born of the Spirit, they are of God, "who is light, and in whom there is no darkness at all." Therefore they are "the children of light," and "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in *earthen vessels*;" and now, while this continues, the earthen vessel obscures or hides the glory of the invisible God, so that "now we see through a glass *darkly*," and "know in part" only. And just as Gideon and his little army must first break their earthen pitchers in which their lamps were burning, before the full light within could shine out and be seen, so this earthly body of the saint must first be broken, as the body of Christ was broken, and as the grain is crushed and the bread is broken, before the shadows of the night shall all flee away, and the brightness of the resurrection morning and the glory of God shall shine fully upon us. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear we shall be like him; for we shall *see him as he is.*" When that glorious day of eternity comes, then we who have received the first fruits of the Spirit, who have part in the first resurrection, and serve the Lord in the first sanctuary, the holy place, shall enter into that within the veil, where the glorious Forerunner is for us entered, and shall see and know and enjoy all the beauty and blessing and glory of the holy of holies, the dwelling-place of God and the Lamb, where there is no night; for God is our everlasting light; and there we shall see face to face, know even as we are known, and reign forever and ever, as heirs of God and joint heirs with the Lord. That truly will be the **LORD'S DAY**, the day without a night, the day of an endless life, and we as clothed in light

will rejoice and be glad in it. When we shall thus appear in glory, then indeed our whole body shall be full of light, and our whole spirit and soul and body shall be blameless, and with the fullness of God and the likeness of his beloved Son we will be *satisfied* world without end.

D. BARTLEY.

OCT. 21, 1876.

FRANKFORT, Ind., Oct. 1, 1876.

MY DEAR BROTHER BEEBE—and, I trust, companion in tribulation and in the kingdom and patience of Jesus Christ. Permit me to unburden my downcast soul this morning, by talking a little while to the poor and afflicted family of God.

The Lord said to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed." Is not that enmity still seen and deeply felt by many of the living family of the Lord Jesus? In the time of the old prophet Elijah, when Ahab and Jezebel ruled in Israel, the children of the Lord had to hide in caves and dens of the earth, because of that bitter enmity. The poor old man had to flee for his life, and sat down under the juniper tree, and requested that he might die. Ahab's sons and Jezebel's daughters are still living, and would slay all the Lord's prophets very soon, were it not that the Lord God Omnipotent reigneth. O that I could be still and know that the Lord is God. Is not this the day of trouble and the hour of temptation that is to try them (the saints) that dwell on the earth? O that I knew where I might find him! Behold, I go forward, but he is not there, and backward, but I cannot perceive him.—Job. xxiii. I have found much comfort in the seventy-first Psalm, if one so very unworthy as I can claim such blessed promises. 1st verse, "In the Lord do I put my trust; let me never be put to confusion." 5th verse, "For thou art my hope, O Lord God, thou art my trust from my youth." 9th verse, "Cast me not off in the time of old age; forsake me not when my strength faileth." 16th verse, "For I will go in the strength of the Lord God; I will make mention of thy righteousness, even of thine only." 20th verse, "Thou which hast shewed me great and sore troubles." "Now also when I am old and gray headed, O God, forsake me not." Such scriptures as speak of the deep trials and afflictions of the Lord's children, seem to suit me in this day of great trouble. "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a moment, until the indignation be overpast."—Isa. xxvi. 20. But I hope I know in whom I believe, and I also believe he will keep poor me, and through the finished work of the Lord Jesus give me a place with the sanctified in endless glory.

LOTT SOUTHARD.

SEPTEMBER 20, 1876.

ELD. BEEBE—DEAR BROTHER:—It is time for me to send my little remittance for our family paper, as I

cannot do without it; it comes laden with good news from a far country. The able communications of brethren and sisters, and the editorials, often revive my poor soul and strengthen me; for I am a poor, old, doubting sinner, seventy-four years old, and through the winter, being very hard of hearing, it is not often I go to hear any preaching; but through the summer I go, having to travel from twenty to one hundred miles. There is a church of the old order within twenty miles of where we live, but they have not regular preaching. So you may know I cannot do without the **SIGNS OF THE TIMES**. It is a great light in the church of God, for it ascribes all glory to God, and crowns Jesus Lord of all. Although I do not feel myself worthy of occupying space in our family paper, yet I often love to converse with those whose epistles of love and truth so often cheer my gloomy and desponding spirit.

I must speak of my visit to the Sugar Creek Association last September, (1875.) It was a glorious privilege, such as I had not enjoyed for many years. It was a great feast to my hungry soul, and I felt to exclaim, This is the Lord's doings; and it is marvelous in our eyes. When I heard the preaching of so many able and tried servants, my soul was fed, and made to rejoice, and my hope was strengthened, and I felt that it was good for me to be there. I begin to think I will never hear such preaching again, as I am confident that I am not long for this world. My bodily powers are giving away, and I am standing, as it were, on the verge of eternity.

I wrote the fore part of this letter last March, but did not put the date to it until now. I have not been well one day since last February, and am far from being well at this time.

I see in the **SIGNS** that Eld. John B. Moore has left this troublesome world. He was my "stand-by" when the split took place between the Old and New School Baptists, something over forty years ago. I have heard him preach over one hundred times, and truly he was a sound Baptist. When he came into our neighborhood to preach, he was a target for the Arminians. I am a witness to every word that brother Cole has said on that subject, and if those pamphlets are circulated, containing the history of his past life, I want one. I will close.

CHARLES W. CLORE.

APPOINTMENTS.

DEAR BROTHER BEEBE:—Please publish the following appointments for the eastern shore of Maryland. Monday night, Dec. 11th, at Berlin. Tuesday and Wednesday, at Snow Hill. Thursday a. m., at Nassaongo. Thursday night, at Mr. Jas. Laws. Friday a. m., at Indiantown. Friday night, at Pittsville. Saturday a. m., at Forest Grove. Third Sunday, at Salisbury. Monday night, (18th) at Delmar. Tuesday p. m., at Broad Creek. Wednesday p. m., at Cow Marsh. F. A. CHICK.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 1, 1876.

EVIDENCES OF A NEW BIRTH.

There is no subject of more vital and thrilling interest to a poor tempest-tossed child of God than that which presents to his inquiring mind the reliable evidences of being in a quickened state. Subjected, as the children of God are, while here in the flesh, to manifold temptations from Satan, intensified by the infidelity of their own depraved nature, which questions the reality of their hope, and contests and disputes every step of the way in which they have been led by the Spirit, how often and how terribly are they perplexed to decide the all important point, Have I indeed and in truth passed from death unto life? Am I truly born again, of an incorruptible seed, by the Word of God that liveth and abideth forever? If I am truly and experimentally born again, why do I find in me so much vanity and vexation of spirit? Why do I walk through so much darkness, coldness and bareness, and why am I beset with so many cruel doubts and fears? Why are my spiritual enjoyments so few and so far between? Why have I carnal propensities to do the things which I would not, and to leave undone the things which I would do? Why do I find in me a law, that when I would do good evil is present with me? Why am I so frequently brought into captivity to the law of sin that is in my members, and why is there still a law of sin suffered to remain in my members, if I am indeed a subject of the heavenly birth? Such serious inquiries are not unfrequent with those who entertain, at least, a trembling hope that they are born of God.

Of those who are thus tried and perplexed, there are very many who are, and long have been, deterred from making a public profession of their faith, and from walking in the ordinances of the house of God, fearing that they have not experienced what is necessary, and hoping that by waiting they may have brighter and more reliable evidences of an interest in the Redeemer. And those who are followers of the Redeemer, who have publicly confessed their allegiance to him as their King, by obeying his commands, are by no means free from the same distressing doubts and fears. Even they, too, by the light of life from Christ their Lord, shining in and upon them, see and feel so much depravity in their earthly or fleshly nature, that, although they have in their new birth received the first fruits of the Spirit, still they groan within themselves, waiting for the adoption, to wit, the redemption of their bodies. It is consoling to know that the apostles of the Lamb, and the saints of all ages, have had the same conflict between their flesh and spirit, which settles the point affirmatively, that those who are truly born of God are subjected to all these bitter conflicts, trials and temptations. But neither

from the scriptures nor our own observation have we ever found in all the race of mankind a solitary instance of these or similar trials and conflicts in any one who was not born of God. When therefore we meet with those who boast that they have become so spiritual (or sanctified, as they call it) that in soul, body and spirit, and in thought, word and deeds, they are free from all doubts and fears in regard to their acceptance with God, we unavoidably conclude that they are those who separate (or sanctify) themselves, being sensual, having not the Spirit, of whom we read, Jude 19. Dead fish float with the tide, but living fish struggle against the stream.

But our principal object in this article is to call attention to some of the scriptural evidences of a quickened state, or of having been born again.

Various and conflicting theories have been expressed by brethren as to what the new birth is, what is born again, &c; but however much brethren may differ in theoretical speculations, we trust all will fully agree as to what are the evidences that we are truly born again.

The first scriptural evidence we will name is spiritual light, or perception. The Savior has said, "Except a man be born again he cannot see the kingdom of God."—John iii. 3. And the apostle says, "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man."—1 Cor. ii. 14, 15. All mankind in their natural state are in darkness, and under the power of darkness, in regard to the things of the Spirit of God; so dark that no man by searching can find out God. The things of the Spirit, God has hidden from them, because so it seemed good in his sight. But the life which is given in the new birth is light. "In him [Christ, from whom we receive spiritual life in our new birth] was life, and the life was the light of men."—John i. 4. "Of his fullness have all we [who are born again] received, and grace for grace." He is the Sun of Righteousness, and in his light the saints have light. This light which is life can only illuminate us by the special power of God. "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."—2 Cor. iv. 6. Whatsoever maketh manifest is light; and when the sinner is quickened, the first evidence of vitality is a light which manifests to him something of the purity of God, and of his holy law, and our justly condemned state as sinners. This we are made to see and feel, in a light which we never saw or felt before. And when the law has had its due effect in convincing us of our guilty, helpless and lost condition, then the same light of life, in greater refu-

gence, reveals or makes manifest to us the Savior of sinners as our Redeemer, who has put away our sins by the sacrifice of himself, and brought in everlasting righteousness for us, and by the quickening power of that life which is light we are made to rejoice in him, as being of God made unto us wisdom and righteousness and sanctification and redemption, and we rejoice with joy unspeakable and full of glory. This same light of life makes manifest to us the kingdom of God, and all the things of the Spirit which we are permitted to know and enjoy. No sinner has ever enjoyed one solitary ray of this light, except by the quickening power of God. By the power of this light the scriptures are opened to our understanding. Even the quickened saints of God can see no farther in the scriptures, or in any of the things of the Spirit of God, than they are led and taught by the Spirit which is given to us in our new and heavenly birth.

If then we can see and distinguish the kingdom of God from every other religious organization on earth, we are surely born again, and manifestly the children of light.

The love of God shed abroad in our hearts is perhaps the most infallible and demonstrative evidence that we are born again. This witness is far more reliable than knowledge, zeal or benevolence. "Though I speak with the tongue of men and angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and have all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."—1 Cor. xiii. 1-3. If it were possible to possess all these extraordinary gifts, in the absence of the love of God they would fail to demonstrate a vital interest in the quickening power and saving grace of God; while, on the other hand, if we love God supremely, love his truth, his ordinances and his people, we are, beyond all possibility of failure, born of God. "Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God, for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another."—1 John iv. 7-11. Here we have the emphatic testimony of an inspired apostle. First, that love, the love of which we speak, is of God. "Not that we loved God," or that this distinguishing love originated with us, for it is of God; therefore it cannot possibly emanate from any other source. "We love him because he

first loved us." His love to us is the *cause*; our love to him is the *effect*. Secondly, this love is communicated to us who possess it by a birth. "He that loveth is born of God." It is not the mere passion of our fallen nature drawn into a new direction, for that is carnal and selfish; but this is heaven-born, and fixed immovably on things which are above. It is the special gift of God. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God."—1 John iii. 1. It is peculiar in its manner, as well as in its source and nature. In nature it is like its adorable author, eternal, immutable, sovereign and discriminating; and in its manner, irresistible, transforming and conforming those on whom it is bestowed to the image and likeness of the only begotten Son of God.

Neither the nature nor manner of the love of God is changed in the least when bestowed upon and dwelling in the hearts of God's children, from what it was in God before it was shed abroad manifestly in them. If we possess the love of God, we shall love the things which are approved of God; and as God has loved his people with an everlasting love, and for the great love wherewith he loved them hath quickened them together with Christ, and has loved them even as he loved his own dear and only begotten Son, whom he loved before the foundation of the world, (John xvii. 23-25) so we shall, if this love of God be perfected in us, love one another with a pure heart fervently. "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"—1 John iv. 20. The image of the invisible God is borne, at least to some extent, by those who are the recipients of his love, and who walk in his institutions. If we have no love or special regard for them in whom the fruits of his Spirit are developed, how can we love the invisible God, in whose righteousness they shine? "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death." This is a solemn declaration. If we love the brethren, we are born again—have passed from death unto life, and however poor, weak and trembling we may feel, we are certainly born of God. But whatever amount of knowledge, zeal or works we may possess, if we have not this love we abide in death.

How fearful is the blind infatuation of those who cherish the delusive hope that if they can but slip into heaven even by stealth, they could there enjoy the blessedness thereof. If now they possess not the love of God, they cannot now endure his truth, they have no love for his people, they see no beauty or excellency in his institutions, how could they, without a change of heart, be happy there? We do feel fully warranted to believe and preach that every one that could be happy in the unveiled

presence of the glory of God, and in the society of holy beings, will be found among the glorified in heaven. But if we do not love God and holiness, heaven can be no place of happiness to us, even if it were possible for us to get there. God is himself the center of attraction to all the saints in glory; but if we do not partake of his love, we cannot be happy in his presence.

Now the anxious inquiry of some poor, doubting, trembling, tempted child may be, "Do I love the Lord or no? Am I his, or am I not?" Admitting the certainty that all who love God are born of God, have passed from death unto life, and shall never come into condemnation, but shall assuredly live and reign with Christ in everlasting glory, how shall I know or be satisfied that I truly love God, or that he has bestowed his love on me? We have proved by the scriptures that we have passed from death unto life if we love the brethren. Well, John says, "By this we know that we love the children of God, when we love God and keep his commandments. For this is the love of God, that we keep his commandments, and his commandments are not grievous."—1 John v. 2, 3. If then his commandments are not grievous, if we love them, see a beauty in them, it is because he has written his law in our hearts and shed his love abroad in us, that we find his yoke is easy and his burden is light to us. If we love his service and delight to obey him and to honor him as our Lord and Master, by this we know that we love his children and are passed from death unto life.

Another reliable evidence of being born again is that we endure chastening. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; but if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons."—Heb. xii. 6-8. It is a great mistake to suppose that uninterrupted joy and comfort attend the children of God while here in the flesh, and that sore trials, temptations, persecution and buffetings are indications of an unconverted state. The ungodly often prosper in this life, and seem to have more than heart can wish, so that their eyes stand out with fatness, while they set their mouth against the heavens, and their tongue walketh through the earth. While God's own dear people return hither, and the waters of a full cup are wrung out to them.—Psa. lxxiii. 9, 10. Could the saints always know that their sore afflictions are dealt to them in love, and as evidences of their sonship, they would indeed rejoice in tribulation, and welcome the chastening rod of their heavenly Father.

Still another comforting evidence of sonship is in being led by the Spirit of God. "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit

of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God."—Rom. viii. 14-16. "Now if any man have not the Spirit of Christ, he is none of his."—Rom. viii. 9. The indwelling of the Spirit of Christ is an infallible evidence that we are born again. And if that Spirit dwells in us, its fruits will be to some extent manifested in us, which are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance."—Gal. iv. 22, 23.

We might greatly extend this article, and from the rich treasury of divine inspiration recite many additional evidences which demonstrate the relationship of children in those who are born of God and are led by his Spirit; but we will now only speak of two more. "They (who deny that Jesus Christ is come in the flesh) are of the world; therefore speak they of the world, and the world heareth them. We are of God; he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth and the spirit of error."—1 John iv. 5, 6. They whose religion is of the world, hear not the apostles' testimony; but all who know God have an ear to hear and heart to receive the testimony of the apostles of the Lamb of God. Jesus testified to the unbelieving Jews, "He that is of God heareth God's words; ye therefore hear them not, because ye are not of God." And again, "But ye believe not, because ye are not my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life; and they shall never perish," &c.—John viii. 47, and x. 26-28.

The other evidence which we propose to name is that all who are truly born of God, without any exception find a law in their members, warring against the law of their mind, bringing them into captivity to the law of sin which is in their members, and like the holy apostle they exclaim, "O wretched man that I am! who shall deliver me from the body of this death?"—Rom. vii. 23, 24.

There are two classes of those whom we recognize as the children of God to whom we desire more especially to address the foregoing recital of scriptural evidences of a quickened state. In the one we would embrace those doubting, desponding christians, who write bitter things against themselves, because they feel so sensibly the depravity of their carnal nature, and find themselves coming so far short of what they desire, and of what they think all christians ought to be, that they are sometimes deterred from filling their places in the house of God and at the table of the Lord, from a deep and heartfelt sense of their unworthiness to be numbered with the children of God. We wish to say to all such that our acceptance with God is not on the ground of our own unworthiness, but on being freely justified through the redemption that is in

Christ Jesus. It is "By grace ye are saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast."—Eph. ii. 8, 9. The very light that reveals to you your own depravity is immortal life; and your very groanings after holiness is conclusive evidence that ye are born of God.

The other class embraces those who are bleating around, but outside the walls of the organized church of God; who, though once slain by the law, and delivered from the burden of guilt which once they felt, are fearful that they have not yet received a sufficient amount of evidence to warrant them to take on them the yoke of Christ and walk in his ordinances. The voice of the Redeemer is not, If ye feel worthy, if ye have no doubts or fears, no sense of short coming, no longings after more holiness; but it is, "If ye love me, keep my commandments." The evidences of a quickened state we have attempted to present. Dare you say that none of them have been developed in your experience? Dare you say you do not love the Lord or his people? Do you see no beauty in the ordinances of the house of God? Is there not a longing desire to mingle with and in the fellowship of the children of God? Do you believe that your feelings are a more safe and reliable guide for you than all the scriptures recited in this article? We would not encourage those who bear none of these marks to make a profession of religion; it would do them no good, nor could it benefit the church. But those who truly love God will deeply feel their own unworthiness to be called his disciples. But the more sensibly they feel their own unworthiness, the more sensibly will they appreciate the spotless righteousness of Christ, in which alone we can be justified before God.

SUSPENSION

OF THE PUBLICATION OF THE
SUBSCRIPTION RECEIPTS.

At the close of this volume, which expires with our next issue, we shall discontinue the publication of the subscription receipts, and mail receipts to those making remittances. When remitting us money for others it will be necessary for the person making the remittance to give us their address, as well as that of those for whom the remittance is made, in order that we may know how to address their receipt. It is not our intention to send a receipt to every one to whom we give credit, but to the person sending the money; for example, we receive ten dollars from some one to be placed to the credit of five others. We will simply mail a receipt for ten dollars to the person sending the letter containing the money, and give the credits as directed; according to our notice under the caption, "Look to your dates," in our instructions to subscribers on last page.

OBITUARY NOTICES.

DIED—At her residence in Green Co., Pa., on Saturday, July 8, 1876, **Mrs. Mary Stewart**, in the 76th year of her age. She was converted in the 16th year of her age, and united with the Old School Baptist Church called Rehobeth, and through grace divine lived the christian life, and died in the faith of the gospel. She leaves six sons and one daughter, and a large circle of relatives, to mourn their loss.

A discourse was preached at her funeral, by her request, from 2 Tim. iv. 6-8. She was baptized by Eld. James Patton.

DIED—At the residence of her son, in Bowdoinham, Maine, Oct. 26th, sister **Priscilla Green**, aged 93 years.

The subject of this notice united with the First Baptist Church of Bowdoin, Maine, seventy-seven years ago, and in all that time her christian character was above reproach. Modern religion, with all its new inventions, had no effect to turn her from the truth; but from the first to the last she continued steadfastly in the apostles' doctrine, ever contending earnestly for the faith of God's elect.

H. CAMPBELL.

DIED—At his residence in Mason Co., Ill., March 28, 1876, in the 77th year of his age, **William Rosebrough**. For many years he entertained a hope in Christ Jesus for eternal life, but was waiting for a brighter evidence, until a few years ago, when he came to the Lebanon Church, in Logan Co., and related the dealings of the Lord with his soul, expressing regret that he had not, years before, been made willing to take up his cross. He was received, and baptized by the writer, near the meeting house, in Salt Creek. He evidently felt the sweets of obediently following his Savior; for while his whole frame shook with palsy, his heart rejoiced in Christ Jesus, his only hope of salvation. He leaves a widow and children to mourn their loss, together with the church and numerous friends.

But he has gone home to rest,
In glory to be forever blest,
In Jesus' image there to shine,
With naught to mar his joys divine.
JAMES H. RING.

DIED—In Southampton, Pa., June 24, 1876, **James Search**, in the 54th year of his age.

The subject of this notice had been a member of the Southampton Old School Baptist Church about ten years, during which time his orderly walk, as a member of the church, and as a citizen, was such as to show that he felt himself a pilgrim and stranger on earth; for his worldly affairs did not keep him away from the stated meetings of the church, unless matters of grave importance prevented him. In every relation of life he was kind and affectionate, yet firm and unwavering in all his acts, as a church member and as a citizen. At the time of his death I was absent from home, attending meetings in Canada. Eld. P. Hartwell, of New Jersey, was present at the funeral, the 26th of June, and preached, as I am informed, a comforting sermon.

Brother Search has left a wife and five children, as well as the church, of which he was a worthy and highly respected member, to mourn their loss; but we "sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

WILLIAM J. PURINGTON.

SOUTHAMPTON, Pa.

Departed this life April 13, 1876, our beloved brother, **Wm. B. Earnest**. He was born in Simpson County, Ky., on the 11th of April, 1813, being 63 years and 2 days old at the time of his death. When quite young he experienced a change by grace, and was enabled to hope in Christ Jesus for life and salvation, and united with the Regular Baptist Church called New Salem. While here, he became united in marriage to Miss Mary Morris, in 1840, by whom he had several children, a part of whom are still living, and with their mother are made to mourn the loss of their departed friend. All but one of these are members of the Baptist Church called Pisgah. Brother Earnest moved to

Oregon in 1852, and settled on a farm in Polk County, where, by industry and economy, he accumulated considerable property. He was beloved and respected by all who knew him, living a consistent life. He was a faithful and worthy deacon in the church of Christ. He had passed through many severe afflictions, in the loss of several of his children, two of whom were promising sons, who died very suddenly, of small pox, six years ago. But the Lord was with him, and enabled him to put his trust in God alone, and to submit to his will in all things. He died in the hope of a blessed immortality beyond the grave, where sorrow and affliction will be no more.

His funeral was attended at the meeting of the Pisgah Church, on the fourth Sunday in July, 1876, Elders E. E. Cooper and Wm. M. Townsend officiating. Elder Cooper preached from John xvii. 24, and Elder Townsend from John vi. 31, to an orderly congregation.

Thus has passed away from this earth another of the saints of God.

ALSO,

I am called upon to send you the following, which comes near home.

My dear companion, **Mrs. Demerey Crooks**, departed this life on the 17th day of September, 1876, after lingering for near six years, having been paralyzed in the winter of 1870, during a part of which time she got to be able to travel around some, for the last year she was on the decline. She was born in Montgomery Co., Ky., Oct. 4, 1813, which would make her age 63 years, lacking 17 days. We were married in February, 1833, in the same county where she was born. Her maiden name was Everman. After living several years in Indiana and Illinois, we finally moved to Oregon, in 1848. She became the mother of nine children, seven sons and two daughters, who are living. She united with the Edwards River Church, in Mercer Co., Ill., and was baptized by Eld. Wm. Long, now of Wisconsin. She lived a christian life, respected by all who knew her. It was her delight to make her home one of comfort for the brethren and sisters who would call upon us, and many have been the times that we have had the pleasure of their company. But she is gone, and left me alone, after the enjoyment of her company for over forty-three years. I feel to desire to say, as did old Job, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." I am now in my 70th year, and must very soon follow her. I have a hope to meet her in heaven, to unite in the praise of our heavenly Father, world without end. Amen.

Her funeral was preached by Eld. E. Stout on the third Sunday in October.

JOHN T. CROOKS.

MILLERS, Linn Co., Ore.

Departed this life on the 1st day of September, 1875, in the 76th year of his age, Mr **Job Morgart**, at his residence in Fairview, Fulton Co., Pa. The deceased was not united to any denomination as professor or member, but gave every evidence that he was heartily united to the Primitive Baptists, for many years before his death. When I became acquainted with him in 1846, I found him a strong believer in the doctrine of sovereign grace, particular election, effectual calling, and all the important points necessary to full fellowship and union with a gospel church; but whenever interrogated upon the subject of uniting with the church, his usual excuse was, like all such, "The church, that sacred place, is too holy for such a poor sinner like me." If any of our order walked disorderly, it grieved him; if any were suffering, he was ready to relieve them. He was a faithful husband, an indulgent and kind father, and as a neighbor, beloved by all who knew him. Sister Margaret, his wife, is yet living, a worthy member of the church, though feeble by reason of age. May the Lord be unto her as the shadow of a great rock in a weary land, that she may be sustained under her heavy bereavement; for truly she is a widow indeed, and desolate, and trusteth alone in the Lord. And when the summons shall come to her, may she be prepared to meet her Lord in the world of glory. Their house was my home for many years. May grace, mercy and truth abound. Amen.

JOSEPH FURR.

DIED—At the residence of her son, Mr Thomas J. Calvert, sister **Nancy Calvert**, relict of the late Mansfield Calvert Esq., in the 80th year of her age. Sister Calvert received a hope in Christ for salvation when young, but did not make a public profession of religion until late in life, but always lived as she wished to die. From my earliest recollection of her, she was an Old School Baptist in principle, and contended strongly for all the doctrine as held by them, and would not in sentiment make any compromise of the truth with any of its enemies. She did, however, in order to peace at home, and upon a promise, as it seemed to her, from her late husband, that he would join also, became a member with the New School Baptists, but never for a moment did she depart from her original hope or belief. After the death of her husband, she then felt at liberty to join that people with whom she could see eye to eye, having one common faith with them. She remarked that she felt at home with us. She joined the Mt. Gilead Church of Particular Baptists, in May, 1874, and was baptized by the writer, with some others. Truly sister Calvert was an ornament to the church, and remained firm in the truth until she died, giving glory to God. I visited her while on what proved to be her death-bed, and I never saw any one more reconciled to their lot, or have more assurance that the doctrine and faith of the Old School Baptists are according to the scriptures, and can only be believed and understood when revealed by the Holy Ghost. There are none more generally beloved than was she. She leaves several children and grand-children, together with a large circle of relatives and friends, as well as the church of Christ, to mourn their loss. Be it remembered that our loss is her gain.

“Why should we mourn departing friends,
Or shake at death's alarms?
'Tis but the voice that Jesus sends,
To call them to his arms.”

The writer tried to preach on the occasion of her death, to a large, solemn and attentive audience. May our God sanctify our bereavement to our good, comfort the mourners, bind up the broken-hearted, strengthen the weak, and enable all who have tasted that the Lord is gracious, to imitate her example by following the Lord Jesus Christ in his ordinances and commandments.

J. H. WALLINGFORD.

Mt. GILEAD, Ky.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 44. MIDDLETOWN, N. Y., DECEMBER 15, 1876. NO. 24.

POETRY.

GETHEMANE.

Sometimes by faith I lift the veil
Which hides the lapse of misty years,
And looking eastward down the way,
A scene of mournful view appears.
The day is gone, and dusky night
Hangs heavily on land and sea,
And touches with a deeper gloom
The distant shores of Galilee.
And there in sad Gethsemane,
Where sacred tears bedew the sod,
Oppressed with grief and agony,
I see the spotless Son of God.
Alone he meets his fearful doom;
No other arm his burden shares;
For him alone this hour of gloom
Holds forth a cup of blood and tears.
So pressed with grief, that all we know
Of grief with his cannot compare;
So bowed his sacred head in woe,
The suffering Savior kneels in prayer.
And O that agonizing cry!
Borne out upon the midnight air,
Unheeded falls on such as I,
Who drew from him this pleading prayer.
"My Father, untasted let this cup
Pass by. My soul, sick unto death,
Is loth to bear the burden up
That I am sinking underneath.
Nevertheless, thy will be done,"
In sweetest notes is borne above,
While angels' pitying eyes look on
The scene of sweet redeeming love.
SALLIE M. BOWEN.
BLOOMINGTON, Ill., Nov. 20, 1876.

CORRESPONDENCE.

ZECHARIAH IX. 9-13.

"Rejoice greatly, O daughter of Zion; Shout, O daughter of Jerusalem: behold thy King cometh unto thee; he is just, and having salvation, lowly, and riding upon an ass, and upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off: and he shall speak peace unto the heathen; and his dominion shall be from sea even to sea, and from the river even to the ends of the earth.

"As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn ye to the stronghold, ye prisoners of hope: even to-day do I declare that I will render double unto thee; when I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man."—Zech. ix. 9-13.

MY DEAR BROTHER BEEBE:—I recently used the foregoing portion of scripture as a text, and after I delivered a discourse therefrom the brethren, several of them, came and asked me to write down and publish that sermon. I told them that I could not promise to do that, but probably could write substantially the same ideas on the subject, and they earnestly requested me to do so, and by your concurrence I will try to comply with their request.

The names of prominent men in early days were generally significant, and frequently portrayed their call-

ing, posterity, character, occupation, &c. Hence, the Abraham, "father of a great multitude;" Isaac, "laughter;" Jacob, "that supplants, undermines; the heel;" David, "well-beloved;" Solomon, "peaceable, perfect; one who recompenses;" Isaiah, "the salvation of the Lord;" and how clearly he brought it to view! Jeremiah, "Exaltation of the Lord;" Ezekiel, "the strength of God;" Daniel, "judgment of God," &c. Zechariah, whose language we have under consideration, signifies, "memory of the Lord."

By adverting to the writings, positions, characters, &c., of those patriarchs and prophets, as well as very many others, it appears evident that the providence of God was the directory in naming and qualifying them for their work in their respective spheres.

Throughout the book of Zechariah, "the memory of the Lord" is presented in many typical portraits, and particularly in the language under consideration, as well as to present actual facts of what he has said and done to perpetuate that memory. Hence he says, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem." But what is to cause this great rejoicing—this victorious shout? Some momentary transaction, some memorable event is to transpire, that will gladden the heart and swell this outburst of triumph. Well, what is it? Why, "Behold, thy King cometh unto thee."

This language is directed exclusively to Zion, to Jerusalem, the church, the kingdom of the King, the family of the First-born which are written in heaven. Should it be announced to a certain family of a mighty kingdom that the noble potentate of the realm was coming to pay them a mere formal visit, that family would certainly consider that it would be highly honored by such a visit. But what nothingness would there be in such a visit, when compared with one from "the blessed and only Potentate, the King of kings and Lord of lords." We repeat, "cometh unto thee," not to pay a mere formal visit either. Where is he coming from? O, wonderful to tell! He is coming from the topmost throne of eternal glory, the glory that he had with the Father before the world was. We repeat again, not coming on a mere formal visit. "He is just, and having salvation."

His justice, taking a cursory view of the case, might seem terrifying, especially when we feel that justice condemns us. But let us look a little further. He comes, "having salva-

tion." A salvation that shields from the stroke of justice—delivers us from the sentence of condemnation. When he came, it was said to the slumbering sword of justice, "Awake, O sword, against my Shepherd, and against the man that is my fellow, and against the man that is my fellow, saith the Lord of hosts: smite the Shepherd, and the sheep shall be scattered, and I will turn my hand upon the little ones." That is the stroke that delivered us from the stern grasp of justice—that freed us from the awful sentence of condemnation. "He died for our sins."

"O wondrous love, to bleed and die,
To bear the cross and shame,
That guilty sinners, such as I,
Might plead thy gracious name."

He is a just God and a Savior, there is none like him.—Isa. xlv. 21. The purity of his justice must remain sacred and inviolate. But more of this anon.

The salvation of his people is not a thing concocted or made partly by himself and partly by man. He comes, "having salvation." It is already complete—"finished." Said he, "Mine own arm brought salvation." And when he went to the house of Zaccheus he said, "This day is salvation come to this house." Luke xix. 9.

"Lowly, and riding upon an ass, and upon a colt the foal of an ass." Wonderful humility! Amazing condescension! Heaven is his throne, the earth his footstool, and when he could have appeared embellished with all the lucid brilliancy of heaven's glory, and all the decoration that earth could afford, instead of all this ostentatious parade, the pomp and pageantry that earthly potentates delight in, when he comes he is seen wrapped in swaddling clothes, lying in a manger, for there was no room for him in the inn. When he sets out on his weary pilgrimage, he toils on foot, or if mounted, instead of a dashing charger, he is humbly, "lowly" seated upon an ass' colt. And when his toilsome day's work was done, and every man went to his own house, Jesus went to the Mount of Olives, more destitute than foxes that have holes to dwell in, or the birds that have nests. Brethren, "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

"And I will cut off the chariot from Ephraim, and the horse from Judah." The scriptures show Ephraim and Judah both to be very conspicuous characters, but we cannot fully delineate them here. Nationally, they

have both confederated with other nations against Israel and against each other; Ephraim, at one time, with Syria, and Judah with Egypt.—Isa. vii. 2, Jer. xxii. 14. Not only did they try to shield themselves with other nations, but those other ancient nations placed great confidence in chariots and horses, which no doubt Ephraim and Judah thought to appropriate to themselves also. Isaiah says, "Woe unto them that go down to Egypt for help, and stay on horses, and trust in chariots because they are many, and in horsemen because they are very strong: but they look not unto the Holy One of Israel, neither seek the Lord." Again, David says, "Some trust in chariots, and some in horses; but we will remember the name of our God." But no such trust is to be relied on by Ephraim and Judah when this salvation comes. Chariots and horses were, among many of the ancient nations, the most formidable war-dependencies. Chariots were prepared with long scythes on each side, and drawn with horses by contending armies, mowed down their thousands. But our enemies (sins) are not to be destroyed by such appliances as these. Chariots, horses, men, money, means and instrumentalities must fail in this case.

"And the battle-bow shall be cut off." Here, I consider, is the great desideratum that is to accomplish all in this great salvation. Without doubt the battle-bow here alludes to the great Author of salvation. In the next chapter to this, (see Zech. x. 3, 4) it is said, "The Lord of hosts hath visited his flock, the house of Judah, [our Lord sprang out of Judah] and made them as his goodly horse in the battle. Out of him [Judah] came forth the corner, out of him the nail, out of him the battle-bow," &c. Here again he is brought to view, not only as the battle-bow, but also as the corner, ("chief corner stone") and the nail.—See Isa. xxviii. 16, Eph. ii. 11, and also Isa. xxii. 23-25. In the cutting of this battle-bow the crucifixion and death of our Savior is evidently referred to. "After three score and two weeks shall Messiah be cut off, but not for himself." Dan. ix. 26. Again, "In that day, saith the Lord of hosts, shall the nail that is fastened in a sure place be removed, and cut down, and fall, and the burden that was upon it shall be cut off." All these passages certainly point to the Lamb of God, the great propitiatory sacrifice that was brought to Calvary and there fastened by the determinate counsel of God, until the thorns, the nails, the Ro-

man scourge and spear had done their cruel work—until he was “cut off,” “cut down,” and the burden (our sins) that was laid upon him was cut off.

“What pangs are these that tear his heart?
What burden this that’s on him laid?
What means this agony of smart?
What makes our Maker bow his head?”

“Tis justice with its iron rod,
Inflicting strokes of wrath divine;
’Tis the vindictive hand of God,
Incensed at all your sins and mine.”

In this wonderful transaction all the demands of justice were met, our redemption from the curse complete and final; and here is a wonder that even angels might desire to look into. If we, guilty as we are, are screened from the stroke of justice, how can equity inflict that stroke on him who was without guilt? Suppose a man has ten sons, nine of them false, reckless, wayward, disobedient, and even rebellious. One is the reverse of all this. True to the honor and interests of his father, without fault in any way. How is that father, in justice, to inflict the punishment for the wrongs of all the rest on that one? Let us see. He is the “surety,” &c. If I contract a debt, and my friend enters as my security, and I am bankrupt when the debt is due, it is just and lawful that the surety should pay it. Jesus was the Surety of his people, (Heb. vii. 22) and the wise man says, “He that is surety for a stranger shall smart for it.” And again, “Take his garment that is surety for a stranger.”—Prov. ix. 15, & xx. 16. But more. He is the owner of his sheep; and if my sheep unlawfully trespass upon my neighbor, justice would say that I must meet the damages. “All we like sheep have gone astray;” we have violated the law, and therefore that makes him amenable for our transgressions. But further. He is the Husband of his bride, married unto her, and justice makes the husband answerable for the debt of his bride, whether the debt is contracted before or after marriage.

But let us revert to the criminal code of laws, for ours is more than mere debt. Although we were under, and debtors to do the whole law, aside from all this we are involved in crime, the penalty or wages of which is death. None of the foregoing cluster of figures will reach the case.

Let it not be forgotten that “He took on him the seed of Abraham;” and as he is the Head, and his people the members of his body, he must be answerable for what they do. This is more than a mere legal relationship, it is a vital one. The life of the surety is not to be taken because the principal fails, nor that of the shepherd for the trespass of the sheep, nor yet of the husband for the contract of the bride; but in this life, or vital relation, the head must suffer for what the members do. If therefore my hand takes the life of my fellow being, that hand will not suffice for the crime; my life must be the penalty. Thus, the battle-bow must be cut off.

“And he shall speak peace to the heathen.” Heathen is said by Walk-

er to be a pagan, a Gentile. Then, we are to take this expression as having reference to us, who are by nature poor, idolatrous Gentiles. What could have induced the Prince of Peace to visit this sin-polluted world, peopled by such degraded, paganish, idolatrous creatures? for the word heathen, according to Walker, signifies a pagan, as well as a Gentile. “There is no peace, saith my God, to the wicked;” (Isa. lviii. 11) therefore in our heathenish idolatry we had none; but blessed be his name, “He shall speak peace to the heathen;” and he has only to speak, and it is done; to command, and it stands fast. When in our experience the threatening storm of vengeance from Sinai’s terrible mount, that seemed so ominous of our destruction, is seen to have spent its fury on the Lamb of God, and spared us, and he speaks peace to our troubled mind, what rapturous peace fills our hitherto troubled hearts! Then we realize “the peace of God which passeth all understanding.”

“And his dominion shall be from sea even to sea, and from the river even to the ends of the earth.” This passage shows the universality of his dominion, while others show its perpetuity. Daniel says, “There was given him dominion and glory and a kingdom: his dominion is an everlasting dominion that shall not pass away, and his kingdom that which shall not be destroyed.”—Dan. vii. 14. This universal and everlasting dominion secures to us forever the salvation that he has, and the peace that he gives to his people.

How it should confirm and establish our faith and confidence in the Son of God when we consider that, invested as he is with regal and sovereign authority and power, he works all things after the counsel of his own will, and that under his wise and all-powerful dominion all work together for good to them that love him.

“As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water.” In the margin it is written, “whose covenant is of blood.” When we remember that that everlasting covenant that was ordered in all things and sure was sealed with the precious cleansing blood of the Lamb of God, it presents to us one of the most mysterious exhibitions of the love of God to vile sinners, one that surpasses the utmost stretch even of imagination to account for. It portrays to our view the wondrous, imitable love of God—love that moved him to deliver his own beloved Son to be crucified, tortured to death in the most cruel and shameful manner, and love that brought the dear Redeemer to that tragical, solemn scene, meek and patient as a lamb to the slaughter, or as a sheep to the shearer. What a wonder!

“Love moved him to die, and on this we rely; Our Jesus has loved us, we cannot tell why; But this we can tell, that he loved us so will As to lay down his life to redeem us from hell.”

“Turn ye to the stronghold, ye prisoners of hope.” A prisoner is one un-

der arrest, restricted, bound or confined within certain limits, and therefore cannot be a “free agent,” Mr. Work-monger. A prisoner of hope is one who anticipates the breaking of the chains that bind, or the opening of the prison doors that confine him, presenting a prospect of release. There are many precious promises in the scriptures for the encouragement of such prisoners. The Lord says to his servant whom he upholds, his elect in whom his soul delights, “I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light to the Gentiles, to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness from the prison-house.”—Isaiah xlii. 67. And again, “Thus saith the Lord, In an accepted time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages: that thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves: they shall feed in the ways, and their pastures shall be in all high places.”—Isa. xlix. 9. See also Isa. xli. 1, &c. Psa. cxlvi. 7.

These prisoners are called upon to “turn to the stronghold.” There they will find complete safety—dwell in safety alone, with the eternal God their refuge, and underneath the everlasting arms; and they shall dwell on high; their place of defense shall be the munition of rocks; bread shall be given them, their waters shall be sure.—Deut. xxxiii. 27, 28, & Isaiah xxxiii. 16. Truly they may bid defiance to all invading enemies. The heathen is given him for an inheritance.—Psa. ii. 8. He has salvation for them; they were incarcerated in prison; he delivers them from the prison-house, speaks peace to them, and now calls them to this stronghold.

“Her walls are strength, and at her gates A guard of heavenly warriors waits; Nor shall her deep foundations move, Fix’d on his counsel and his love.”

Here are thrown around them impregnable fortifications and invincible bulwarks, forming at once a palladium of eternal security.

What an unparalleled change of position is here brought to view. Sent forth from the pit wherein is no water, they may now sing with David, “He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God.”—Psa. xl. 2, 3.

“Even to-day do I declare that I will render double unto thee.” The Lord uses language similar to this in Isa. xl. 1, 2. “She hath received of the Lord’s hand double for all her sins.” The foregoing connection shows, as before said, a full deliverance from the pit, from prison, a deliverance from debt and bondage; or in other words, a free pardon “for all her sins;” but here is “double for all her sins.” It might be thought

by some that an equivalent for all her sins would be sufficient; but that alone is not enough for the Lord’s people. A man may be incarcerated within the walls of the penitentiary for theft; the right to pardon is invested in the Executive of the State; and he exercises the authority, and the prisoner goes at large; but if he was a horse-thief, he is one still. The mere pardon does not remove the guilt. But again, in my younger days men were imprisoned for debt. Suppose this is the case; but his friend pays his debt, he is set free. This would be quite a favor, provided he had plenty to subsist upon. But he has nothing, is unable to work, “can do nothing,” is “without strength.” He may starve to death. Doubtless many have starved when out of debt. But the case is not so with these prisoners of hope. Says the poet, and I think very correctly,

“He paid my debt and set me free,
And made his riches o’er to me.”

The blood of the covenant has washed away their guilt. Jesus has removed the iniquity of that land (the church) in one day.—See Zech. iii. 9. But that is not all. An inheritance is bequeathed to them that is incorruptible, undefiled, and that fadeth not away. The bread of life and the water of life is secured to them in this inheritance. Yes, bread that we may eat thereof and not die; water springing up into everlasting life. In short, here is prepared an everlasting feast of fat things full of marrow, of wine on the lees well refined. There is the very best of clothing provided, too, that will never wear out, and always keep clean and neat. Well may these prisoners of hope exclaim, “I will greatly rejoice in the Lord, my soul shall be joyful in my God: for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness; as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.”—Isa. lxi. 10. Let us rejoice that all this is based upon the positive declaration of the Lord, “Even to-day do I declare that I will render double unto thee.”

But when is all this to be done? Why, “When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man.” This is figurative language. A bow, or battle-bow, is an offensive weapon of warfare, and the bow, bent, no doubt alludes to the same one as does the battle-bow in the preceding connection, and in Zech. x. 4. Let there be a bow of sufficient strength, and then strength enough in him who bends it, and then an exact and correct aim taken, and it will certainly execute the design of him who uses it. The God of Israel bends this bow. Who will doubt his strength, or the accuracy of his aim? Judah is the bow that is bent, (our Lord sprang out of Judah) “the Lion of the tribe of Judah,” and who will question his strength? But the bow is to be filled with Ephraim, which name signifies

fruitful, increasing, answering to the arrow. Now we have the figure in full. He who holds and bends the bow is omnipotent, with knowledge to aim and eject the arrow with precision—a bow with invincible strength which is Judah, (our Lord sprang out of Judah) out of him the battle-bow. Then the design of the bender of the bow must be executed. The name Ephraim not only signifies fruitful, increasing, but it is applied to the Lord's people; for it is said in Jer. xxxi. 9. "I am a Father to Israel, and Ephraim is my first-born." Ephraim, like all others of the Lord's people, at one time is "joined to his idols," and again, he is "a cake not turned."—Hosea iv. 17, & vii. 8. But the Lord needs no means to disjoin him from his idols, or to turn him, but says, "I have surely heard Ephraim bemoaning himself: Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God. Surely after that I was turned I repented, and after that I was instructed I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth."—Jer. xxxi. 18, 19.

Then, let the Lord's people take courage while they reflect that they are ejected or sent out by the strength of the Almighty, propelled by the power of the "Lion of the tribe of Judah," armed or directed by infinite wisdom, and certainly they can meet the sons of Greece (Greek theologians) with undaunted courage. Equipped with the armor of God, they are to these sons of Greece formidable as the sword of a mighty man.

Now, brethren, you have my ideas written, not *verbatim* as they were spoken, but I presume the sentiments are substantially the same.

In gospel bonds, your friend and brother,

J. F. JOHNSON.

LAWRENCEBURG, Ky., Nov. 16, 1876.

NEW CHURCH, Oct. 11, 1876.

ELDER BEEBE AND SON—DEAR BRETHREN:—Inclosed you will find a transcript of the experience of a young sister that was baptized on the fourth Sunday in July last, which I have the privilege of sending to you; and for the benefit of a number that were present, and I hope for the comfort of others, you will please give it a place in the SIGNS OF THE TIMES, that blessed medium through which the children of God can communicate one with another, and see that the teachings of the Spirit of God bring fellowship to the saints from Maine to Georgia. And how consoling it is, while many whose lots have been cast among the self-righteous, who seem to have dug down the altars of God, and whose lives are sought, (their spiritual lives) and they seem to be alone, to tell the wonderful story. Now in this state of mind the SIGNS comes like the good news to Elijah, assuring them that the Lord has reserved to himself seven thousand, and thousands

upon that, which have not bowed the knee to Baal, but are breathing out the penitential sighs of an humble confidence in no other save our Lord Jesus Christ, that saves upon his own merit, and not on that of the creature, knowing by experience that cursed is he that trusteth in man, or maketh flesh his arm, by which the world is claiming to be saved. But the children of God are taught to cry unto God the Father, to lead them to the Rock that is higher than they.

My love to you, brother Beebe, hoping the Lord may spare you long yet to wield the sword of the Lord and of Gideon.

T. M. POULSON.

NEAR PITT'S WHARF, Va., Sept. 11, 1876.

DEAR BROTHER POULSON:—With a deep sense of my weakness, and in much fear, I attempt to write you what I hope the Lord has done for my poor soul. But I feel sure you will make allowance for one like me.

If I remember rightly, when I was about fourteen years of age I thought a great deal about dying, and felt myself to be a lost and ruined sinner, and often thought I would like to be a christian. When these deep, sad feelings would come on me I would go off by myself and weep, and try to ask the Lord to forgive my sins; for I felt myself to be so great a sinner, and thought I was going to die, and what would become of me? I feared that after death I should be lost forever. At times I would think, when in this state, that perhaps if I lived to grow up, when I became older I should be better prepared for death; this would somewhat allay my trouble, and I would feel better. I often thought it was strange that I had all this sadness and trouble come on me, as my mother had tried to raise her children without sinning, so far as she could; and when I had grown up I had tried to avoid sinning, so far as I could; but this did not make my burden any lighter. I would try to wear this dreadful feeling away, and would go in young company, and my depression would seem to be all gone; but it would return again more severely than before. I kept this all to myself, and thought myself like one alone, "Or is there any one like me?" At about this time I went mostly to hear the Methodists, attended their protracted meetings, where I heard of many getting religion, as they said; I thought if that would give me relief I would also go forward, for I felt in need of all that could be done. Although I did not believe their doctrine, yet I went forward several nights, and tried to pray with all my heart; but my prayers did not seem to rise any higher than my head. They would say to me, I know you have got religion, if you would just put confidence in yourself and arise. But I knew I had not felt any change, and so I stopped going, as I had no hope that going there would do me any good. Indeed I often felt that I was beyond the reach of mercy, that I was one of those to whom the Lord will say, Depart from me, ye workers

of iniquity, for I never knew you. I had often heard preachers say, You can get religion if you will seek for it; if you will go to Jesus he will have mercy on you. But I was like the poor publican, who could not so much as lift his eyes to heaven, but could only say, God, be merciful to me, a sinner. I continued more or less in this state of mind until 1874. In that year, on the tenth of February, my dear little sister was taken home to rest, as I hope; and on the ninth of September my dear father was also taken from us, and O what a trial. I thought how soon I might be the next one of our family that would be taken, and I not prepared. I thought that both of my troubles were almost more than I could bear, and my heart seemed almost broken; but our blessed Lord works all things for the best. So I continued on with my heavy load of guilt until late in the fall, when the Protestant Methodists held a protracted meeting. I said to my mother that I would go and look at them a while, and so I went, and she went with me. When the call was made for mourners, and all who wished to be prayed for to come forward, I at first thought I would not go, for it could do me no good; then I thought was it not hard if they should all be saved, and I lost? Such foolish thoughts came into my mind, and it seemed to me that I could not stay away, for my sins were more than I could bear, and so I went and tried to pray, as well as I could. The next night I attended and went forward again, and there at the foot of the cross tried to pour out my soul in prayer to God; and while there I thought I felt relieved of my burden, and tried to tell them how I felt; but it seemed as if they could not understand me. But I thought this was not religion, because I could not enjoy it as others seemed to. I thought before I left the place that I was deceived. I returned home and retired to bed, and the next morning my trouble was as great as ever it had been. I felt that I was deceived, and had deceived my friends. It seemed as though something told me I had committed a great sin in pretending to have that which I had not; and I thought if I were as I was before I would have less sin to answer for. But before night I was relieved and felt perfectly calm, and felt to say, "Bless the Lord, O my soul, and all that is within me bless his holy name." I have never had such a burden since that time; but I often have doubts and fears that I am deceived, and have deceived others. Now I began to be in trouble in regard to joining a church. I thought I would not be hasty, but believed the blessed Lord would lead me right. I went among other denominations, but none of their preaching suited my feelings except the Old School Baptists. With them I desired to have a home; but I felt too unworthy to have a home with such a blessed people. I would go to Nassaongo Church to hear the preaching, and I do believe that what I there heard was the gos-

pel; and I felt that I was drawn that way so strongly, that when I would come away it would be with a heavy heart and dissatisfied mind, like a lost sheep that had wandered from the fold and had no home. I had put it off as long as I could, and on Saturday before the fourth Sunday in July I went to the church, was received by them, and on the next day was baptized by you; and ever since that time I have been so much better satisfied than I was before, that I would not be out of the church for anything in the world, although I feel my weakness and unworthiness so as to make me fear sometimes that I am not one with them. But I am often comforted by the words, "We know that we have passed from death unto life, because we love the brethren." And O what joy it affords me; for I know that once I did not love them, but now I do. Take from me the love I have for you, and I should have but very little to depend upon as assurance that I have passed from death unto life; for

"Tis seldom I can ever see
Myself as I would wish to be;
What I desire I can't attain,
From what I hate I can't refrain.

"So far from God I seem to lie,
Which makes me often mourn and cry;
I fear at last that I shall fall,
For if a saint, the least of all."

I felt a desire to write you, because when I went before the church I felt too weak to say what I desired to satisfy the church. I will bring this poor scribble to a close, for I fear that what I have written will fail to be satisfactory to you or to the church. Do with it as you please, and all will be right. I can only say, I am a poor sinner, and if saved at all, it is by grace alone, and for nothing that I have done or can do.

Your poor, unworthy sister,
M. S. CHESSER.

RICHMOND, Va., Oct. 29, 1876.

ELDER BEEBE:—My wife read me just now the opinion of a German correspondent of the SIGNS, as to the meaning of our Savior when he asked Peter the important question, "Lovest thou me more than these?" and as I differ with the writer, I will give my views for what they are worth.

In looking at this matter we should take a wider scope than might seem to be involved in the mere question. It should be remembered that this was the third time that Jesus had appeared to the disciples since his resurrection, and many days had passed since they had last seen him, and the present meeting was by no means an accident, but part of a plan to fix in the minds of Peter and the others the importance of watching, and waiting for orders from the Master. Seven of the disciples were together, and had no doubt been wondering what had become of him; and not being able to come to a satisfactory conclusion, Peter proposed to go back to his old employment, and the others said, "We also go with thee." So all agreed, they went, took a vessel and net, and commenced their work, as they had been accustomed to do, and worked hard all

night, but caught nothing. This was part of the plan. Early in the morning Jesus went to the shore opposite the ship, lighted a fire of coals, and laid on a fish to cook for a meal, (he had bread also,) to show them when they came ashore that he had no need of food from them. Then he called to them in an unfamiliar voice, "Children, have ye any meat?" He knew they had none. Peter answered the stranger bluntly, No; and then, as if to apologize, said, "We have toiled all night, and have taken nothing." The stranger said to them, "Cast the net on the right side of the ship, and ye shall find." To this they agreed, and to their great surprise and joy the net was filled, and they could not draw it in for the multitude of fishes. Then John, seeing it all at a glance, said to Peter, "It is the Lord." Peter, impulsive and excited, and being a good swimmer, at once plunged into the sea and swam to the land. The other six, however, took a boat, dragging the net with them. Jesus saith to them, "Bring of the fish which ye have now caught." Simon Peter went and drew the net to land, full of great fishes, an hundred and fifty and three. Jesus said unto them, "Come and dine." They had now plenty of fish, and he had provided the fire and the bread. They had no doubt spread out the fish on the beach, a beautiful sight to behold. Then Jesus said to Simon Peter, "Simon, son of Jonas, lovest thou me more than these?" Here was the jist of the whole plan. Now Jesus may have said, When I last saw you, all believed, and had been told what you ought to be about; but instead you, Peter, who should have been exhorting and praying from house to house and cheering the others, have led them away, and gone back to seek pleasure and profit from your old employment; so now I have given you this great show of splendid fishes, and you must answer my question, Lovest thou me more than these?

We will now consider what could be the motive of the Savior to compel Peter to say that he loved him more than he loved these six of his brethren. Peter had been taught by him not only to love the brethren, but to love his neighbor as himself, and Peter well knew how the Lord loved John, who was one of them; how then could he wish to make so distinct a difference between himself and those who he himself called brethren? Nor can we on the other hand suppose that Peter was called on to say that he loved the Lord more than these six brethren loved him. No; neither of these thoughts were intended. It was that beautiful array of shining fishes, of which they had tasted that morning, that Peter and the rest were to give up and follow him; and the moral for us is easily seen.

If you think this writing will be worth a place in your paper, correct so far as required, and use it; if you do not, I shall feel no hurt.

There is another matter of the same sort that is unsettled as to its

intent and meaning, about which I found myself in a very small minority in our "old men's class" in our Sunday School, when it came up for discussion three weeks ago. It is as to what John meant when he told the Pharisees and Sadducees that came to his baptism, that "God is able of these stones to raise up children unto Abraham." Ten of the twelve in our class held that he meant the stones from the river's bottom and sides; while I and one other thought he meant the rough multitude that he was baptizing. I would like to know your opinion about it, as short as you please.

We are well, and are glad you last so long to comfort your brethren.

H. E.

(Editorial reply on page 284.)

"Alleluia; for the Lord God omnipotent reigneth."—Rev. xix. 6.

I know of nothing more calculated to cheer the weary pilgrim in his travel through time, than the truth of these words. Amidst life's changing scenes, while iniquity everywhere abounds, and wars and rumors of wars are heard, while the strongest and best established governments crumble to pieces, and the vile working of devils is felt, and the ungodly speeches of the wicked are heard, where shall we look for comfort but to the truth of the text? Some may trust in horses, others in chariots, but we are led to trust "in the Lord forever; for in the Lord Jehovah is everlasting strength." There are no people who are brought to know the truth of this text, but the people of our God. The mountains and hills of human righteousness and strength have been brought down in their experience, and they have been cut off from every place of refuge, save in the Lord God of hosts. But in him they are resting, and will continue to rest, "though the earth be removed, and though the mountains be carried into the midst of the sea."

Alleluia. The roots of the word mean, "Praise Jehovah." Where is the quickened sinner who has seen "the light of the knowledge of the glory of God in the face of Jesus Christ," and has not felt the power of this word? The trouble with us is, we cannot praise him as we would.

"Hosannas languish on our tongues,
And our devotion dies."

Men may bow with awe before the wisdom and power displayed in the mechanism of the universe. Truly this is great, and through all the depths of space makes manifest the greatness of him who brought it into existence by the word of his power. But in a different light the saints are led to ascribe praise unto God. It is in the darkness of death before Mount Sinai, when the wrath of God falls upon them there, and no way of escape is seen, that, through the deliverance which is in Jesus their Lord, they are led to praise God. And as day after day passes by, in their after experience, they are brought under renewed obligations to praise God, and ascribe salvation unto his holy name, "to sing unto the

Lord a new song, and his praise in the congregation of saints." But when we "shall be delivered from the bondage of corruption, into the glorious liberty of the children of God," the praise of our God shall be heard in the highest, as the numberless host "from all nations, and kindreds, and people, and tongues," before the throne of God, shall cry with a loud voice, saying, "Salvation to our God which sitteth upon the throne, and unto the Lamb." Upon the shores of mortality we look forward to the consummation of this work; careworn and weary, we press onward, filled with perplexing cares, sore trials and conflicts, looking "for a city which hath foundations, whose maker and builder is God." Through all the way of life's sorrows, joys, trials and comforts, "Alleluia" is our song, and we rejoice in the sweet assurance that "in all these things we are more than conquerors, through him that loved us;" "For the Lord God omnipotent reigneth." High over all worlds, creatures and things, in the execution of his all-wise and just decrees,

"Here he exalts neglected worms
To sceptres and a crown;
And there the following page he turns,
And treads the monarch down."

He takes counsel with none, but declares "the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." There is no God beside him, and none can rove beyond the limits of his power and notice. Eternity and time afford no place free from the searching gaze of the omnipresence of God. The psalmist bears witness to this truth, in the language, "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me, even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee." His power is displayed in controlling the working of men and devils, and all of the many events that are continually transpiring, causing all to redound to his glory, and the good of his people. Wrapt in mystery, his ways are hid from mortal sight, and we are often led to realize the truth of Paul's language, "How unsearchable are his judgments, and his ways past finding out!" But

"Every dark and bending line
Meets in the center of his love."

And through all of time's changing scenes,

"His flock, his own peculiar care,
Though now they seem to roam uneyed,
Are led or driven only where
They best and safest may abide."

We can surely rest in this truth, and though the way at times is dark and dreary, though our earthly prospects

are blasted, and our fair designs crossed, the Alleluia of our God is felt within, and often fills the soul with heavenly melody, "for the Lord God omnipotent reigneth."

Yours in gospel fellowship,

WM. M. SMOOT.

OCCOQAN, Va., Dec. 2, 1876.

SANTA ROSA, Sonoma Co., Cal., Nov. 14, 1876.

ELDER G. BEEBE & SON, AND ALL THE HOUSEHOLD OF FAITH—DEAR BRETHREN AND SISTERS:—I feel a desire to talk a little, with pen and ink and paper, about the goodness of our covenant-keeping God. Not that I desire to bring myself into the notice of the many readers of the SIGNS OF THE TIMES, but there are some to whom I desire to speak, in a general way, on some particular points, which is the reason of this communication through the SIGNS, (if considered by its editors worthy the space it will occupy.) We of the state of California (Old School Baptists) are very peculiarly situated, and feel very lonely in our situation, surrounded as we are by all the *isms* and *ites* that are in the world, or as near so as is possible; surrounded, too, by that class of men who are wild with speculation and gambling, both in business and religion, it is not unfrequent that the temptation crosses the path of a brother, to speculate, to a greater or less degree, on the doctrine of God our Savior, thereby erring from the truth, saying perverse things, thereby overthrowing the faith of some. But notwithstanding all this array of surroundings, there are many sound and consistent brethren in this state; but they are so much scattered that there are only two organized churches in the state; and it sometimes looks as though there would be none very soon. But when we are reminded that our God is a covenant-keeping God, and will not leave himself without a witness in the habitable parts of his earth, we are encouraged to wait and hope that in his own time and way he will revive his work and make bare his arm in raising up his cause, which is the cause of truth. And it is a fact, that although the religious jugglers of the day do not intentionally do anything to promote the cause of truth, they, by their corrupt and abominable practices, cause the truth to shine brighter to those having eyes to see, and seeing.

Now, dear brethren, it does my lonely heart good to read the indorsement of such doctrine as that set forth by brother Beebe, on Regeneration and Adoption, in answer to sister Phillips; and the indorsement is all the more cheering when it comes from such as brethren Durand and Purington, as well as others. O how I do love such truth; it does me so much good to know that there are so many able ministers of the word who understand the scriptures as I do myself. It encourages me, though of stammering tongue, to still open my mouth in defense of those truths; and although my name may be cast out as evil, I cannot testify otherwise. And at this point I must say

to the household of faith, that I do most heartily indorse the doctrinal sentiments contained in No. 20, current volume of the SIGNS OF THE TIMES, on the Warfare. Brethren, if that is not gospel truth, it is a certain fact that I am yet dead, deaf, dumb and blind; and more, none need be afraid of successful contradiction who dare proclaim it as truth.

Now, to the beloved sisters who write so ably, one and all: be not discouraged, but write on; for how many, many times your communications have ministered comfort to those whom you would expect to find strong in the Lord. O what a mercy that we are not our own strength, but are often brought so low that we are utterly helpless, and often conclude that there are none like ourselves, none so vile or poor.

There are quite a number of persons who are subscribers for the SIGNS OF THE TIMES, whose location I should like to find out, and those whose names appear in this article will please let me hear from them by letter, and how many of the faith of God's elect there are in their respective neighborhoods, namely: G. A. Williams, R. Travis, H. S. Stipp, J. H. Sellers and T. W. Rickman. Now to these brethren I wish to say, that I am contemplating a change of residence, and it may be that by a correspondence it might enable me to decide upon a future location more satisfactory, as I should like to locate where an additional member or two would swell the number sufficient for to organize a church. Hoping to hear from you, brethren, at your earliest convenience, believe me ever yours to serve in the gospel of God our Savior,

ALFRED H. HAGANS.

COOPTOWN, Harford Co., Md., Sept. 23, 1876.

DEAR FATHER BEEBE:—(If one so unworthy as I may thus address you.) It has been long impressed upon my mind to write what I hope have been some of the Lord's dealings with me. I believe it was in the year 1868 that I first became alarmed about my condition, as being a great sinner, without Christ. It was at the time of a protracted meeting with the Methodists, during which I went to the altar; but I got no relief, and seemed to get worse. I could only say, God, have mercy on me, a sinner, and pardon my sins for Jesus' sake. Thus I continued for about two years. But while attending the third protracted meeting, and while at the altar, I was all at once made to rise to my feet, and clap my hands, and shout, Glory to God. I felt that my burden was all gone, and that I was in the arms of Jesus. My heart was filled with love to God and to his people, and the stars seemed to smile on me. Jesus was my song by day and my sweetest thoughts by night. I then united with the Methodists, and was happy indeed. But after the space of about a year, I became dissatisfied; I could not enjoy myself there. I then felt that the Old School Baptist Church was the place I loved the best, and I wanted to join them,

but was afraid they would not receive me. So I prayed to God that in his own good time and way he would bring me there. On the third day of July, 1875, a sister and myself were enabled to go before the church and give in our little experience, and were received, and baptized the next morning by our dear pastor, Eld. Wm. Grafton. That was a happy day to me. I am now where I desired to be; but when I am with the saints, I feel to be the most unworthy of all, and think if they could see me as I see myself, they could not look upon me as a child of God. I can see good in others, but cannot find any in myself. When I go upon my knees to try to pray, my mind is so troubled with worldly thoughts that I can hardly keep my mind on my Lord. Dear father, is it ever so with you? I have a great many doubts and fears, and am often made to cry out, as in times past, "God, be merciful to me, a sinner, and pardon my sins for Jesus' sake." Then something will seem to say, God has pardoned your sins, and can you ask him to do it the second time? This gives me some comfort. And when reading the SIGNS OF THE TIMES, I find that the experience of some, whose very names seem near and dear to me, corresponds in a good measure with mine, which gives me a great deal of comfort, as I do not think they are wrong. I was at the association last May, held with the Harford Church, and O what a glorious time we had. It was soul-cheering indeed to see so many ministers of God, all seated around, and to hear the truth as it is in Christ Jesus. May the Lord bless his ministers and his work, and also my brethren and sisters, (if I have a right to claim them.)

Dear father Beebe, I send this to you, to pass your judgment upon. If you think it is fit to print, you may do so; if not, throw it aside. May God bless you all, is my prayer.

EMMA GREEN.

BALTIMORE, Md., Jan. 23, 1876.

ELD. G. BEEBE—DEAR AND VENERABLE BROTHER:—As I take up my pen to address you merely the business note, (which I ought to have done more than a month ago) I feel a renewed sense of the favor of the Lord still vouchsafed to his children, in permitting you to labor in his "vineyard." I am so very cold and indifferent nearly all the time, so much of my first enthusiasm seems to have died out, even thus early, that I do not know oftentimes whether I have any love, either for the cause or people of our God. Still, when I think of you, the place you hold in the affection of so many—remember the dear fatherly interest that you manifest, as well as feel, and see, too, how closely interwoven with the comforts that you enjoy are the trials which the heavenly Father even yet sees best to send, I cannot restrain the longing to once more grasp your dear hand, and to listen to your familiar voice. Whether it is the memory of a sweet dream, with

which you and others were connected, or whether it is that there is still, away down in my heart, a life that appreciates the food on which the children live, I do not know. Sometimes I seem totally without evidence. Again, when others testify to the same experience of discouragement—others whose position seems to us beyond doubt or question—I feel that perhaps I ought to take courage. But the sweetest moments that I know, are when, in spite of a total lack of evidence, comes the thought that "even to me" this grace may belong. *Nothing* can separate God's children from his love; and a hope, not in frames or feelings, or in seeming evidence, but in Christ, is for a moment enjoyed. But these moments come so seldom, and all the rest of the time seems so barren of spiritual fruit, that even acknowledgement and confession seems almost hypocritical. Truly, "What I am, 'tis hard to know."

Inclosed please find two dollars, for renewed subscription to the SIGNS, continued to the same address, 106 Arlington Avenue, Baltimore, Md.

I hope the new business arrangement you have made may relieve you of some care, and be in every way productive of benefit. I should more properly have addressed my letter to the new firm, but I did not recollect until just now the published change. However I suppose it is not important.

With love and dearest wishes for your comfort and peace, I am, unworthily,

Your sister,
CLARICE E. PUSEY.

FRANKLIN, Ind., May 13, 1876.

DEAR BROTHER BEEBE:—(If one so unworthy may call you brother.) I have often desired to write something for your valuable paper, could I be assured that I could write anything that would comfort even one poor, tempest-tossed soul. I take much pleasure in reading the communications of the dear people of God, they describe so well my own feelings. I know I am unworthy and sinful, and if ever I am saved it must be entirely through the merits of our Lord Jesus Christ. Many times I am made to rejoice in the Lord, while at other times all is dark, and I feel that I am left to grope my way in darkness alone; and O how awful is this loneliness, to feel that we are forsaken by the Lord! Even then I am made to confess that it is just and right; and if he never again lifts upon me the light of his countenance, it will be right; I deserve it; yea, I deserve everlasting death. I know I desire to live as becometh an humble follower of Christ, but I come so far short of living as I should, like Paul I am made to cry, O wretched one that I am! Who shall deliver me from the body of this death? I cannot say with the boasting pharisee of the present day, "I have done great things, therefore the Lord has blessed me." I tarried long among those boasting ones, but I could not be satisfied; they did not preach the way

of salvation as I hoped the Lord had taught my poor soul. Writing this brings fresh again to my memory the sore conflict of mind I endured while trying to stay away from the Old Baptist Church. I could not become reconciled to the doctrine of Election, until about a year ago, and since then my mind has been at rest in regard to my duty. I am no more fettered with the thought that I was trying to uphold a broken down system. I no more hear that voice, saying, "Come away, come away from such a people." I know I am the same ungrateful wretch, but I am now with a people who do not boast of their goodness. O, if I were half as good as the dear saints of God, I feel that I could be satisfied. Yes, my mind is at peace concerning my duty, and it seems to me that if every quickened soul could realize but for a moment this peace of mind, they surely would not stay away from the place where they feel the Lord is calling them. Jesus says, "He that is ashamed of me before men, of him will I be ashamed before my Father and his holy angels." When we know his will, and do it not, do we consider that Jesus is ashamed of our conduct?

From your little, unworthy sister,
SOPHRONA B. THOMPSON

DUART, Ontario, Nov. 23, 1876.

DEAR FATHER:—I left Covington, Georgia, on the 14th, and reached this place, the residence of my son-in-law, Mr. J. C. Macdonald, on Saturday evening, having been detained two days on the road by missing the connections of different railroads. This gave me the opportunity of calling upon my childhood's friend, brother S. Hansbrough, near Elizabethtown, Ky., and Mr. Jos. J. Danks of Cincinnati, both visits being very pleasant. On my arrival I was much gratified to find Elder Pollard here, and himself and all the family well. Next day I was with him and heard him preach at Duart, as he kindly excused me, being wearied with my journey of nearly 1,000 miles. I have been stopping here since, the weather being unfavorable for getting about, though not perceptibly colder than it had been in Georgia before I left.

I do not know yet where I shall locate, but any letters addressed to me here, will be received. I propose to be entirely subject to the will of Elder Pollard and the church as to my location and field of labor. Tomorrow I am to meet him, and attend the meeting in Dunwich on next Sunday.

I have not been here long enough to determine how I shall like this country; but with the people, and especially the church, I am already satisfied that the unity of the Spirit and bond of peace forbids any variance between us, and I love them just the same as those with whom in the States I have been associated for thirty-five years. I find indeed no essential difference between them, since they all, so far as my acquaintance extends, give evidence of being taught of the Lord, who fashioneth

the hearts of his people alike in every age and in every place.

I promised to write to many brethren and friends in Georgia, and still design to do so; but for the present they will please accept this as a general note, and when I have better opportunity and more information I will write them more fully.

The providential direction by which I have been sent here is very inscrutable to me, yet I am compelled to see the hand of the Lord in it. No personal object could have induced me to leave my family and the friends of a lifetime, to come among total strangers; yet so strong was the impression of duty that I dared not refuse. May the Lord lead me, and all who wait for him, in his own right way, and by his grace enable us to pray, "Thy will be done."

As ever, in fellowship and love,
WM. L. BEEBE.

ORDINATIONS.

On Saturday before the third Sunday in October, 1876, the Cedar Creek Church, Clackamas County, Oregon, met according to a previous call, and after praise, prayer, and preaching by our beloved brother, George E. Mayfield, the church proceeded to business.

Found a reference on record for the ordination of GEORGE E. MAYFIELD to the work of the gospel ministry.

The following named churches responded to the call, by sending their ordained helps, to wit:

Scio—Eld. John Stipp.

Union—Eld. A. Shanks.

Little Flock—Eld. George Wills.

Providence—Eld. Michael Loveridge and Dea. Monroe Larkins.

Siloam—Brother James Linon.

The presbytery then organized by choosing Eld. John Stipp Moderator, and Eld. Michael Loveridge Clerk.

The Moderator proceeded by inquiring after the moral character of the candidate, which was found unblamable. He was then examined on his christian experience and call to the gospel ministry, and his doctrinal views or sentiments, in the way or manner by which God saves his church or people, &c., all of which he answered in a clear and concise manner, to the satisfaction of the presbytery.

The inquiry then was, to know if the church was of the same mind and wish, to proceed with the ordination, as when they made the call. The church responded in the affirmative.

The council then retired for consultation, and chose Eld. George Wills to offer to Almighty God the ordination prayer, and Elder John Stipp to give the charge.

The ordination was then attended to, the candidate humbling himself in submission, with the presbytery, before God.

Prayer and imposition of hands by the presbytery, after which a solemn charge was given, and the right hand of fellowship, by the Moderator.

While singing an appropriate hymn, the right hand of fellowship was given by the presbytery, brethren and sisters.

Then dismissed by Eld. J. P. Allison, the pastor of the church.

JOHN STIPP, Mod.

MICHAEL LOVERIDGE, Clerk.

Upon the request of the Providence Old School Baptist Church, located in Tipton Co., Ind., a council was convened with her on the third Saturday in October, 1876, to consider the propriety of ordaining to the work of the ministry brother ROBERT W. THOMPSON, of said church.

The following churches were represented in said council:

Antioch—Elders Wm. P. Jones, T. J. Jones, brethren J. Wheeler, H. Newman, E. Caudell and S. West.

Eagle Creek—A. Osborn.

Conn's Creek—M. M. Jackson.

Forks of Buck Creek—Brethren A. Morris and J. Hendricks.

Mt. Carmel—John Weaver, (a licentiate) C. J. Jackson, W. P. Denney and J. Whitaker.

Mt. Gilead—H. Reeves and A. T. Reeves.

Lebanon—Elders J. A. Johnson, J. M. Meade, and brother C. T. Harris.

Taylor's Creek—D. Pence and W. Collins.

Little Blue River—Eld. H. Wright and brother James Newhouse.

Shiloh—J. Tyner, J. Allen, and Wm. Tharpe and A. Everson, licentiates.

The council organized by choosing Eld. J. G. Jackson Moderator, and Eld. J. A. Johnson Clerk.

On motion and second, brother Thompson proceeded to give a relation of his christian experience and call to the work of the ministry, also his doctrinal views, all of which was entirely satisfactory to the council.

On motion and second, the council retired, and after consultation agreed to proceed with the ordination in the following order:

The candidate and ordained ministers to kneel, with imposition of hands by said ministers.

Ordination prayer by Elder J. A. Johnson, and the charge by Elder H. Wright, in a sermon to be delivered to-morrow.

Right hand of fellowship by the Moderator, followed by all the ordained ministers in the council.

Ordered by the council that a copy of these proceedings be sent to Elder Beebe for publication in the SIGNS OF THE TIMES.

J. G. JACKSON, Mod.

J. A. JOHNSON, Clerk.

MISCELLANEOUS.

LACY, Drew Co., Ark., Nov. 25, 1876.

I want brother J. F. Johnson to know that I am wonderfully pleased with his writings. I wish to preserve his book as a legacy for my posterity. If he does not hold sound doctrine, then the bible (to me) is of no use.

A. TOMLIN.

We have a post-office at Lacy, Drew Co., Arkansas, and I desire my correspondents to address me in the future at that place.

A. TOMLIN.

Elder A. A. Cole having changed his post-office, desires his correspondents to address him at Delphi, Carroll Co., Ind.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 15, 1876.

RETROSPECTION.

It has been our practice at the close of every successive volume of the SIGNS OF THE TIMES to review the way in which the Lord our God has brought us, and to call attention to the preserving goodness and tender mercy which have followed us all our days. Prophets and other inspired men have frequently recorded the former loving-kindnesses of the Lord to them, and it certainly becomes us to bless the Lord, and forget not all his benefits.

Forty-four years ago, under very trying circumstances, with much fear and trembling, we were induced to issue proposals for publishing the SIGNS OF THE TIMES, to be devoted to the Old School Baptist cause. A brief summary of the leading sentiments of those who at that time were so called was published in our Prospectus, and cordially indorsed by the Convention of Primitive Baptists that met at Black Rock, in Baltimore Co., Md., in the same year, who recommended our proposed paper, a specimen number of which had been issued, and was then and there carefully examined and approved, and commended to the patronage of all Baptists who desired to maintain the ancient doctrine, order and ordinances of the gospel, as established by Christ and his apostles on the day of pentecost, and who repudiated all the religious institutions of men, including numerous organized societies which professed to be auxiliaries to the church of God, and to have in view the salvation of souls.

From the time, early in the present century, when the heresies of Andrew Fuller began to be disseminated in the United States, and to be entertained by such Baptists as could not endure sound doctrine, it became clearly apparent that there were two discordant, conflicting and irreconcilable elements in our churches; and while the one party contended earnestly for the faith which was once delivered to the saints, and continued steadfastly in the apostles' doctrine and fellowship, the other party embraced Fuller's theory of an indefinite atonement, offered salvation, and *gospel condemnation*. This last item was explained to mean that the atonement provided salvation for all the human race who would accept it on certain conditions to be by them performed; that these conditions embraced faith and repentance, and that the ministry of the gospel commanded all sinners to repent and believe the gospel, as conditions or means by which they could secure salvation, and that this they must accept and perform on pain of damnation. Thus representing that sinners are condemned and damned, not for being sinners, condemned already by the law of God, but for refusing to repent and believe. This delusive but plausible doctrine, being of the world, the world and all worldly religionists were ready to receive it,

and it soon became exceedingly popular. Moreover, it opened the way for the introduction of Mission, Tract and other kindred societies, with Sunday and Theological Schools, as a sort of machinery for converting sinners and for evangelizing the world. It was not claimed fifty years ago, by even the most zealous advocates of these institutions, that there was any authority or precedent for them in the bible, or in the former practice of the Baptist Church; but it was claimed that as the world was making great advancements in arts and sciences, that the church must keep pace with the world by improving on the institutions of our Lord Jesus Christ; and all such Baptists as would not patronize the new improvements were reproached as *old fogies*, as clogs and hinderances to the advancement of religion, and of the salvation of souls.

The spirit of this new departure from the ancient doctrine and usages of the Baptists spread like a pestilence throughout the breadth of our land, and in every church and association that was not fully given to the idolatry, divisions and contentions ensued. Numerous professedly religious societies, in the name of benevolence, and as auxiliaries to the church, were formed, offering memberships, directorships and life memberships for money to all, without distinction of character, who would pay the amounts demanded; and even successful horse-racers were politely solicited to invest of their ill-gotten gains for prominent offices in the directorship of these new institutions; while the poor only were excluded from a place among them. This new policy found immense favor with the world, and the churches governed by it were soon filled up with a most graceless and carnal membership. The pulpits of churches who adopted the new order were soon filled with graduates from Theological Schools, and the doctrine which had formerly distinguished the Baptists no longer rang out from them. Doctrines of men, suited to the taste of the world, now became popular, and no other would find favor with them.

Under these circumstances the remnant whom God had reserved to himself, as in the days of Elijah, who could not be induced to bow to this modern Baal, were stigmatized as enemies to the spread of the gospel and to the salvation of sinners, and they were denounced as clogs and hinderances to the evangelization of the world.

At the time of the commencement of the publication of the SIGNS OF THE TIMES, the new order had in the field a large number of periodicals, in all of which the position, doctrine and order of the Primitive Baptists who protested against the new doctrines and practices of the popular party were misrepresented, ridiculed and persecuted; and those who stood fast in the truth, being few and far apart in their localities, having no medium of general correspondence, and being denied the columns of the

New School, in which to repel the false, malicious calumnies of their enemies, or to publish words of cheer and encouragement to their persecuted brethren, who were so greatly scattered at that time as to make them, in many instances, fear that the few in their own respective localities were all that had not bowed to the modern Baal, and that their lives also were sought by all the well fed prophets that eat at the table of their pious Queen Jezebel.

At this trying time there was not an Old School or Primitive Baptist paper published in the United States, nor was there any Baptist of our order found that could be induced to undertake, in the face of fiery persecution, and with the very faint prospect of being sustained pecuniarily, the seemingly hazardous task of publishing a periodical devoted to the Old School Baptist cause, and to be used as a medium of communication and correspondence among those who could no longer hold in, even a nominal or implied fellowship, those who had so greatly apostatized from what they once had professed to believe and practice.

The issuing of our proposals to publish the SIGNS, with a plain, emphatic declaration of our religious sentiments, and of the object of the publication, and our determination to oppose all innovations on the doctrine and order of the Primitive Baptists, together with the whole brood of the modern religious societies, brought down on us such an outburst of wrath and storm of denunciation from all the New School papers and associations, conventions, &c., as served to thoroughly publish our proposals where we had not the means to publish them, and by the aid of our bitterest opponents, whose indignation was turned in our favor, we were encouraged to begin the publication; but not without many fears on the part of our friends and hopes of our enemies that it would prove an utter failure. Our circulation soon arose to about six hundred copies, in the year 1832, and gradually increased from year to year, checked from time to time by the publication of other papers in various localities, dividing the patronage and reducing our circulation. From the beginning we have held on our list a large number of non-paying names, amounting in the aggregate to many thousands. Some of these have been entered on the free list of those who desire to read our paper, but are not able to pay anything; but a far greater number who have subscribed and neglected to pay, letting their paper run on for years without any remuneration.

Those who have read our paper for the past forty-four years, and those who have seen the first and second volumes of our reproduced Editorials, will not need to be informed that we have encountered no small amount of opposition from the open enemies of the cause we advocate; nor have we been able to give entire satisfaction to all our friends. That our enemies have denounced us, was no

more nor less than what we expected; but that the friends of truth and righteousness have found occasion to blame us, is to us a matter of deep regret; yet, knowing our own weakness and imperfection, we have no cause for surprise that dear and loving brethren should detect imperfection in our best performances. But we have received from time to time the most cheering assurances of the hearty concurrence of a very large majority of our brethren and sisters, which have been fully appreciated by us.

Brethren, we have spent much the greater part of our life in trying with such ability as God has given us to make our paper edifying and profitable to you. We have not knowingly shunned to declare to you all the counsel of God, so far as that counsel has been made known to us. And now, after forty-four years of incessant labor, it is a comfort in our declining days to recall the wide acquaintance we have formed with those of the household of God throughout our extensive country, and the thousands also whose faces we have not seen in the flesh, whose correspondence has assured us of sweet and delightful fellowship in the doctrine of God our Savior, and in the order of the gospel of our Lord. Now our personal labors are drawing to a close. The vigor of youth and manhood with us is past, our sun is declining, soon to set, when we shall cease to labor, and we hope to rest from all labor, and to be with Jesus in the realms of immortal glory. Of the seventy-six years of our mortal pilgrimage, sixty-five have been spent in the fellowship of the saints, as a member of the Old Order of Baptists, and about fifty-eight years in the work of the gospel ministry, and forty-four in editing and publishing the SIGNS OF THE TIMES. We have great reason to thank God that our health and activity are well preserved, and we are still able to labor in the good cause.

We have, as our readers are aware, associated with us in the publication of the SIGNS and the general business of the office, our youngest son, Benton L. Beebe, who is also a member of the Old School Baptist Church, who, having spent his lifetime in the office, is perfectly familiar with every department of the duties and labors of the work. This arrangement, while it greatly relieves us from much of the pressing care and toil, gives assurance that the work will still go on, and with greater facility for improvement, both in the mechanical and editorial departments.

We have never been favored with a greater number of able correspondents than at the present time; and with the blessing of our heavenly Father we hope to make the forthcoming volume equal at least to any that have preceded it, and as far superior as possible. Those who have hitherto favored us with their communications, are earnestly requested to continue to labor in the good cause, and not be weary in well doing.

PROSPECTUS FOR VOLUME FORTY-FIVE.

With our next issue commences the forty-fifth consecutive year of the publication of the SIGNS OF THE TIMES, and relying on a continuance of the patronage so liberally extended us for nearly half a century, we enter on the duties of another year with a confidence that we shall be sustained from pecuniary loss. We do not issue this prospectus to inform our subscribers of any great change from the former order of conducting the paper, but it shall be our endeavor, as in the past, to make each succeeding volume excel the preceding one, in instructing, edifying and profiting its readers. We have the facilities for doing first class work, and we do not intend that our sheet shall be second to any in workmanship. With a clear open faced type, and paper excelling in quality ordinary news paper thirty per cent. in price, and ink superior to most book inks, with a first class Hoe & Co. press, we are enabled to compete with any of the religious publications in work and prices.

The principal alteration in our next volume will be the discontinuance of the publication of the subscription receipts. After the present number we will not publish the receipt of subscriptions, but will mail a receipt to those making remittances for others and not for themselves; but when a remittance is made for a person's own credit, there will be no receipt mailed, but the date on the pasted slip containing the name will be forwarded, as stated in instructions to subscribers under the caption, "Look to your dates," on page 286, first column, which will show that the money is received. A person sending us money for several subscriptions, and his own among the rest, will know when he sees his date forwarded as above that his letter was received and the credits given as ordered, and therefore we will not mail him a receipt. But when we receive a remittance from any one for one or more subscribers, and his own subscription is not included, we will give the credits as directed and mail him a receipt that he may know whether we received his remittance or not.

We wish to be perfectly understood, so we will again state when receipts will, and when they will not be sent, viz:

We will not mail a receipt to persons sending us a remittance for their own subscription, but let them rely on the advance of their date to show that their money was received.

We will not mail a receipt to a person sending us a remittance for several subscriptions, his own being among them, for when his credit is given he can know that his money was received.

We will mail a receipt to a person sending us a remittance for others, and his own subscription not being included among them.

In the last instance it will be necessary for the person sending the remittance to be particular to give his post-office address, that we may know where to mail the receipt.

If after making a remittance any

should discover a neglect on our part to forward their date, they will please advise us, and we will make the correction, if the remittance was received, and if not we will inform them of its failure to reach us.

ELDER BEEBE—VERY DEAR BROTHER:—I desire your views in regard to persons partaking of the Lord's Supper. If a person is at meeting, and declines to commune with the church, has the pastor or any of the brethren a right to ask his reasons for declining? Please answer through the SIGNS OF THE TIMES. Yours in much love.

REPLY.

In our judgment, it is not only the right, but the duty of the pastor, or deacons, or any of the brethren or sisters, to inquire of any member of the church why they decline to travel with the church in the ordinances of the Lord's house.

A member of the church, or of a sister church of the same faith and order, being present at the time of the administration, and declining to participate, expresses, by so doing, either a want of fellowship with the church, or that he is himself under some cloud of doubts or temptations; and as the brethren are solemnly bound to watch over each other, it is their imperative duty to inquire why a brother or a sister should give such open evidence of departure from the travel of the church.

In the pattern given by our Lord, he blessed and brake the bread, and commanded all his disciples present to take and eat of it; and likewise the cup, when he had given thanks, he commanded them all to drink of it.—Matt. xxvi. 26, 27. "And they all drank of it."—Mark xiv. 23. See also Luke xxiii. 19, 20, and 1 Cor. xi. 23-25. It is therefore disobedience to the Savior's command for any recognized disciple to be present and decline to unite with the church in the celebration of this ordinance in remembrance of their Lord.

No doubt some of the children of God feel such a sense of unworthiness and self-abasement that they are for the moment tempted to conclude they have no right to eat with the saints, whom they esteem better than themselves; but should their feelings deter them from obeying the command to "Do this in remembrance of him" who bore their sins in his own body on the tree? It is not our own vile bodies which we are to discern and set forth; but discerning his precious body which was broken for our sins, and his flowing blood which was shed for the remission of our sins.

We think it were better, if there be insuperable barriers in the way, which we have labored unsuccessfully to remove, that we should not be present at the time, than to give a public expression of disability to walk in fellowship with the church. But whatever may be the cause of one declining, or absenting from the communion, they that are spiritual should inquire after, and endeavor to restore such an one in the spirit of meekness.

While on this subject we will say, we regard it as an imperative duty of every member of the church to be present at the seasons appointed for

attending to this most sacred ordinance, unless providentially prevented. It is left with the church to judge and decide as to how often the church shall assemble for the breaking of bread; but as often as it is proper to meet for this purpose, every member is solemnly bound to see to removing every barrier out of the way, that all may not only be present in person, but in the unity of the Spirit and bond of peace.

REPLY TO OUR FRIEND "H. E.,"
ON PAGE 279.

We have long understood the interrogatives addressed by our Lord to Peter, to demand of him to say whether he loved the Lord and the work to which the Lord had called him, more than he loved his worldly employment and the reward of his disobedience. His profession said that he loved the Lord above all things, and that he was ready and willing to follow him even to prison and to death; and in this profession we cannot doubt his sincerity. But his leaving his Master's employment and returning to his former vocation contradicted his profession, and implied a preference for the fishes. While with his mind he served the law of God, and delighted in the service of Christ after the inward man, with his flesh he served the law of sin. Such was the case with Paul, and such is the case of all the saints while here in the flesh. And the same searching inquiry may often be applicable to all the saints when they walk after the flesh, and neglect the commands of Christ for the gratification of their carnal desires, "Lovest thou me more than these?"

In regard to the *stones*, of which John said, "God is able of these stones to raise up children unto Abraham," we should remember that all the subjects of grace of whom the church is composed are figuratively called stones, quickened and made lively or living stones by a participation in the life which was given them in Christ. "To whom coming as unto a living stone, disallowed indeed of men, but chosen of God and precious, ye also as lively stones are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."—1 Peter ii. 4, 5.

We cannot doubt the ability of God to convert the literal rocks or stones into living children of Abraham; but John testified of these carnal Jews that although they were in their lineal descent children of Abraham, they were in their spirit and religious character a generation of vipers. As the fleshly children of Abraham they were compared to *trees* in a wild state, *the wilderness of Judea*: "And now also the axe is laid unto the root of the trees," to cut them off from Abraham as their root; therefore every tree which bringeth not forth good fruit, is hewn down and cast into the fire. He is no longer to be recognized as a Jew who is one outwardly. The children of the flesh, these are not the children of God; but the children of the

promise are counted for the seed. Under the new dispensation none can be admitted into the kingdom but such as are made partakers of the faith of Abraham by the new birth, and so enabled to bring forth fruit meet for repentance. Publicans, harlots and sinners of the Gentile nations are the stones of which God is able to raise up children in the faith of Abraham, and they shall by the power of God come from the east, west, north and south, and shall sit down with Abraham, Isaac and Jacob in the kingdom of God; and the children of Abraham only according to the flesh shall be cast out, or by the axe cut off from Abraham as their fleshly root, and only they that are Christ's shall be recognized as Abraham's seed, and heirs according to the promise.

It is not so strange that eight-tenths of the Missionary Baptists with whom our friend is associated should differ with him, as it is that he, with those who know and love the truth, should remain with them.

ERRATUM.—We have received another communication from sister R. Anna Phillips, informing us of some typographical errors in our version of her former letter on "The Regeneration," which errors we cheerfully correct; but as we wish to avoid an unprofitable controversy, we most respectfully decline a further discussion of the subject through our columns, especially for the present. Her understanding of the subject at her request has been published in the SIGNS; and our objections to her views. The subject is now before our readers; and we prefer to leave them to compare what has been published, both pro and con, with the sacred standard, and so decide whether either of us are sustained by the scriptures.

The errors in typography are the following: Vol. 44, page 194, third column, near the bottom, for *practiced* examples, read *practical* examples. Same page, fourth column, near the middle, for, The salvation of God has the seal of redemption, and the light and faith of regeneration as *just* existing principles, &c., read, as *first* existing, &c. Also, in same connection, for, "But the Arminians, reversing God's order, and putting darkness for light and light for darkness, make good works a *just* principle, and essentially active in producing faith," read, "make good works a *first* principle," &c. On page 195, first column, near the top, for, "For as the body cannot actually follow Jesus in the spiritual regeneration in time, and so by receiving this seal of virtual salvation in this perfect figure *it is adopted*," read, "So receiving this seal of virtual salvation in this perfect figure *of its adoption*."

DELINQUENTS.—We have quite a number on our list whose subscriptions have become two years or more in arrears, and we now discontinue them until we hear from them.

CORRESPONDING LETTERS.

The Maine Old School Baptist Association, convened with the church at Jay, Franklin Co., Me., September 8th, 9th & 10th, 1876, to the several churches whose messengers she is, sends greeting in the Lord.

DEAR BRETHREN:—While another year has passed with arrowy speed, and is with the things that were, we feel that we have cause to give thanks to God for his preserving care and tender mercy toward us, who feel to acknowledge that we are the chief of sinners, and of ourselves unworthy to receive any good things at the hand of God. Our utter unworthiness and the great goodness of God must ever be the substance of our conversation. Every day and every hour do we find occasion to confess the one and to acknowledge the other. This we feel to do as we now send you our usual letter of love.

Can we call your attention, brethren, to a theme more glorious and more comforting than that of redemption through the blood of Christ, and of salvation in him? The world has its charms for those who are of it, and it loves its own in return; but, brethren, our treasure is in heaven, and we are professed believers in Jesus, and so we love to look upon the things of God, and to hear and speak of his wonderful works among the children of men. If he has redeemed us at so great a price, surely we can never praise and adore him too much. He loved us, and gave himself for us; surely the heavens above and the earth beneath must be filled with admiration at so great a gift. Here is love without bottom, brim or shore, and lost in Deity. In view of such wonderful love, does it not become us to give due heed to the precepts of his gospel, that thereby we may glorify him? And, brethren, how blessed are we who live under the gospel! It is called a state of freedom, a being made free; not free to serve sin, for the service of sin is our bondage, but free to serve God in full singleness of heart. Men by their nature love to serve sin, they love the chains that bind them; and though through fear of future or present consequences they may abstain from outward crime, yet are they in heart no more free from sin than they were before. What a man loves must of necessity be that to which he is in bondage. Thus, though a profession of godliness may be put on, the sinner still loves sin for its own sake, even while he professes godliness for the punishment's sake. This is bondage indeed. But on the other hand, how free is the disciple! First he groaned under a burden of sin, and then he groans under the law, until Jesus is revealed a sin-bearer and a law-fulfiller, and then he is free from sin and free from the law, and only serves the Lord Christ with eager joy of heart.

Since such is the state of the sinner under the law, and such the state of the believer on the other hand, who would, having once been delivered into this glorious liberty, seek

again to be in bondage? We are free in Christ, we are saved in Christ, we live in Christ; he has become our all and in all. We have become dead to the law by the body of Christ, that we should be married to another, even to him that is raised from the dead, that we should bring forth fruit unto God.

We will enumerate some of the advantages which the believer in Christ under the gospel has over the servant under the law. First, the law is very strict in its demands, while it provides no ability to obey. It says, Pay me that thou owest; but furnishes not a farthing to the beggared sinner. It demands all and gives nothing. But the gospel gives all, relating to pardon, justification, redemption and salvation, and demands nothing but praise, and this, too, it fails not to bestow; so that if praise waiteth for God in Zion, it is because it also must the Lord bestow.

Again, the law brings no forgiveness, and provides no atonement save the life of the offender himself. The Mosaic or ceremonial law did no more than point to Christ, the sum and substance of the gospel; but its sacrifices never purged the consciences of its followers from dead works to serve God, neither could the comers thereunto be made perfect by any of its provisions. The law had only the shadow of good things to come; but in the gospel we have the reality. Jesus is the atonement provided, and in him we obtain the forgiveness of sins; and to those who are in him there is no condemnation. The apostle is careful to state the distinction between the gospel and the law. Under the old dispensation all was conditional: "Do this and thou shalt live," or "Do this and thou shalt die," were the sum of its provisions. It should be borne in mind, however, that all this related to this life; it never assailed the true foundation upon which believers even then rested. Its blessings and curses were limited to them. The sure promise of eternal life in Christ had been given, and that promise no law could disannul, so as to make it of no effect. Now this law of conditions is done away, and instead the apostle says, "For the gospel which we preached unto you was not yea and nay, but yea and amen, to the glory of God." Believer, this is your glorious resting place. But listen to Paul while he again says, "For we have not received the spirit of bondage again to fear, but we have received the spirit of adoption, whereby we cry, Abba, Father." Thus deliverance from servile fear and adoption through the Spirit is another happy privilege of the gospel which the law can never bestow.

From all these pleasant considerations, dear brethren, we exhort you to stand fast in the liberty wherewith Christ hath made us free, and be not entangled again in the yoke of bondage. That God may bless you all with the freedom which is in the truth, is our prayer for Jesus' sake.

To the churches and associations with whom we correspond we would

say that our meeting has been pleasant and profitable. Your messengers have come to us in the fullness of the gospel; we are glad that you still remember us, and solicit a continuance of your correspondence.

We have appointed our next meeting to be held with the church at Whitefield, Me., to commence on Friday before the second Monday in September, 1877, when and where we hope to meet your minutes and messengers again.

WM. QUINT, Mod.
CHARLES CLOUGH, Clerk.

The Regular or Old School Baptist Association called Kansas, in session at her annual meeting, held with the Big Walnut Creek Church, Jefferson Co., Kansas, on the 29th day of September, and two succeeding days, to the several associations with whom she corresponds, Greeting.

DEARLY BELOVED IN THE LORD:—By the mercy of God we have been blessed with a pleasant, solemn feast in this, another of our annual meetings. The churches composing our little body report in peace and harmony; and though complaining, some of leanness and weakness, yet expressing trust in the Lord and sweet confidence in his rich grace, desiring to trust in the Lord and stay upon our God. Your messengers have come in the spirit of the testimony of Jesus, testifying the gospel of the grace of God, though we have to regret that no more of your ministering brethren were enabled to come to us; but we desire a continuation of your christian correspondence.

We have appointed our next association to be held with our sister church called Pleasant Grove, at Pardee, in Atchison Co., Kansas, to commence on Friday before the last Saturday in September, 1877, at 10 o'clock, a. m., to continue three days, when and where we hope to receive and enjoy your loved correspondence by your letters and messengers.

W. F. JONES, Mod.
J. SCHENCK, Clerk.

PERSONAL.

TORONTO, Woodson Co., Kan., Nov. 5, 1876.

BROTHER BEEBE:—Before I left the state of Ohio, in 1870, I wrote a request, which was published in the SIGNS OF THE TIMES, desiring Baptist brethren who lived in the west to write me where I could find a location. As I had been rendered penniless by being burned out, I wanted to emigrate to the west, &c. The request was responded to by quite a number, from various parts, among them an old sister who lived in Colorado, whose letter was mailed at Cimarron. She referred me to a brother by the name of West, (I believe that was the name.) I have lost her name and address, and as I contemplate moving still farther west, I desire to open correspondence with any Baptist in Colorado or Oregon, west of the Cascade Range. I want to go to a healthier climate than we have here.

If you will give this a place in the SIGNS, you will confer a kindness on me. I have written to persons living in Colorado and Oregon, but cannot find any one that knows of any Baptists. I am willing to endure many privations for the sake of being near Baptist brethren.

Your very unworthy brother,
J. H. YEOMAN.

RECEIPTS.

NEW YORK—Isaac Brown 2, Samuel Lewis 2, Abigail Kendall 4, Mrs J W 1, Gabriel Hallock 2, Mrs Seybolt 50c, Dea J C Harding 2, Mrs Ann Wilkinson 2, Mrs Adaline Horton 2, Oliver Comfort 2, Miss Abby Hoyt 225, Mrs Abby McQuoid 2, John L Hait 2, Benson Tutbill 3.....	26 75
NEW JERSEY—Lewis Hulse.....	2 00
PENNSYLVANIA—Mary Penney 2, Miss Abby Dodge 2, Jennie Thompson 2, N B Niven 2 25, Mrs S McConnell 1, Elizabeth Fike 2, A B Stillman 2, Eld Wm J Purington 7.....	20 25
MARYLAND—Mrs SP Parker.....	2 25
VIRGINIA—M G Osborn 2 25, Eld Wm M Smoot 6 75.....	9 00
DISTRICT OF COLUMBIA—Miss S E Franklin.....	2 25
ARKANSAS—Mrs A E Morton 2 10, Eld A Tomlin 2.....	4 10
TEXAS—Sallie A Pattilla 2, Wm J Kuykendall 2, Eld K F Polk 4, W W Scott 2, E B Scott 2.....	12 00
GEORGIA—Wm P Merrell 2, Eld G M Hiden 2 50, D G McCowen 2, Wm Jennings 2.....	8 50
TENNESSEE—E F Cates 5, James M Brown 2.....	7 00
NORTH CAROLINA—Eld C B Hassell 2, Mrs Lydia Williams 2.....	4 00
ALABAMA—Thomas Sugg.....	2 00
OHIO—Elder M B Smith 2, Hannah Grubb 2, Eld L B Hanover 7 75, John C Scott 2, E B Foree 2, A J Shambaugh 2, Saml F McKay 5, Christiana Bennett 2.....	22 75
MICHIGAN—Wm S Carpenter 4, Mrs P Bigelow 2.....	6 00
INDIANA—H Kerlin 2, Hester Saul 2, W N Thorp 2, Henry Sutton 1, Lewis Bailey 2, Mrs E Black 2, J H Benson 2, Caroline Lane 2.....	15 00
ILLINOIS—Eld I N Vanmeter 5, R J McFarland 3, Sallie M Bowen 2, Samuel R Campbell 5, Miss B J Madison 2.....	17 00
MISSOURI—D S Woody 2 20, A J Bond 2, W A Low 2, Luke Thornton 9.....	15 20
KANSAS—J C Witham 1 70, B S Pate 2, Thos Sears 1 25.....	4 95
OREGON—John T Crooks 8, Thos G Flannery 2, Elder John Stipp 2, Wm Weatherford 2, Joseph Ringo 2.....	16 00
IOWA—Mary F Kerrick 2, Henry Reel 2, I T Flint 2.....	6 00
KENTUCKY—Elder Jas B Hardy 2, James Dudley 2, Elizabeth J Jones 2 10, M A Littell 2, Mrs E M McDowell 2, S Bradford 2, Joseph F Sullivan 4, Mrs Sally Stewart 2.....	18 10
ONTARIO—James Black.....	4 00
Total.....	\$225 10

OBITUARY NOTICES.

I will give a brief account of the death of our highly esteemed and greatly lamented sister, **Susan Sheats**, daughter of brother and sister Thomas and Eliza Ross, of Fulton Co., Ill., who departed this life Dec. 20, 1875, at her father's house, three miles north of Ellisville. Their membership being in the New Hope Church, in Warren Co., Ill., in the 22d year of her age. I think she was baptized in June, 1873. She was brought to see her lost condition at the age of six years, and although she was, like other young persons, naturally inclined to cherish the vain things of this world, she never got rid of the solemn impressions then made on her mind, until she was enabled to relate to the church what she hoped the Lord had done for her. From letters which I received during her illness, I learn that she was a great sufferer in her sickness, but bore her extreme sufferings with due submission to the will of God. She was remarkably patient, but prayed the Lord to take her from this world of sorrow, if it were his will, to that happy abode where she could praise him eternally. She would say, "All the days of my appointed time will I wait till my change come." Her father writes, "I was sitting by her bed, and she took my hand and said, 'Father, this is the last Sunday I will be with you; you have watched me in my sufferings four years, and have done all for me that you could. I want you to get brother Sammons to preach a sermon on the occasion of my death; and if he cannot, do not have it done. As he baptized me, I wish for him to preach at my funeral.' This was done as she requested, on the second Sunday in June. It was comforting to hear her sing and praise God, as long as she had strength to do so. But she is gone, and we bow in quiet submission to him who says, 'My counsel shall stand, and I will do all my pleasure.' Her text was, 'These light afflictions, which are but for a moment, &c.'"

She leaves an infant son, a father and mother, and brothers, with the church of which she was a member, to mourn her absence.

Brother Beebe, time and space will not allow me to give a more extended history of this unusually interesting case. My apology for so long delay in giving this notice, and some others, has been occasioned by circumstances over which I had no control. I extend to brother and sister Ross, to their children, and to the church, my warmest christian regards, and also to the saints everywhere.

R. M. SIMMONS.
HOPKINS, Nodaway Co., Mo.

DIED—At her home in Anderson Co., Ky. on the 7th of August, 1876, **Mrs. Lucy E. Martin**, aged 55 years and 4 days.

She subject of this notice was raised in Shelby Co., Ky., was married to Josiah Martin in 1839, and has been a member of the Baptist church about forty years. Sister Martin was a true believer in the doctrine of salvation by grace, and having lived for a number of years near by the old meeting house of Little Flock Church, her house was always open to the saints, and often have they received bountifully of her kind hospitality; for I have been well acquainted with our dear sister for over twenty years, and can testify to her kind and noble disposition, being always ready to feed the poor, visit the sick, and speak words of comfort and consolation to those that were afflicted, either in body or mind.

Sister Martin had been on the decline for several months, but kept up until about two weeks before she died. Her physicians thought her disease to be an abscess formed in her side, of which she suffered much, but bore it with christian resignation. Living eight or ten miles distant, I did not hear of her illness until after she died, but I have been informed that she talked much about dying, and was reconciled to the will of her heavenly Father, often sending up to him her prayers and petitions for his grace and support in her trying hour; and when her time had fully come, she was taken, as we trust, from this sin-polluted world, to a higher world of bliss and happiness, where sin and sorrow never enter. She leaves a kind husband, eight children and nine grandchildren, together with many relatives and friends, to mourn her departure; but we sorrow not as they who have no hope, believing that our loss is her eternal gain.

Our dear brother, S. Hawkins, delivered a discourse on the occasion from 2 Cor. v. 1, to a large and attentive congregation.

In conclusion I would say, May Israel's God comfort and sustain our dear brother who has been bereft of such a kind companion, and also those children who have lost so near and dear a mother, is my prayer for Christ's sake.

And is it so, that thou are gone
From this unhallowed earth,
And we no more will see thy form
Around our peaceful hearth?

We know that thou art happy now,
In heaven's eternal rest,
Where sorrow ne'er can shade thy brow,
Nor pain disturb thy breast.

A. J. BICKERS.

By the providence of God, our heavenly Father, I am, according to request, called upon to write an obituary notice for publication in the SIGNS, of **Ruel Whitecomb**, our much loved and respected relative and brother in the faith of the gospel of Christ, our glorious Redeemer and Savior. After a short and painful illness, he died in full hope of immortal bliss in the heavenly mansions above, at God's right hand, where his and our Savior is gone. He was in the 67th year of his age, and was a brother of Luman and Eld. I. B. Whitecomb. He received a hope in Christ in the year 1828, was baptized by Eld. H. Pettit, and became a member of the Lexington Old School Baptist Church about the year 1828. He held a membership in that church until 1843, when he moved to Ray, Macomb Co., Mich., and joined by letter the O. S. Baptist Church of Oakland & Avon. I, with all who knew him, can say, as a man, a neighbor, a citizen, a church member and a christian, a good man is taken from us. He has left a wife and three children, and nu-

merous relatives, to mourn their loss. We have good assurance that our earthly loss is his eternal gain. He manifested complete resignation to the will of his heavenly Father in his severe sickness, and at the near approach of death, saying, "Not my will, but thine, O God, be done." We that are bereft do resign our interest, our all, to him who doeth all things well. May the grace of our Lord Jesus Christ comfort and support all who are made to mourn under this stroke of the providence of him who is just and right.

Yours in hope of eternal life,
WILLIS B. WHITCOMB.

DIED—At Osborn Hollow, Broome County, N. Y., our dear sister and mother in Israel, **Mrs. Nancy L. Hilton**, in the 80th year of her age. Our dear sister was first connected with the church of Christ at Bovina, Delaware County, about fifty years ago, and was baptized by Elder Hobby. About thirty years ago she and her dear family moved to Broome County, and after the branch of the Otego Church was formed at Osborn Hollow, she came forward and united with the little flock there, and by her consistent walk, godly conversation and attachment to the cause of her dear Master, won the entire confidence and respect of all her brethren. She loved the truth, and often have we heard her testify with delight how grace reigned in her salvation. The bible and the SIGNS were her daily companions. She did delight to minister to the necessities of the saints. In fact, she loved not in word only, but in deed and in truth. She had traveled the lonely widow's path for several years, her companion having gone to rest before her; but she was blessed with dutiful and loving children, who did all they could for her comfort. Her life was peaceful and peace-making, and in her last hours she was triumphant and happy.

May the Lord grant his reconciling grace to all the family, and make our end like hers.

ALSO,

DIED—At Otego, N. Y., Aug. 19, 1876, **Carrie L. Bundy**, aged 3 years and 8 months.

Little Carrie was the youngest of the five children of our dear brother and sister, Martin E. and Martha Bundy, who feel, under this trying stroke of God's providence, to deeply mourn their loss of the little darling, who was a fair and promising bud of earthly hope. She shared a tender place in the affections of the rest of the members of the family, and all feel loth to part with her; but as he who hath done it is perfect in all his doings, we would calmly say, "Thy will be done." For our hope is, that our loss is to her great gain. May the Lord grant that grace to the afflicted, that they may say, "It is the Lord, let him do what seemeth him good."

Dearest Carrie, thou hast left us,
And our loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal.
Yours in the bonds of the gospel,
BALAS BUNDY.

Departed this life Oct. 31, 1876, at about half past seven in the evening, **Mrs. Mary Ann Swartout**, wife of Isaac Swartout.

Sister Swartout was born in the state of New York, April 8, 1816, and was married to Isaac Swartout Jan. 23, 1836. They then moved to the wilds of Michigan, where she endured the hardships of a new country. She was a member of the Old School Baptist Church, and a warm defender of the truth that salvation is by grace alone; that her own works could avail nothing. She had been afflicted with dropsy for a number of years, when congestion of the liver set in. She was in great distress, when her daughter said to her that she would like to suffer her pain for her. Her answer was, "My sufferings are nothing, compared with the Savior's, for he sweat great drops of blood, and I have not come to that." She said she had a hope, a blessed hope, that when she died she would be better off; for she firmly believed that Christ died for just such a sinful mortal as she felt herself to be. She leaves two sons and six daughters, and many other relatives, to mourn; but they have abundant evidence that their loss is her eternal gain.

Elder Thomas Swartout preached a comforting discourse from 1 Cor. xv. 51, 52.

H. S.

Sister Hannah Wilson departed this life at the residence of her son-in-law, in Montgomery County, August 10, 1876, at the age of 55 years. She was suddenly attacked on the 9th of the same month, with apoplexy, and after lingering for five days gently passed away, and, we confidently believe, fell asleep in Jesus.

Sister Hannah was baptized in the fellowship of the church at Bald Eagle, Bath Co., Ky., on profession of her faith in Christ, by Eld. Samuel Jones, in 1856, where she remained a faithful and much beloved member until her death. I understand that she was conscious of her approaching dissolution, from the first attack, informing those around her that she would never get well, but was willing, and reconciled to depart and be with Christ, which is far better.

She leaves two daughters, many friends and relatives, together with the church, to mourn their loss; but we feel at the same time to rejoice that our loss is her unspeakable gain. The Lord had blessed her with a large share of this world's goods, and she was ever ready to lend a helping hand to the church of which she was a member, and to the needy and destitute, of our faith and order, whenever apprised, of the truth of which many can testify. She was an uncompromising believer in the doctrine of salvation by grace alone, being fully persuaded that what God had promised he was able to perform.

May the Lord bless this dispensation of his providence to our good, and enable us to imitate her example in walking worthy of the vocation wherewith we are called, looking unto Jesus, the author and finisher of our faith.

SPENCER F. JONES.

SHARPSBURG, Bath Co., Ky.

YEARLY MEETINGS.

The branch of the Otego Old School Baptist Church have appointed a yearly meeting to be held at Osborn Hollow, Broome Co., N. Y., on the first Wednesday and Thursday in January, (3d & 4th) 1877, where we hope to meet a goodly number of the lovers of the truth. Osborn Hollow is ten miles east of Binghamton, on the Albany & Susquehanna R. R. All trains will be met the day before the meeting. The meeting will be held in sight of the depot.

H. W. CATOR, Clerk.

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